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GRAMMAR
OF
THE GREEK LANGUAGE,

FOR THE USE OF
HIGH SCHOOLS AND COLLEGES.

BY
DR. RAPHAEL KÜHNER,

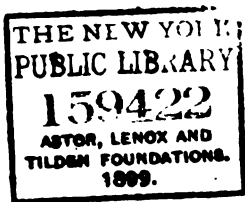
CONRECTOR OF THE LYCEUM, HANOVER.

TRANSLATED FROM THE GERMAN

BY
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PREFACE.

RAPHAEL KÜHNER, the author of the following Grammar was born at Gotha, in 1802. From 1812 to 1821, he studied at the celebrated gymnasium in his native city. Among his classical teachers were Döring, Rost and Wüstemann. From 1821 to 1824, he enjoyed, at the University of Göttingen, the instructions of Mitscherlich, Dissen and Ottfried Müller. While there, he prepared an essay on the philosophical writings of Cicero, which received a prize. Since 1824, he has been a teacher in the Lyceum at Hanover. The principal works from the pen of Dr. Kühner are the following:

1. Versuch einer neuen Anordnung der griechischen Syntax, mit Beispielen begleitet. 1829. "Attempt towards a new Arrangement of the Greek Syntax," etc.
2. M. Tull. Ciceronis Tusculan. Disputationum libri. 1829 ed. altera 1835; ed. tertia 1846.
3. Sämmtliche Anomalien des griechischen Verbs in Attisch. Dialecte, 1831. "Anomalies of the Greek Verb, etc.
4. Ausführliche Grammatik der griechischen Sprache, in 2 Theilen, 1834, 1835. "Copious Grammar of the Greek Language, in two Parts." The second Part of this grammar, containing the Syntax, translated by W. E. Jelf, of the University of Oxford, was published in 1842; the first Part in 1845. A second edition of Jelf's translation of this work was published in 1851. This work is, however, only in part a translation, Mr.

Jelf being the author of the remarks on the Cases, the particle *ἄν*, the compound verbs, etc.

5. *Schulgrammatik der griechischen Sprache*, 1836; zweite durchaus verbesserte u. vermehrte Auflage, 1843; dritte verbesserte und vermehrte Auflage 1851. "School Grammar of the Greek Language, third edition, improved and enlarged." The present volume is a translation of this Grammar, from the sheets, furnished for this purpose by the author.
6. *Elementargrammatik der griechischen Sprache*, neunte Auflage 1850. "Elementary Grammar of the Greek Language, containing a series of Greek and English exercises for translation with the requisite vocabularies." This Grammar, translated by Mr. S. H. Taylor, one of the translators of the present volume, has passed through eleven editions in this country.
7. *Xenophontis de Socrate Commentarii*, 1841.
8. *Elementargrammatik der lateinischen Sprache*, siebent Auflage, 1850. "Elementary Grammar of the Latin Language with Exercises." This Grammar, translated by Prof. Champlin, of Waterville College, has passed through several editions in this country.
9. *Lateinische Vorschule nebst eingereihten lateinischen und deutschen Übersetzungsaufgaben*, vierte Auflage, 1849.
10. *Schulgrammatik der lateinischen Sprache*, dritte sehr verbesserte Auflage, 1850. "School Grammar of the Latin Language, third edition, greatly improved."

Dr. Kühner has also published in the *Bibliotheca Graeca* the first part of his edition of Xenophon's *Anabasis*.

From the above statements, it will be seen that Dr. Kühner has enjoyed the most favorable opportunities for preparing the work, a translation of which is now presented to the public. The names of his early instructors are among the most honored in classical philology. For

nearly thirty years, he has been a teacher in one of the principal German gymnasia, and has thus had ample facilities for testing in practice the principles which he has adopted in his Grammars. At the same time, he has pursued the study of the classical authors with the greatest diligence, in connection with the productions which his learned countrymen are constantly publishing on the different parts of Latin and Greek grammar. Of course, his works might be expected to combine the advantages of sound, scientific principles with a skilful adaptation to practical use. The "School Grammar of the Greek Language," being his latest publication, contains the results of his most mature studies. Its chief excellences, it may be well, perhaps, briefly to indicate.

First, The grammar is based on a profound and accurate knowledge of the genius and principles of the Greek language. The author adopts substantially the views which are maintained by Becker, Grimm, Hupfeld and others, and which are fully unfolded in the German grammars of Becker. According to these views, the forms and changes of language are the result of established laws, and not of accident or arbitrary arrangement. Consequently, language may be subjected to scientific analysis and classification. The multitude of details may be embraced under a few comprehensive principles, and the whole may have somewhat of the completeness and spirit of a living, organic system. Dr. Kühner's grammar is not a collection of detached observations, or of rules which have no connection, except a numerical one. It is a natural classification of the essential elements of the language, an orderly exhibition of its real phenomena. It is, at the same time, a truly practical grammar, fitted for its object, not by a theorist in his closet, but by an experienced instructor in his school.

Second, The author has adopted a clear and satisfactory arrangement of his materials. This can be seen by an

examination of the table of contents. To those, indeed, who are familiar only with the common distribution of subjects in our Greek grammars, the arrangement of Dr. Kühner may appear somewhat obscure and complicated. A slight acquaintance, however, with the plan on which the Syntax, for example, is constructed, will show that he has followed the true and logical method. Abundant proofs of the justness of this remark may be seen in the exhibition of compound sentences. The particles are treated, not as isolated, independent words, but as a component and indissoluble part of discourse.

Third, Fulness and pertinence of illustration. The correctness of every principle advanced, especially in the Syntax, is vouched for by copious citations from the classics. If, in any case, a principle is stated in an abstract form, or if a degree of obscurity rests upon the enunciation of it, its meaning may be readily discovered by reference to the illustration. The paradigms contain much more complete exemplifications of conjugation and declension than are to be found in the grammars in common use in this country. In this connection, it may be stated, that Dr. Kühner has chosen a *pure* verb as the model of regular inflection. He can thus exhibit the stem unchanged, throughout the entire conjugation.

Fourth, The perfect analysis to which the forms of the language, especially of the verb, is subjected, may be mentioned as another excellence of the grammar. In learning a paradigm, in the manner which the author points out, the pupil first resolves the verb into its elements, and then rearranges these elementary parts into a complete form. In this method, and in no other, can he attain a mastery of this most difficult portion of the subject.

Fifth, Every part of the grammar is equally elaborated. The closing pages exhibit the same fulness and conscientious accuracy, which characterize the forms, or the first

portions of the Syntax. No part can be justly charged with deficiency or with superfluous statement. The view of the Third Declension, the scientific list of Irregular Verbs, the Dialectic peculiarities, the observations on the Use and Position of the Article, on the Middle and Passive Verbs, on the delicate shades of thought indicated by the Modes and Tenses, and on the difference between the use of the Participle and Infinitive, may be referred to as specimens of careful observation and nice analysis.

The Appendix on Versification has been supplied by the translators, the grammar of Kühner containing nothing on that subject. The materials were drawn from a variety of sources. A more full view is less necessary, as the excellent work of Munk on Greek and Roman Metres, translated by Profs. Beck and Felton, is now accessible.

Much pains have been taken in verifying the almost innumerable references to classical authors. The very few exceptions are those cases where the author made use of an edition of a classic not accessible to the translators. In this verification, the following editions of prose authors were used: Kühner's edition of the *Memorabilia*; Weiske's and Tauchnitz's editions of the other works of Xenophon; Schäfer's and Tauchnitz's editions of Herodotus; Becker's and Tauchnitz's editions of Thucydides; Dobson's edition of the *Oratores Attici*; and Stallbaum's *Plato*. There are slight variations in numbering the lines of poetry in different editions, particularly in the tragedians.

The present edition has been prepared from the third German edition, in which the author had made many important improvements, particularly in the Syntax, having availed himself of the corrections or remarks of his learned friends and his reviewers. This the translators have endeavored to put into such a form as would best meet the wants of American scholars. They have not aimed merely

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at a translation ; it has been their object to state in as clear and concise a manner as possible the principles contained in the original, without reference to the particular form in which the statements were there made. The translators have also added principles and illustrations of their own, where it seemed desirable.

The numbering of the paragraphs has not been changed in the present edition, and most of the subdivisions and Remarks are the same as in the former edition. The changes in this respect have been so few, that it has not been thought necessary to indicate them.

The labor of preparing the first edition of this work was shared equally by the translators ; so, also, in the second edition as far as the 210th page. At this point in the progress of the work, the state of Professor Edwards's health made it necessary for him to relinquish his labors in connection with it, for the purpose of seeking a milder climate. After a few months' residence in one of the Southern States, he was called away from his labors on earth, deeply lamented by his associate, and the large circle of friends to whom his character presented so many attractive qualities. His loss will be extensively felt also in the cause of Biblical and Classical literature, for which none cherished a deeper interest, and for the promotion of which he contributed with great zeal and success the rich stores of his elegant and varied learning.

The proofs of the Grammar have been read by Mr. P. S. Byers, an associate Instructor in Phillips Academy, to whom special acknowledgments are due for these services, as well as for many valuable suggestions.

ANDOVER, JULY 15, 1852.

TABLE OF CONTENTS.

ETYMOLOGY.

SECTION I.—SOUNDS OF THE LANGUAGE.

CHAPTER I.—LETTERS AND SOUNDS OF THE LANGUAGE.

ALPHABET	§ 1	Prolongation, Shortening. In-	
Sounds of the Letters.....	2a	terchange and Variation,...	§ 16
History of the Alphabet.....	2b	Influence of a Vowel or Con-	
Organs of Speech	3	sonant on another vowel....	16
Vowels	4	Syncope, Omission of a Vowel	16
Consonants	5	Euphonic Prothesis	16
Breathings	6	Changes of the Consonants...	17—25
Changes of Letters	7	Mutes.....	17
Changes of the Vowels.....	8—16	Liquids	18
Hiatus	8	Mutes and Liquids, Liquids and	
Contraction of Vowels.....	9	Mutes.....	19
Crisis.....	10, 11	Sibilant σ with Mut. and Liq...	20
Synizesis	12	Change of separated Consonants	21
Elision.....	13, 14	Metathesis of Liquids.....	22
N Paragoric ($\epsilon\phi\epsilon\lambda\kappa\upsilon\sigma\tau\iota\kappa\acute{o}\nu$);		Doubling of Consonants.....	23
$\sigma\theta\epsilon\omega(s)$; $\epsilon\zeta$ and $\epsilon\kappa$; $\omicron\upsilon$ and $\omicron\upsilon\kappa$	15	Strengthening and Addition of	
Strengthening and Weakening		Consonants.....	24
of Vowels.....	16	Expulsion and Omission of	
		Consonants.....	25

CHAPT. II.—SYLLABLES.

Nature and Division of Syllables	26	I. Grave instead of the acute	31
Quantity of Syllables	27	II. Crasis	31
Quantity of the Penult.....	28	III. Elision	31
Accents	29	IV. Anastrophe	31
Change and Removal of the		V. Atonics or Proclitics...	32
Accent by Inflection, Compo-		VI. Enclitics.....	33—35
sition and Contraction	30	Division of Syllables	36
Change and Removal of the Ac-		Punctuation Marks—Diastôle.	37
cent in connected Discourse	31—35		

SECT. II.—GRAMMATICAL FORMS.

Division of the Parts of Speech.—Inflection.

CHAPT. I.—THE SUBSTANTIVE.

Different kinds of Substantives...	39	First Declension	42
Gender of Substantives	40	I. Feminines.....	43
Number, Case and Declension ...	41	II. Masculines	44

Quantity and Accentuation	45	Gender	66
Second Declension	46	Anomalous Nouns	67, 68
Contraction of the second Dec.	47	Defective Nouns	69
Attic second Declension	48	Interchange of Forms in the	
Accentuation	49	Declensions	70—72
Remarks on Gender	50	I. Redundant Nouns	70
Third Declension	51	II. Heteroclites	71
Remarks on the Case-endings	52, 53	III. Metaplasts	72
Paradigms	54—63	Indeclinable and Defective	
Quantity	64	Nouns	73
Accentuation	65		

CHAPT. II.—THE ADJECTIVE AND PARTICIPLE.

Nature, Gender and Declension	74	Comparison of Adjectives	81
Accentuation	75	A. <i>-τερος, -τόα, -τερον; -τατος,</i>	
Summary of the Adjective and		<i>-τάτη, -τάτων</i>	82
Part. Endings	76—80	B. <i>-ων, -ον, -ων, -ον; -ιστος, -η,</i>	
I. Adjectives and Partic-		<i>-ον</i>	83
ples of three Endings	76, 77	Anomalous forms of Comparison	84
II. Adjectives of two Endings	78, 79	Comparison of Adverbs	85
III. Adjectives of one Ending	80		

CHAPT. III.—THE PRONOUN.

Nature and Division of Pronouns	86	IV. Indefinite and Interrogative	
I. Personal Pronouns	87—90	Pronouns	93
II. Demonstrative Pronouns	91	Correlative Pronouns	94
III. Relative Pronouns	92	Lengthening of the Pronoun	95

CHAPT. IV.—THE NUMERALS.

Nature and Division of Numerals	96	Principal classes of Numerals	98
Numeral Signs	97	Remarks on the Numerals	99

CHAPT. V.—THE ADVERB.

Nature and Division of Adverbs	100	Formation of Adverbs	101
--	-----	--------------------------------	-----

CHAPT. VI.—THE VERB.

Nature and Division of the Verb	102	Accentuation of the Verb	118
Classes	102	Further view of Aug. and Redup.	119
Tenses	103	(a) Syllabic Augment	120
Modes	104	(b) Temporal Augment	121, 122
Infinitive and Participle	105	Reduplication	123
Persons and Numbers	106	Attic Reduplication	124
Conjugation of Verbs in <i>-ω</i>	107	Aug. and Redup. in Compounds	125—6
Stem, Augment, Reduplication		Formation of the Tenses of Verbs	
and Characteristic	108	in <i>-ω</i>	127—167
Inflection-endings	109	Division of Verbs in <i>-ω</i> according	
a. Tense-characteristic and		to the Characteristic	127
Tense-endings	110	Derivation of Tenses	128
b. Personal-endings and Mode-		I. Formation of the Tenses of	
vowels	111—114	Pure Verbs	129
Full Paradigm of a Regular Verb	115	a. With a short Characteristic-	
Remarks on the Inflection-endings	116	vowel	130
Remarks on the Formation of the		b. With <i>σ</i> in Aor. Pass. and Perf.	
Attic Future	117	Mid. or Pass.	131

Paradigms of Pure Verbs § 132—137	Characteristic-vowel and Strengthening of the Stem of the Pres. § 170
A. Uncontracted Pure Verbs... 132	Mode-vowels 171
(a) Without σ in the Mid. or Pass..... 132	Personal-endings 172
(b) With σ in the Mid. and Pass..... 133	Formation of the Tenses... 173, 174
B. Contract Pure Verbs... 134—136	Paradigms..... 175
Remarks on contract verbs... 137	Remarks on the Paradigms 176
II. Formation of the Tenses of Impure Verbs 138	Summary of Verbs in $-\mu$... 172—190
Strengthening of the Stem 139	1. Verbs in $-\mu$ which annex the Personal-endings immediately to the Stem-vowel..... 177
Variation of the Stem-vowel... 140	(a) Verbs in $-\alpha$ 177
Remarks on the Secondary Tenses 141	$\epsilon\eta\mu\iota$ 178
A. Formation of the Tenses of Mute Verbs.....142—144	Deponents 179
Remarks on the Characteristic 143	(b) Verbs in $-\epsilon$ 180
Paradigms of Mute Verbs 145—148	(c) Verbs in $-\iota$: $El\mu\iota$. — $El\mu\iota$... 181
B. Formation of the Tenses of Liquid Verbs 149	II. Verbs in $-\mu$ which annex $\nu\nu$ or ν to the Stem-vowel .. 182
Paradigms.....150—153	Formation of the Tenses 182
Peculiarities in the Formation of Single Verbs 154	Summary of this class of Verbs 183
Syncope..... 155	—188
Metathesis..... 156	A. Verbs whose Stem ends in a Vowel 183—186
Verbs in $-\omega$ with Stem of the Pres. strengthened 157	(a) in $-\alpha$ 183
I. Verbs with ν inserted..... 158	(b) in $-\epsilon$ 184
II. Verbs with the syllable $\nu\epsilon$ 159	(c) in $-\iota$ 185
III. Verbs with $\delta\nu$ or $\alpha\nu$ 160	(d) in $-\sigma$ 186
IV. Verbs in $-\sigma\kappa\omega$, $-\lambda\sigma\kappa\omega$ 161	B. Verbs whose Stem ends in a Consonant..... 187, 188
V. Verbs in $-\theta\omega$ 162	(a) in a Mute 187
VI. Verbs with Reduplication. 163	(b) in a Liquid..... 188
VII. Verbs whose Pure Stem-vowel α is strengthened by ι 164	Inflection of $\kappa\epsilon\iota\mu\alpha\iota$ and $\eta\mu\alpha\iota$ 189, 190
VIII. Verbs which assume ϵ 165	Verbs in $-\omega$ analogous in Formation to those in $-\mu$.. 191—196
Verbs which assume an ϵ in forming the Tenses 166	I. Second Aor. Act. and Middle 191, 192
Verbs whose Tenses are formed from different Roots 167	II. Perf. and Plup. Act... 193, 194
Conjugation of Verbs in $-\mu$ 168	$O\delta\alpha$ and $\lambda\omicron\upsilon\kappa\alpha$ 195
Division of Verbs in $-\mu$ 169	III. Present and Imperfect.... 196
	Summary of Deponent Passives. 197
	Summary of Active Verbs with a Mid. Fut. 198

CHAPT. VII.—PREPOSITIONS, CONJUNCTIONS AND INTERJECTIONS 199

PECULIARITIES OF THE DIALECTS.

A. ORTHOGRAPHY.	Prothesis and Insertion of Vowels 207
Digamma or Labial Breathing F. 200	Changes of Consonants 208
Interchange of the Vowels..... 201	Quantity 209
Interchange of the Consonants 202—204	B. DIALECTIC FORMS.
Change of the Vowels..... 205—207	Declensions..... 210— 214
Contraction, Diaeresis..... 205	Homeric Suffix $\phi\iota$ or $\phi\omega$ 210
Crasis, Synizesis, Elision, N Paragogic, Hiatus..... 206	First Declension 211
Lengthening and Shortening of the Vowels.—Syncope.—Apocope ... 207	Second Declension 215
	Third Declension..... 213
	Anomalous and Defective Words. Metaplasts 214

The Adjective	215	Formation of the Tenses . . .	223
Comparison	216	Conjugation in μ	224
Pronouns	217	<i>Eiμ</i> and <i>Eiμ</i>	225, 226
Numerals	218	Verbs in ω with a Sec. Aor. an-	
The Verb	219-230	alogous to Verbs in μ	227
Augment and Reduplication . .	219	Verbs in ω with a Perf. and	
Personal-endings and Mode-		Plup. Act. like Verbs in μ . .	228
vowels	220	Verbs in ω with a Pres. and	
Epic and Ionic Iterative Form	221	Impf. Act. like Verbs in μ . .	229
Contraction and Resolution in		List of Dialectic Verbs	230
Verbs	222		

SECT. III.—FORMATION OF WORDS.

Radical Words, Stems, Derivatives	231	III. Adjectives	234
A. Derivation	232-235	IV. Adverbs	235
I. Verbs	232	B. Compounds	236
II. Substantives	233	Formation of Compounds	237

SYNTAX.

SECT. I.—SYNTAX OF THE SIMPLE SENTENCE.

CHAPT. I.—PARTS OF A SIMPLE SENTENCE.

Nature of a Sentence. — Subject		Classes of Verbs	243
and Predicate	238	A. Active form	249
Comparison. Attribute and Ob-		B. Middle	250
ject	239	C. Passive	251
Agreement	240	Remarks on Deponents	252
Exceptions to the general rules of		Tenses and Modes	253
Agreement	241	A. Particular View of the Tenses	254
Agreement when there are several		(a) Principal tenses: Pres,	
Subjects	242	Perf., Fut.	255
Remarks on Peculiarities in use of		(b) Hist. Tenses: Aor., Impf.,	
Number	243	Plup.	256
The Article	244	Tenses of the Subord. Modes	257
Position of the Article	245	B. Particular View of the Modes	258
Use of the Article with Pronouns		Use of the Subj., Opt. and Imp.	259
and Numerals	246	The Modes with $\&$	260
The Article as a Demon. and		Position and Repetition of $\&$	251
Rel. Pronoun	247		

CHAPT. II.—ATTRIBUTIVE CONSTRUCTION.

Ellipsis of the Substantive . . .	263	(b) Attributive Genitive . . .	265
(a) Attributive Adjective . . .	264	(c) Apposition	266

CHAPT. III.—OBJECTIVE CONSTRUCTION.

I. The Cases	268	(c) Gen. denoting mutual re-	
Nominative and Vocative . . .	269	lations	275
(1) Genitive	270	(2) Accusative	276
A. Local Relation	271	A. Local Relation	277
B. Causal Relation	272	B. Causal Relation	278
(a) Active Genitive	273	(a) Acc. denoting effect . . .	278
(b) Causal Genitive	274	(b) Acc. of the Object on which	
		the action is performed . . .	279

CONTENTS.

XV

Two Accusatives	§ 280	(1) Prepositions with the Gen. only	§ 287, 288
Remarks on the Acc. with the Passive	281	(2) With the Dative only	289
(3) Dative	282	(3) With the Accusative only	290
A. Local Dative	283	(4) With the Gen. and Acc.	291-294
B. Dative as a personal Object	284	(5) With the Gen., Dat. and Acc.	295-299
C. Dative of the thing	285	Remarks on peculiarities of the Prepositions	300
II. Construction of Prepositions	286		

CHAPT. IV.—THE PRONOUN AS SUBJECT, PREDICATE, ATTRIBUTE AND OBJECT.

I. Personal Pronouns	302	Prospective and Retrospective Use of the Pronoun	304
II. Remaining Pronouns	303		

CHAPT. V.—THE INFINITIVE AND PARTICIPLE USED AS AN ATTRIBUTE AND OBJECT.

A. The Infinitive	305	Remarks on the Interchange of the Part. and the Inf.	311
(I) Inf. as an Object without the Article	306	(II) Part. used to express Adverbial Subordinate Relations	312
Nom., Gen., Dat. and Acc. with the Inf.	307	Special Peculiarities in the Participial Construction	313
(II) Inf. with the Article	308		
B. The Participle	309		
(I) The Part. as the Complement of the Verb	310		

CHAPT. VI.—THE ADVERBIAL OBJECTIVE.

A. $\Delta\acute{\eta}$, $\delta\eta\tau\alpha$, $\delta\eta\epsilon$, $\delta\eta\delta\epsilon\iota\varsigma$, $\delta\eta\pi\alpha\upsilon\delta\epsilon\iota\varsigma$, $\delta\epsilon\iota$	315	C. Emphatic Suffixes, $\gamma\acute{\epsilon}$, $\pi\acute{\epsilon}\rho$, $\tau\omicron\iota$	317
B. Confirmative Adverbs	316	D. Negative Particles	318

SECT. II.—SYNTAX OF THE COMPOUND SENTENCE.

CHAPT. VII. A.—COÖRDINATION.

Different Forms of Coördinate Sentences	320	III. Disjunctive Coördinate Sentences	323
I. Copulative Coördinate Sentences	321	IV. Causal Coördinate Sentences	324
II. Adversative Coördinate Sentences	322	Remarks on Asyndeton	325

CHAPT. VIII. B.—SUBORDINATION.

Principal and Subordinate Sentences	326	Agreement of the Rel. Pron.	332
Sequence of Subjunctive Tenses in Subordinate Sentences	327 ^a	Modes in Adjective Clauses	333
Use of Modes in Subordinate Clauses	327 ^b	Connection of several Adjective Clauses	33 ^a
I. Substantive Clauses	328	Interchange of the Subordinate Clause with the Adj. Clause	334
A. Introduced by $\delta\tau\iota$ or $\acute{\omega}\varsigma$, <i>that</i>	329	III. Adverbial Clauses	335
B. Introduced by $\iota\omega\alpha$, <i>so that</i> , etc.	330	A. Adverbial Clauses of Place	336
II. Adjective Clauses	331	B. Adverbial Clauses of Time	337
		C. Causal Adv. Clauses	338-340

I. Denoting Ground or Cause	338	D. Adverbial Clauses denoting Manner and Quantity	342, 343
II. Denoting Condition	339, 340	I. Comparative Adv. Clauses denoting Manner	342
III. Denoting Consequence or Effect	341	II. Comparative Adv. Clauses denoting Quantity	343

CHAPT. IX. — INTERROGATIVE SENTENCES.

I. Interrogatives	344	Ellipsis, Brachylogy, Zeugma, Contraction, Pleonasm	346
II. Oblique Discourse	345	Anacoluthon	347
III. Special Peculiarities in the Construction of Words and Sentences	346, 347		

CHAPT. X. — POSITION OF WORDS 348

Appendix A.—Versification	Page 574	Index of Subjects	Page 589
Appendix B. Abbreviations in writing	587	Greek Index	602
		Index for the Forms of Verbs	614

ABBREVIATIONS.

Aesch. *Aeschylus*, Ag. *Agamemnon*, S. *Septem adv. Th.* — Ar. *Aristophanes*. — Dem. *Demosthenes*, Ol. *Olynth.*, Ph. *Philipp.*, Cor. *Corona*, Chers. *Chersones.*, Aph. *Aphobus*. — Eur. *Euripides*, M. *Medea*, C. *Cyclops*, H. *Hecuba*, O. *Orestes*, H. F. *Hercules Furens*, Hipp. *Hippolytus*. — Her. *Herodotus*. — Isae. *Isaeus*. — Lys. *Lysias*. — Pl. *Plato*, Cr. *Crito*, L. *Leges*, Th. *Theages*, Men. *Meno*, Soph. *Sophista*, Crat. *Cratylus*, Prot. *Protagoras*, Phil. *Philebus*, Rp. *Respublica*. — Soph. *Sophocles*, O. C. *Oedipus Coloneus*, O. B. *Oedipus Rex*, Ant. *Antigone*, Ph. *Philoctetes*, Aj. *Ajax*, El. *Electra*. — X. *Xenophon*, C. *Commentarii*, An. *Anabasis*, H. *Hellenica*, S. *Symposium*, R. Ath. *Respublica Atheniens.*, R. L. *Respubl. Lacedaem.*, O. *Oeconomicus*, Ag. *Agésilauus*, R. Equ. *R. Equestris*.

GREEK GRAMMAR.

DIALECTS OF THE GREEK LANGUAGE.

1. THE Greek language was divided into many different dialects, the most highly cultivated of which were the Æolic, Doric, Ionic, and Attic. The Æolic prevailed in Bœotia, Thessaly, and in the Æolian colonies in Asia Minor; the Doric, throughout the Peloponnesus, and in the Dorian colonies in Asia Minor, Italy, and Sicily; the Ionic, in the Ionian colonies in Asia Minor; the Attic, in Attica.

2. The Æolic and Doric dialects are characterized by harshness and roughness, being the opposite of the Ionic, which is distinguished for delicacy and softness. The Attic dialect holds a beautiful medium between the two former and the Ionic, as it skilfully combines the soft and pleasant forms of the Ionic with the strong and full-toned forms of the Doric.

3. The Ionic dialect is divided into the Older and the Later Ionic. The older Ionic is the language of Homer and of his school, although these poets were not satisfied with their own dialect merely, but were able, in accordance with the true principles of art, to select, from all the dialects, those forms which corresponded to the nature of their poetry; and to employ—since the regular laws of versification had much influence in forming the language

— a peculiar and definite poetic language, called the Epic, or Homeric. This had a great effect on the language of all the Greek poets even to the latest times. We find the later Ionic in the works of the historian Herodotus, born 484 B. C., and of Hippocrates, b. 460 B. C.

4. The Attic dialect is divided, in accordance with certain peculiarities, into the Older, the Middle, and the Later Attic. The older is used by Thucydides, b. 472 B. C.; the tragic poets; Æschylus, who died 456 B. C.; Sophocles, b. 497 B. C., d. 405 B. C.; Euripides, b. 480 B. C.; and the more ancient comic writers, e. g. Aristophanes, d. 390 B. C.; by several orators, e. g. Antiphon, b. 479 B. C., and Andocides, b. 467 B. C. The middle Attic is used by Plato, b. 430 B. C.; Xenophon, b. 447 B. C.; and the orator Isocrates, b. B. C. 436. The later Attic is employed by Demosthenes, b. 385 B. C., and other orators, the later comic writers, and the prose authors in more recent times, who sought to preserve in their works the language of the earlier writers.

5. After the freedom of the Greeks had been destroyed by Philip, king of Macedon, the Attic dialect came to be the common written language. As it extended, not only over all Greece, but also over the Macedonian provinces of Syria and Egypt, it lost much of its peculiar stamp by the introduction of foreign forms and words, and it then received the name of the Common, or Hellenic language, *ἡ κοινὴ*, or *Ἑλληνικὴ διάλεκτος*. It was used, e. g. by Apollodorus, Diodorus, and Plutarch.

ET Y M O L O G Y .

SECTION I.

CHAPTER I

Letters and Sounds of the Language.

† 1. *Alphabet.*

The Greek Alphabet consists of twenty-four letters.

FORM.	SOUND.	NAME.
A α	a	*Αλφα Alpha
B β	b	Βῆτα Beta
Γ γ	g	Γάμμα Gamma
Δ δ	d	Δέλτα Delta
E ε	e short	*Ε ψῖλόν Epsilon
Z ζ	z	Ζῆτα Zēta
H η	e long	*Ητα Eta
Θ θ	th	Θῆτα Thēta
I ι	i	*Ιῶτα Iōta
K κ	k	Κάππα Kappa
Λ λ	l	Λάμβδα Lambda
M μ	m	Μῦ Mu
N ν	n	Νῦ Nu
Ξ ξ	x	Ξῖ Xi
O ο	o short	*Ο μῖκρόν Omīkron
Π π	p	Πῖ Pi
P ρ	r	*Ρῶ Rho
Σ σ ς	s	Σίγμα Sigma
T τ	t	Ταῦ Tau
Υ υ	u	*Υ ψῖλόν Upsilon
Φ φ	ph	Φῖ Phi
X χ	ch	Χῖ Chi
Ψ ψ	ps	Ψῖ Psi
Ω ω	o long	*Ω μέγα Omēga.

REMARK 1. Sigma at the end of a word takes the form *s*, e. g. *σεισμός*, in most editions of the classics. This small *s* is also used in the middle of compound words, if the first part of the compound ends with Sigma, though such a usage is contrary to the authority of the manuscripts, e. g. *προσφέρω* or *προσφέρω*, *δυσγενής* or *δυσγενής*.

REM. 2. When *σ* and *τ* come together, both letters may be expressed by one character, *ς*, *Sti*, or *Stigma*.

REM. 3. Besides their use as alphabetic characters, *ε* and *υ* were originally used as mere marks of aspiration, the former for the spiritus asper (§ 6), for which in the earliest times *H* was also employed, the latter for the Digamma (§ 25); hence, as letters, they were called, in opposition to their use as aspirates, *ἡ ψιλόν* and *ῥ ψιλόν*, i. e. unaspirated. Omicron and Omega (small and large *ο*) derive their name from their relative size.

REM. 4. The principle on which most of the letters of the Greek alphabet are named, is entirely different from that adopted in this country and among the European nations, at the present day. We name each letter by the sound it represents, as *a*, *b*, *c*, adding a vowel to the consonants in order to vocalize them. But among the Orientals, from whom the Greek alphabet was derived, the name was not determined by the sound of the letter. They gave their letters the name of some familiar object, the first sound or syllable of which was the alphabetic character to be represented. For example, the Phœnicians and Hebrews called the first letter of the alphabet Aleph (Greek Alpha), which means an *ox*: now the first sound or syllable of Aleph is the character or element to be represented. The second letter was Beth (Greek Beta), a *house*, the first sound of which is the character to be represented. The third is Gimel (Greek Gamma), a *camel*. This mode of naming letters, undoubtedly originated from the custom of designating those letters by the picture of the object from which they derived the name, instead of by the characters now used. Thus Aleph was represented by the picture of an ox, Beth by that of a house, etc.

§ 2a. Sounds of particular Letters.

The sound of the letters is indicated by the Roman characters opposite to them. The following remarks on particular letters are all that is needed in addition:—

REMARK. The sounds given to the following letters are those more usually adopted in pronouncing the Greek in New England; but the usage is not entirely uniform.

A has the sound of *a* in *fan*, when it is followed by a consonant in the same syllable, e. g. *χαλ-κός*; the sound of *a* in *fate*, when it stands before a single consonant which is followed by two vowels, the first of which is *ε* or *ι*, e. g. *ἀναστάσεως*, *στρατιώτης*; also, when it forms a syllable by itself, or ends a syllable not final, e. g. *μεγ-ά-λη*, *στρα-τός*; it has the sound of *a* in *father*, when it is followed by a single *ρ*, in the same syllable, and also when it ends a word; but a final in monosyllables has the sound of *a* in *fate*, e. g. *Βά-ρ-βα-ρος*, *γά-ρ*, *ἔ-γ-α-ρ*, *τά*.

γ, before γ, κ, χ, and ξ, has the sound of *ng* in *angle*, or nasal *n* in *anle*, e. g. ἄγγελος, *ang-gēlos*; κλαγγή, *clangor*; Ἀγχίσης, *Anchises* (*Angchises*); συγκοπή, *syncopē*; λάρυγξ, *larynx*. γ before vowels always has the hard sound, like *g* in *get*; also before consonants, except γ, κ, χ, ξ, e. g. γίγας.

ε has the sound of short *e* in *met*, when it is followed by a consonant in the same syllable, e. g. μέγας, *met-d*; the sound of long *e* in *me*, when it ends a word or a syllable, or when it forms a syllable by itself, e. g. γε, *de-ω*, βασιλ-*ε-ω*.

η has the sound of *e* in *me*, e. g. μωή.

θ has the sound of *th* in *thick*, e. g. θάνατος.

ι has the sound of *i* in *mine*, when it ends a word or syllable, or forms a syllable by itself, e. g. ἐλπίζω, *στι*, πειθ-*ι-ον*; the sound of *i* in *pin*, when it is followed by a consonant in the same syllable, e. g. πίνω, κίν-*υ-νος*.

κ always has the hard sound of *k*, and was expressed in Latin by *c*, e. g. Κιλικία, *Cilicia*; Κέκροψ, *Cecrops*; Κικέρων, *Cicero*.

ξ, at the beginning of a word or syllable, has the sound of *x*, e. g. ξένος; elsewhere, the sound of *z*, e. g. θιαξέω, *πραξίς*, *ἄναξ*.

ο has the sound of short *o* in *not*, when it is followed by a consonant in the same syllable, e. g. λόγος, κῦρος; the sound of long *o* in *go*, when it ends a word or syllable, or forms a syllable by itself, e. g. τό, ὑπό, δο-ός, ταξ-ό-της.

σ has the sharp sound of *s* in *son*; except it stands before μ, in the middle of a word, or at the end of a word after η or ω, where it has the sound of *z*, e. g. σκηνή, νόμισμα, γῆς, κάλως; before ι it does not have the sound of *sh*, as in Latin, but retains its simple sound, e. g. Ἀσία = *A-si-a*, not *A-shi-a*.

τ followed by ι has its simple sound, never the sound of *sh*, as in Latin, e. g. Γαλατία = *Galati-a*, not *Galashi-a*; Κριτίας = *Kriti-as*, not *Krishi-as*; Αἰγύπτιοι.

υ has the sound of *u* in *tulip*, e. g. τύχη; but before ρ the sound of *u* in *pure*, e. g. πύρ, γέφυρα.

χ has the hard sound of *ch* in *chasm*, e. g. ταχύς.

ω has the sound of long *o* in *note*, e. g. ἔγω.

‡ 2b. Brief history of the Alphabet.

1. The Greeks derived most of their alphabet from the Phœnicians. According to the common tradition, letters were brought into Greece by Cadmus, a Phœnician. The Phœnician alphabet, being nearly the same as the Hebrew, consisted of 22 letters, the names of which are, Aleph, Beth, Gimel, Daleth, He, Vau, Zain, Heth, Teth, Jod, Kaph, Lamed, Mim, Nun, Samech, Oin, Pe, Tsade, Koph, Resch, Schin, Thau. Vau, the 6th letter of the Phœnician alphabet, was rejected by the Greeks as an alphabetic character, and used only as the numeral sign for 6. Koph (Greek Koppa), the 19th letter of the Phœnician alphabet, was also rejected, because its sound so nearly resembled that of Kaph (Greek Kappa), and was used as the numeral sign for 100. Zain and Tsade were modifications of the same sound; Tsade, like the Greek Zeta,

represents the sound of both, and takes the place of Zain, becoming the 6th letter of the Greek alphabet, while Zain (Greek San, Sampi), was rejected as an alphabetic character, and used as a numerical sign for 900. Thus 19 letters of the Phœnician alphabet were adopted by the Greeks, as alphabetic characters. These are the first 19 letters of the present alphabet. To these the Greeks themselves added the five last letters of the alphabet, viz., ν , ϕ , χ , ψ , ω . This seems to be the most rational view of the formation of the Greek alphabet, though somewhat different from the common legendary account, which represents Cadmus as bringing only 16 letters into Greece, viz., α , β , γ , δ , ϵ , ι , κ , λ , μ , ν , ρ , σ , τ , υ .

2. The alphabet was not brought at once into its present complete form. The old Attic alphabet contained but 21 letters. H was considered merely as a breathing, and the place of η and ω was supplied by ϵ and o , and that of ψ and ξ by $\phi\chi$ and $\chi\zeta$, e. g. ΑΙΘΕΡ (*aiðēp*), ΕΧΘΡΟΝ (*ēxðpōn*), ΦΥΧΑΙ (*ψυχαι*), ΧΥΤΝ (*ξύν*). The alphabet is said to have been completed in the time of the Persian war, by Simonides, who added Ξ , Ψ , and Ω , and changed the breathing H, to the long vowel η . The Ionians first adopted the present full alphabet of 24 letters, and by them it was communicated to the Athenians. This full alphabet was first used in Attic inscriptions in the archonship of Euclides, B.C. 403, before this period only the old Attic alphabet is found in Attic inscriptions.

3. The early Greeks used the capital letters exclusively, and left no spaces between the words, e. g. ΜΕΤΑΔΕΤΟΥΤΟΝΕΙΠΗΧΕΙΡΙΣΘΦΟΞ, i. e. *μετὰ δὲ τοῦτον εἶπε Χειρὶσφοφς*. The cursive, or small character, was not introduced till very late. A document has been found in Egypt written in the cursive character, 104 B. C. But cursive writing was not in general use till long after that time. It is first found in manuscripts in the eighth century.

4. The early Greeks commonly wrote in the Oriental manner, i. e. from right to left, as may be seen in several inscriptions. Other inscriptions, however, of equal antiquity, are written from left to right, proving that both modes were in use. A third method was from left to right and right to left alternately. This was called *βουστροφηδόν*, because it resembled the turning about of oxen in ploughing. Solon's laws were written in this way. But in the time of Herodotus, the Greeks wrote only from left to right.

§ 3. *Organs of Speech.*

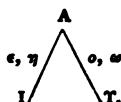
1. The organs of speech, used in forming or articulating words, are the palate, the throat, the tongue, and the lips.

2. The sounds which are emitted almost without any action of the throat, tongue, and lips, and which proceed in the freest manner from the breast, are called Vowels; the rest, Consonants.

§ 4. *Vowels.*

1. The Greek has seven vowels, α , ι , υ , which may be long or short, ϵ and $ο$, which are always short, η and ω which are always long. The character (\breve) over one of the vowels α , ι , υ , shows that the vowel is short; ($\bar{}$) that it is long; ($\tilde{}$) that it may be either long or short, e. g. $\tilde{\alpha}$, $\tilde{\alpha}$, $\tilde{\alpha}$.

REMARK 1. α , ι , and υ are called the principal vowels, because they denote the principal sounds; the other vowels are called subordinate, because their sounds are the intermediates of the principal sounds. Thus, the sound of ϵ is intermediate between α and ι , the sound of $ο$ is intermediate between α and υ ; η is produced by lengthening ϵ or α , ω by lengthening $ο$. The relation of these vowels may be illustrated by the following diagram:—



2. When two vowels are so combined as to form but one sound, the sound so produced is called a diphthong. When both the vowels are sounded, the diphthong is called proper; when only one, improper.

3. The Greek diphthongs originate from the union of the vowels α , ϵ , $ο$, υ , η , ω , with the vowels ι and υ , thus:—

$\alpha + \iota = \alpha\iota$,	pronounced like <i>ai</i> in <i>aisle</i> , e. g. <i>αἵε</i> ,
$\alpha + \upsilon = \alpha\upsilon$,	" " <i>au</i> in <i>laud</i> , " <i>ραῦ</i> ,
$\epsilon + \iota = \epsilon\iota$,	" " <i>ei</i> in <i>sleigh</i> , " <i>δαῖς</i> ,
$\epsilon + \upsilon = \epsilon\upsilon$,	" " <i>eu</i> in <i>feudal</i> , " <i>ἐλευσα, ῥέον</i> ,
$\eta + \upsilon = \eta\upsilon$,	
$ο + \iota = ο\iota$,	" " <i>oi</i> in <i>oil</i> , " <i>κοῖς</i> ,
$ο + \upsilon = ο\upsilon$,	" " <i>ou</i> in <i>sound</i> , " <i>οἶραν</i> ,
$\upsilon + \iota = \upsilon\iota$,	" " <i>ui</i> in <i>skine</i> , " <i>νίς</i> ,
$\omega + \upsilon = \omega\upsilon$, (only Ionic,) "	" " <i>ou</i> in <i>sound</i> , " <i>ωῖς</i> ; also the im-

proper diphthongs, ϕ , ψ , φ (i. e. $\alpha + \iota$, $\eta + \iota$, $\omega + \iota$); " *αἰσχροῖ, κέρφ, τῆ, τῷ*.

REM. 2. The pronunciation of the diphthongs ϕ , ψ , φ is the same as that of the simple vowels $\tilde{\alpha}$, η , ω , though the ancient Greeks probably gave the ι a slight sound after the other vowel.

REM. 3. With capital letters, the Iota subscript of ϕ , ψ , φ , is placed in a line with the vowels, but is not pronounced, e. g. ΤΩΙ ΚΑΛΩΙ = $\tau\omega\iota$ καλῶ, $\tau\omega\iota$ Αἰῶ, but $\phi\iota\omega$.

REM. 4. The Iota subscript, which in the most flourishing period of Greek language was always pronounced, at length became a silent letter, and was either omitted in writing, or was written under the vowel to which it belonged. It was first written under the vowel in the thirteenth century.

REM. 5. The following examples will show how the Romans sounded the diphthongs: *αι* is expressed by the diphthong *ae*, *ει* by *ē* and *ē*, *οι* by *oe*, *ου* by *ū*; *υ* was generally expressed by *y*, e. g.

Φαῖδρος, Phaedrus;	Εὔρος, Eurus;	Θρήκες, Thraces;
Γλαῦκος, Glaucus;	Βοιωτία, Bœotia;	Θρήσσα, Thressa;
Νεῖλος, Nilus;	Μοῦσα, Mûsa;	τραγωδός, tragoedus;
Λυκείον, Lycœum;	Εἰλεῖθνια, Iliithyia;	Κύρος, Cyrus.

In words adopted later, the Romans expressed *φ* by *δ*, as *φιδή*, *ode*.

REM. 6. When two vowels, which would regularly form a diphthong, are to be pronounced separately, it is indicated by two points, called *Diaeresis*, placed over the second vowel (*ι*, *υ*), e. g. *αῖδι*, for *αἰδοί*, *ῆς*, *ἔνπνος*. If the acute accent is on the *ι* or *υ*, it is placed between the points; if the circumflex, over them, as *ἄιδης*, *κλειῖδι*, *πραῖς*.

REM. 7. The pronunciation given under § 2a, as well as that given to the diphthongs above, is the one more generally adopted in New England. The original pronunciation of the Greek is lost. It is, therefore, the common custom for scholars (in each country) to pronounce it according to the analogy of their own language. This is the method proposed by Erasmus in the sixteenth century, and is generally adopted in Europe at the present day. The pronunciation defended by Reuchlin¹ in the same century, corresponds nearly with the modern Greek.

¹ For the benefit of those who may wish to compare the two modes, the following explanation of the Reuchlinian is extracted from the Greek Grammar of Sophocles: "Α is pronounced like *a* in *father*, *fur*. β, γ, δ, like *b*, *g* hard, *d*; in later times, like Romaic β, γ, δ. Before κ, γ, χ, ξ, γ had the sound of *ng* in *hang*. ε, like Romaic ε, or Italian *e*. ζ, like *z*, but stronger. η, like French *ê*, as in *fête*. θ, like *th* in *thin*, *ether*, *saith*. ι, like *i* in *machine*. κ, like *k*. λ, μ, like *l*, *m*, respectively. ν, like *n*. At the end of a word it was often pronounced and written as if it were a part of the next word. ξ, in the Attic dialect, like *ξs*; in the other dialects, like *κs*. In later times, the sound *κs* prevailed. ο, like Romaic *o*, or Italian *o*. π, like *p*. ρ, like *r*. At the beginning of a word it was *rolled*; when it was doubled, only the second one was rolled. It was rolled, also, after θ, φ, χ. σ, like *s* in *soft*, *past*. Before μ, it was, in later times, sounded like ζ, and even changed into ζ in writing; as *Ζυμύρα*, for *Ζυμύρα*, in an inscription. τ, like *t* in *tell*, *strong*. υ, like French *u*. φ, like *f*, but stronger. χ, like Romaic χ, German *ch*, or Spanish *j* (*x*). ψ, in the Attic dialect, like φs; in the other dialects, like πs. In later times, the sound πs prevailed. ω, like *o* in *note*, nearly. When a consonant was *doubled* in writing, it was doubled also in pronunciation. During the most flourishing period of the language, both the vowels of a diphthong were distinctly heard

§ 5. Consonants.

1. The consonants are divided, first, according to the different organs of speech, by which they are formed, into —

Palatals, $\gamma \kappa \chi$,

Linguals, $\delta \tau \theta \nu \lambda \rho \sigma$,

Labials, $\beta \pi \phi \mu$.

REMARK 1. The consonants, which are produced by the same organ of speech, are called *cognate* consonants; thus γ, κ, χ are cognate consonants.

2. Consonants are divided again, according to the greater or the less influence of the organs of speech in their formation, into breathings, liquids, and mutes.

(a) The Breathings form a kind of transition from the vowels to the consonants. There are three breathings: the lingual σ ; the Spiritus Asper ('), corresponding to our *h* (§ 6); and the labial *F* (Digamma); on the last, see the remarks upon the Dialects.

(b) The Liquids, $\lambda \mu \nu \rho$, are so called, because they easily coalesce with the other consonants.

REM. 2. The Breathings and Liquids are also included under the common name of semivowels, forming a kind of transition to the full vowels.

During the brazen age, and probably during the latter part of the silver age, the diphthongs $\alpha\iota, \epsilon\iota, \omicron\upsilon$, had each the power of a single vowel. $\alpha\iota$, like *ai* in *aisle*; in later times, like η , or French *é*; during the latter part of the brazen age, like ϵ . $\omicron\upsilon$, like *ou* in *our, house*; in later times, like *au, af*. $\epsilon\iota$, like *ei* in *freight*, nearly; in later times, like ι . During the silver and brazen ages, ϵ was often prefixed to ι long, merely to mark its quantity; as *κρείσσ, τείσαι, τοιμήσαι*. And when quantity began to be disregarded, even short ϵ was represented by α ; as *Ελεῖστος, Ελεσπότης, γυνασσισαρχήσας*. $\epsilon\upsilon$, like *eh-oo* rapidly pronounced; in later times, like *ex, ef*. $\omicron\iota$, like *oi* in *oil*, nearly. $\omicron\upsilon$, like *oh-oo* rapidly pronounced; in later times, like *oo* in *moon*, or like French *ou*, Italian *u*. When the Boeotians used $\omicron\upsilon$ for υ , they pronounced it long or short, according as the original υ was long or short; thus, in *ὄδωρ, ὄσόν*, it was short, like *oo* in *look*; in *ὄλη, ἄσουλία*, long, like *oo* in *moon*. $\upsilon\iota$, like *vi* in *twist*; $\beta\iota$, like *vhi* in *vhip*; in later times, like *v*. As to the diphthongs $\varphi, \psi, \varphi, \delta\upsilon, \eta\upsilon, \omicron\upsilon$, they differed from $\alpha\iota, \epsilon\iota, \omicron\iota, \alpha\upsilon, \epsilon\upsilon, \omicron\upsilon$ only in the prolongation of the first vowel in later times. φ, ψ, φ were pronounced like δ, η, ω , respectively." — Tr.

- (c) The Mutes are formed by the strongest exertion of the organs of speech; they are, $\beta \gamma \delta \vartheta \kappa \pi \tau \phi \chi$.

3. The Mutes are divided,

- (a) According to the organ of speech used in pronouncing them, into three Palatals, three Linguals, and three Labials;
 (b) According to their names, into three Kappa, three Tau, and three Pi-mutes;
 (c) According to the force of articulation, into three smooth, three medial, and three rough Mutes.

REM. 3. Hence each of the nine mutes may be considered in a threefold point of view, e. g. γ may be called a palatal, a kappa-mute, or a medial, according as we wish to bring into view the organ by which it is pronounced, its name, or the force of articulation, a medial mute requiring less force to articulate it than a rough mute.

	SMOOTH.	MEDIAL.	ROUGH.	
Palatals	κ	γ	χ	Kappa-mutes
Linguals	τ	δ	ϑ	Tau-mutes
Labials	π	β	ϕ	Pi-mutes

REM. 4. The consonants, which are produced by the same effort of the organs, are called coördinate, e. g. the smooth mutes, κ , π , τ , are coördinate.

4. From the coalescence of the Mutes with the Breathing σ , three double consonants originate, —

ψ from $\pi\sigma$ $\beta\sigma$ $\phi\sigma$, as $\tauύψω$ ($\pi\sigma$), $\chiάλυψ$ ($\beta\sigma$), $κατήληψ$ ($\phi\sigma$),

ξ from $\kappa\sigma$ $\gamma\sigma$ $\chi\sigma$, as $κόραξ$ ($\kappa\sigma$), $λέξω$ ($\gamma\sigma$), $δυνεξ$ ($\chi\sigma$),

ζ is not, like ψ and ξ , to be regarded as a sound compounded of two consonants, but as a soft hissing sound, to be pronounced like a soft s . Only in the adverbs in $\zeta\epsilon$, is ζ to be considered as composed of $\sigma\delta$, e. g. 'Αθήναζε instead of 'Αθήναςδε; also, $βύζην$ (close), for $βύσδην$ (from $βυνέω$, to stop, Perf. $βέβυσμαι$). It may be regarded, perhaps, as a transposition of sounds, as when the Æolic and Doric dialects use, in the middle of a word, $\sigma\delta$ instead of ζ , e. g. $μελίσσεται$ for $μελίζειται$.

§ 6. *Breathings.*

1. Every word beginning with a vowel has a smooth or a rough Breathing; the former (Spiritus Lenis) is indi-

cated by the mark ('); the latter (Spiritus Asper) by the mark ('). The rough breathing answers to the English and Latin *h*, e. g. *ἱστορία*, *historia*, *history*. The smooth breathing is connected with every vowel which has not the rough; but the smooth has no influence on the pronunciation, e. g. *Ἀπόλλων*, *Apollo*.

REMARK 1. With diphthongs, the breathing is placed over the second vowel, e. g. *αἶς*, *εἶδός*, *αἶνικα*. But when the improper diphthongs, *ε*, *η*, *φ*, are capital letters, the breathing is placed over the first vowel, as these three diphthongs are regarded, to a certain extent, as simple vowels, e. g. *Ἄεθς* (*ἄεθς*); *Ἦι*, *ῶ* (*ῆ*, *ῶ*).

REM. 2. Originally, the Greeks had no mark for the smooth breathing. The rough breathing was at first denoted by E or H. But when H came to be used as a vowel, Aristophanes of Byzantium, about 200 years B. C., divided it into two characters *Η* and *η*, the former as the sign of the rough breathing, the latter of the smooth. Later, these became (') and ('), and at last (') and (').

REM. 3. The liquid *ρ* at the beginning of words has the rough breathing, e. g. *ῥᾶβδος*. When two *ρ*'s come together, the first has the smooth breathing, the last the rough, e. g. *Πύρρος*, Pyrrhus; but some editors omit both breathings, e. g. *Πόρρος*.

REM. 4. At the beginning of a word, *υ* always has the rough breathing, except in the Æolic dialect.

CHANGES OF LETTERS.

§ 7. General Remark.

Both the vowels and consonants are subject to a variety of changes. These changes result from the tendency of the language to euphony, from their grammatical significance, and from the difference of dialects. The last will be considered in treating of the Dialects.

I. CHANGES OF THE VOWELS.

§ 8. Hiatus.

The concurrence of two vowels in two successive syllables or words, occasions a harshness in the pronunciation,

called Hiatus. This is avoided by Contraction, Crasis, Synæresis, and Elision.

REMARK 1. The poets, particularly the Attic, were decidedly averse to the Hiatus of two vowels in two successive words; among the prose-writers, the orators sought most carefully to avoid it.

REM. 2. In the Iambuses of the tragic poets, the Hiatus is allowed in the interrogative τί; *what?* e.g. τί οὖν; τί εἶπες; among the comic poets, its use is mostly confined to τί, ὅτι, περὶ, &c. e.g. ὅτι ἐς, ὅτι οὐχί, περὶ ὑμῶν, also in οὐδέ (μηδὲ) εἰς (ἐν), *ne unus quidem*, to distinguish it from οὐδεὶς, *nullus*. In addition to its use in the Iambic measure, the Hiatus is found frequently, even in the Tragedians, who endeavored to avoid it when possible; still, it is mostly limited to special cases; for example, it occurs with interjections and imperatives, e.g. ὦ, ῥαί, ἔνα (up!), ἴδι, as ἴδι, ἴδι μοι παῖόν, Soph. Ph. 832; ἀλλ' ἔνα, ἐξ ἑδρῶν, Aj. 194. On the Hiatus in the Epic dialect, see § 200.

§ 9. A. Contraction of Vowels.

Contraction is the union of two successive vowels in the same word into one long syllable. These contractions arise either from the *natural* coalescence of two successive vowels, in accordance with the laws of euphony, or from grammatical principles. The first kind of contractions is called euphonic, the latter, grammatical. In the Common language, the following contractions occur:—

I. Euphonic Contractions.

(a) α + α	= α	as: σέλαα = σέλα̃
ε + ε	= ει	" φίλεε = φίλει (Comp. No. II.)
ι + ι	= ι	" πόρτι = πόρτι
ο + ο	= ου	" νόος = νοῦς
(b) α + ε	}	" τίμαε = τίμα̃
α + η		" τιμάητε = τιμά̃τε
α + ι	= ι	" γήραϊ = γήρα̃
α + ο	}	" τιμάομεν = τιμά̃ομεν
α + ω		" τιμάομεν = τιμά̃ομεν
α + ει	}	" τιμάεις = τιμά̃ς
α + η		" τιμάης = τιμά̃ς
α + οι	= ι	" τιμάοιμι = τιμά̃μι
α + ου	= ου	" τιμάου = τιμά̃ω
(c) ε + ᾱ	= η	" τείχεᾱ = τείχη (Comp. No. II.)
ε + ᾱ	= ᾱ	" χροῶ = χροᾱ̃
ε + ι	= ει	" τείχεϊ = τείχει
ε + ο	= ου	" φιλόομεν = φιλοῦμεν
ε + ω (φ)	= ω (φ)	" φιλέω = φιλῶ, δετέφ = δετῆ̃
ε + αι	= η	" τύπτει = τύπτῃ̃

υ + αι	= αι	as: φιλέεις = φιλεῖς
ε + η	= η	“ φιλέης = φιλης
ε + οι	= οι	“ φιλέοις = φιλοῖς
ε + ου	= ου	“ φιλέου = φιλοῦ
(d) η + ε	= η	“ ὕληεσσα = ὕλησσα
η + ι	= η	“ Θρήῖσσα = Θρηῖσσα
η + αι	= η	“ τιμήεις = τιμῆς
(e) ι + α	= ι	“ πόρτιας = πόρτις
ι + ε	= ι	“ πόρτιες = πόρτις
(f) ο + α	= ω	“ αἰδῶα = αἰδῶ (Comp. No. II.)
ο + ε	= ου	“ μίσθιοε = μίσθιου
ο + η	= ω	“ μισθόητε = μισθῶτε
ο + ι	= οι	“ αἰδοῖ = αἰδοῖ
ο + ω (φ)	= ω (φ)	“ μισθῶω = μισθῶ, πλόφ = πλῶ
ο + αι	= αι	“ ἀπλόαι = ἀπλαῖ
ο + ει	= ει	“ μισθόει = μισθοῖ (Comp. Rem. 2.;
ο + η	= οι	“ μισθόη = μισθοῖ
ο + οι	= οι	“ μισθόοιμι = μισθοῖμι
ο + ου	= ου	“ μισθόουσι = μισθοῦσι
(g) υ + α	= υ	“ ἰχθύας = ἰχθύς
υ + ε	= υ	“ ἰχθύες = ἰχθύς
υ + η	= υ	“ δεικνύηται = δεικνύται (rarely)
(h) ω + α	= ω	“ ἥρωα = ἥρω (only in Acc. of some Sub. οἶ
ω + ι	= φ	“ λώϊστος = λῶστος. [3d Dec.

REMARK 1. The above contractions take place in accordance with the following principles: (1) Both vowels are retained and form a diphthong, e. g. *τείχει* = *τείχει*, *αἰδοῖ* = *αἰδοῖ*. (2) Both vowels coalesce into a cognate long vowel or diphthong, e. g. *τιμώμεν* = *τιμῶμεν*, *αἰδῶα* = *αἰδῶ*. (3) A short vowel is absorbed by a diphthong or long vowel preceding or following it; e. g. *φιλέω* = *φιλῶ*, *φιλέου* = *φιλῶ*, *ὕληεσσα* = *ὕλησσα*. (4) The short vowels, α, ι, υ, absorb the following vowel and become long; e. g. *τίυας* = *τίμᾶ*, *ἰχθύας* = *ἰχθύς*. (5) A short vowel coalesces with the first vowel of a diphthong, according to the preceding principles; when the second vowel is ι, it is subscribed with α, η, ω, but if it is any other vowel it is dropped; e. g. *τιμῆς* = *τιμῆς*, *τιμῶμι* = *τιμῶμι* = *τιμῶν* = *τιμῶ*, *τύπτει* = *τύπτει*.

II. Grammatical Contractions.

(1) ε + ε = η, particularly in the third Dec., e. g. *τριήρεε* = *τριήρη*, *γένεε* = *γένη*.

(2) ε + α = ᾱ in the second Dec., e. g. *δστέα* = *δστᾶ*, *χρῦσεα* = *χρυσᾶ* (Pl.), and elsewhere, if a vowel precedes, e. g. *Περικλέ-εα* = *Περικλῆᾶ*, *κλέ-εα* = *κλῆᾶ*, *ὕγι-εα* = *ὕγιᾶ*; in the Acc. Pl. Fem. of Adjectives in -εος, -έα, -εον, e. g. *χρυσέ-ας* = *χρυσῆς*; finally, in the Fem. of Adjectives in -εος, -έα, -εον, when these endings are preceded by a vowel or ρ, e. g. *ἐρέ-εος*, *ε-έα*, *ε-εον* = *ἐρεῶς*, *ἐρεᾶ*, *ἐρεῶν*, *ἀργύρεος*, *έα*, *εον* = *οὔς*, *ᾶ*, *ῶν*.

- ε + α = η in the Fem. Sing. of adjectives in -εος, not preceded by a vowel or ρ; e. g. χρυσέα = χρυσή, χρυσέας = χρυσῆς.
 ε + α = ει in Accusatives Pl. in εας of third Dec., e. g. σαφέ-ας = σαφεῖς; so πόλεις, πῆχεις, ἐγχέλεις, from πόλεας, etc.
 (c) ο + α = ᾱ in Adjectives in όος, όη, όον, e. g. ἀπλό-α = ἀπλᾱ.
 ο + η = η in Adjectives in όος, όη, όον, e. g. ἀπλό-η = ἀπλή.
 ο + α = ου in Accusative Pl. of βούς; so also μείζας = μείζους, and the like.

REM. 2. The contraction of *οει* into *ου* is found only in the Inf. Act. of verbs in *όω*, and is accounted for from the fact that the Inf. originally ended in *ιν*, not in *ειν* (consequently, not *μισθόειν* = *μισθόουν*, but *μισθόεν* = *μισθόουν*), and in adjectives in *όεις*, e. g. 'Οπόεις = 'Οποῦς, in which the root ends in *οεντ*, and consequently the *ι* does not belong to the root. On the accentuation of contract forms, see § 30.

REM. 3. The Tragic poets sometimes neglect the contractions on account of the measure, yet only in the lyric and anapestic passages, not written in the pure Attic dialect, e. g. καλέω, Aesch. Ag. 147; τρομέων, Prom. 542; νείκεος. Sept. 936; ἔπειο, Soph. OC. 182; εὐρέϊ, Trach. 114.

REM. 4. Sometimes the grammatical importance of the ending, or the form of the nominative, prevents the usual contraction, especially if the ending would thereby become doubtful.

§ 10. B. *Crasis*.

1. Crasis (*κράσις*) is the coalescence of the final and initial vowels of two successive words into one long syllable, e. g. τὸ ὄνομα = τοῦνομα, τὸ ἔπος = τοῦπος.

REMARK 1. The mark of Crasis is the same as that of the Spiritus Lenis ('), and is named Corōnis. It is placed over the vowel or diphthong formed by Crasis, but is omitted when the word begins with a vowel or diphthong so formed, because it would then coincide with the Spiritus Lenis, e. g. τὰ ἀγαθὰ = τὰγαθὰ; ἃ ἄν = ἄν; ὧ ἄνθρωπε = ὧνθρωπε. On the accentuation, see § 31, II; on the change of the smooth Mute into the rough before the Spiritus Asper, as τὸ ὕδωρ = δοῦδωρ, see 4 below, and § 17, Rem. 3.

2. Crasis is found only with closely connected words, the first of which is unimportant; hence it most frequently occurs, (a) with the article, e. g. ὁ ἀνὴρ = ἀνήρ, τοῦ ἀνδρός = τάνδρός; — (b) frequently with καί and the interjection ὦ, e. g. καὶ ἀρετὴ = κάρετὴ, ὦ ἄνθρωπε = ὧνθρωπε, ὦ ἀγαθὲ = ὧγαθὲ, ὦ ἀναξ = ὧναξ; — (c) somewhat often in ἐγὼ with οἶδα and οἶμα, e. g. ἐγὼδα, ἐγὼμαι; — (d) less often with the neuter relative ὃ and ἃ, as ὃ ἐγὼ, ἃ ἐγὼ = οὐγὼ, ἀγὼ; with τοί, μέντοι, οὗτοι, particularly in connection

with *ἀν*, *ἄρα*, e. g. τᾶν (seldom in prose), μετᾶν; τᾶρα and οὐτᾶρα (poetic); but seldom with *πρό*, e. g. προῦργου for πρὸ ἔργου; frequently in composition with the augment *ἐ*, as προῦδωκα.

3. As the second word is the most important, it has properly a greater influence on the form of the Crasis, than the first; on this principle it is to be explained, that the Iota subscript is used only when the *ι* belongs to the last of the two vowels, e. g. καὶ εἶτα = κῆτα, ἐγὼ οἶδα = ἐγῶδα; on the contrary, καὶ ἐπειτα = κᾶπειτα; αἱ ἀγαθαί = ἀγαθαί, τῷ ὀχλῳ = τῶχλῳ.

4. When Crasis occurs with the article, and an *α* follows, the vowels of the article — even *ου* and *ω* — are combined with the following *α* into a long *α*, and, if the article is aspirated, the aspirate is transferred to the long *α*, e. g. ὁ ἀνὴρ = ἀνὴρ, οἱ ἄνδρες = ἄνδρες, τὸ ἀληθές = τἀληθές, τὰ ἄλλα = τᾶλλα, τοῦ ἀνδρός = τάνδρός, τῷ ἀνδρί = τάνδρί; also, τοῦ αὐτοῦ = ταῦτοῦ, τῷ αὐτῷ = ταῦτῳ.

REM. 2. Also the forms of the article ending in *α*, *ο*, *ου*, *ω*, *ῥ*, *οι*, *αι*, among the Attic poets, combine with the first vowel of *ἔτερος* (Doric *ἄτερος*), and form long *α*; when the second word has the aspirate, as here, the preceding smooth mute must be changed into the cognate rough; see also § 17, Rem. 3 e. g. —

τὰ ἔτερα = δᾶτερα	ὁ ἔτερος = ἄτερος	τοῦ ἑτέρου = δᾶτέρου
τῷ ἑτέρῳ = δᾶτέρῳ	οἱ ἔτεροι = ἄτεροι	αἱ ἑτεραι = ἔτεραι

5. In Crasis, *αι* of the particle *καί* coalesces with the following vowel, the *α* being sometimes retained and sometimes absorbed, e. g. καὶ ἐκέινος = κάκεϊνος, καὶ ἄν = κᾶν, καὶ ἐν = κᾶν, καὶ ἐγὼ = κᾶγῶ [καὶ εἰ = κεί, καὶ εἰς = κείς, poetic], καὶ ἦλθον = κῆλθον [καὶ οὐ = κοῦ, καὶ εὐδαίμων = κευδαίμων, poetic].

† 11. *Summary of the most common instances of Crasis.*

(a) The following cases conform to the rules of contraction given in § 9: —

$\alpha + \alpha = \tilde{\alpha}$;	$\alpha + \epsilon = \alpha$;	$\alpha + \omicron = \omega$;	$\omicron + \omicron = \omicron\upsilon$;
$\omicron + \epsilon = \omicron\upsilon$;	$\omicron + \iota = \omicron\iota$;	$\eta + \epsilon = \eta$;	$\omega + \alpha = \omega$.

(b) The following instances belong to Crasis only: —

- + υ = ου as: τὸ ὕδωρ = δοῦδωρ (§ 17, Rem. 3.)
- + αυ = αυ " τὸ αὐτό = ταῦτό
- + αι = ε " ἡ αἴτιον = τῆτιον

ο + οι = φ	as: δ οἶνος = φῆνος
ο + η = η	“ τὸ ἡμέτερον = δημέτερον (§ 17, Rem. 3.)
ω + ε = ω	“ τῷ ἐμῷ = τῶμῷ
ω + ο = ω	“ τῷ ὀφθαλμῷ = τῶφθαλμῷ
οι + α = α	“ μέντοι ἔν = μεντέν
οι + ε = ου	“ σοί ἐστιν = σοῦστιν, μοι ἐδόκει = μοῦδόκει (both poetic,
ου + ε = ου	“ ποῦ ἐστιν = ποῦστιν
ου + ο = ου	“ τοῦ ὀνόματος = τοῦνόματος
ου + υ = ου	“ τοῦ ὕδατος = δοῦδατος (§ 17, Rem. 3.)
η + η = η	“ τῇ ἡμέρᾳ = δημέρᾳ (§ 17, Rem. 3.)
ω + οι = φ	“ ἐγὼ οἶδα = ἐγφῖδα
ου + η = η	“ τοῦ ἡμετέρου = δημετέρου, poetic. (§ 17, Rem. 3.)
ου + ου = ου	“ τοῦ οὐρανοῦ = τούρανοῦ
αι + ει = φ	“ καὶ εἶτα = κᾷτα

(c) Here belong the examples given under § 10, 4 and 5.

§ 12. C. Synizesis.

1. Synizesis is the contraction in pronunciation of two vowels into one syllable, e. g. when *μὴ οὐ* is pronounced as a monosyllable. It can occur only among the poets, but may have been used in the common colloquial language.

REMARK. The difference between Contraction and Synizesis is, that in the ordinary Contraction and also in Crasis, the contraction is made in writing, e. g. *φιλω* from *φιλέω*, *τούρανοῦ* from *τοῦ οὐρανοῦ*; but in Synizesis, it is made only in the pronunciation, both vowels or diphthongs being written out in full.

2. In the Attic poets, Synizesis occurs almost exclusively between two words, viz., with *ἐπεί*, *ἦ*, *ἦ*, *μή*, followed by *εἰ*, *ου*, *α*, *οι*, e. g. *ἐπεί οὐ*, *ἦ οὐδείς* (dissyllable), *μὴ οὐ* (monosyllable), *μὴ ἄλλοι*, *ἐγὼ οὐ* (dissyllable), and *ἐγὼ εἰμι* S. Ph. 577; also, in a few single words and forms, e. g. *ῥεοί* (= *ῥοί*, monosyllable), *ἑώρακα* (= *ῶρακα*, trissyllable), *ἀνεψγμένος* (= *ἀνψγμένος*, four syllables), particularly in the Ionic-Attic Genitive *-εως*, as *Θησεώς* (dissyllable). On Synizesis in Homer, see § 296.

§ 13. D. Elision.

1. Elision is the omission of a short final vowel before the initial vowel of the following word. It occurs also in compounds, but the apostrophe is then omitted.

REMARK 1. The mark of Elision is the same as that of the Spiritus Lenis, and is called apostrophe, as *τοῦτ' ἔστιν, γένοιτ' ἄν*.

REM. 2. Elision differs from Crasis in that the former elides the vowel, while the latter lengthens it, e. g. *ἀλλ' ἔγε* (Elision), *τὰ ἄλλα = τᾶλλα* (Crasis). This distinction, however, does not hold, when the second word begins with a long vowel or diphthong, e. g. *τὸ αὐτό = ταῦτό*.

2. In the prose writers, Elision is confined mainly to the following cases, where it often occurs:—

(a) In prepositions which end in a vowel, except *περί* and *πρὸ*; also *μέχρι* and *ἄχρι*, used as prepositions, but rarely in *ἔνεκα*, e. g. *δι οἴκου, ἐπ' οἴκου*, but *περὶ οἴκου, πρὸ οἴκου*. Elision is regular in composition, except with *περί, πρὸ*, and sometimes *ἀμφί*, e. g. *ἀνελθεῖν*, but *περιορῶν*;

(b) In conjunctions and adverbs, *ἀλλά, ἄρα, ἔτι, ἔπειτα, μάλα, μέλιστα, τάχα*, and in many other adverbs ending in *α* before *ἄν*; also in the following adverbs and conjunctions, *ἵνα, γέ, τέ, δέ, οὐδέ, μηδέ, ὥστε, ὅτε* (not *ὅτι*), *ποτέ* (with the compounds, as *οὐποτε*), *τότε, ἔτι, οὐκέτι, μηκέτι*; e. g. *ἀλλ' αὐτός, ἄρ' οὖν, μέλιστ' ἄν*;

(c) In forms of pronouns in *α, ο, ε*, as *ταῦτα, τοιαῦτα, ἄλλα, τίνα; πότερα* more rare; *τοῦτο, αὐτό, ἐμέ, σέ, σά* (never in *τό, τά*); also in nouns and adjectives of the second and third declensions, ending in *α*, as *ἀμαρτήματα*, etc.; *ἕριστα*, etc.; *ἔργα*, e. g. *ταῦτ' αὐτά, πάντ' ἀγαθά, χρηματ' εἰς φέρει*;

(d) In *φημί, οἶδα, οἶσδα*, and generally in verbal forms in *μι, σι, ι, ᾶ, ε, ο*, e. g. *φήμ' ἐγώ, οἶδ' ἄνδρα, ἐλέγετ' ἄν, ἐτύπτοντ' ἄν, γένοιτ' ἄν*; of the forms which admit the *ν* Paragoge (§ 15), in prose, only *ἐστί* often suffers elision;

(e) In certain familiar phrases, as *νῆ Δ' ἔφη*.

REM. 3. The above elisions are most frequent in the orators, particularly Isocrates, much more seldom in the historians.

REM. 4. A smooth mute before an aspirate is changed into the corresponding rough, as *πάνδ' ὄσα*.

REM. 5. A vowel, followed by a punctuation-mark, cannot be elided. Hence, in words closely connected, as *νῆ Δ' ἔφη*, the comma is omitted, for in such cases, without doubt, the ancients pronounced the words in quick succession. On accent in Elision, see § 31, III.

§ 14. Use of Elision in the Poets.

1. The use of Elision in poetry is very frequent, and much more extended than in prose; yet the following points are to be noted: A word ending in *ν* is never elided; nor *α, ι, ο* in a monosyllable; hence the article *τό*, and the pronouns *τι* and *τί*, are not elided; and *περί* in no case,—at least among the Attic poets,—nor *ὅτι, μέχρι, ἄχρι*, nor substantive adverbs of place ending in *δε* (*ἴδε* excepted), and very rarely the Optative ending in *ει*.

2. The Elision of the *ι* in the Dat. of the third Dec., particularly in the Sing., is very rare in the Attic poets, and is even doubted by many.

3. The verbal endings, *μαι, ται, σδαι*, which are short in respect to the

accent, are rarely elided in the Attic poets; the Datives *μοί* and *σοί* are never elided.

4. In the verbal forms which may take the *ν* Paragogic (*ἑφελκυστικός*), the poets use Elision or the *ν*, according to the necessities of the verse.

5. Sometimes in Attic poetry, a weak and grammatically unimportant syllable is excluded by a preceding long vowel; this is specially the case with the augment *ε*, e. g. *ταχεῖ ᾗ ῥέουσιν*, Soph. OC. 1602, *ἐπεὶ ᾗ δάκρυσα*, Phil. 360. This omission of the vowel is called *aphaeresis* (*ἀφαίρεσις*). It can also occur after a punctuation-mark, e. g. *φράσω · πεῖδῃ ἤξω · πὶ τούτοις*.

§ 15. *N Paragogic* (*ἑφελκυστικός*).—*Οὕτω(ς)*.—*Ἐξ and ἐκ*.—*Οὐ(κ)*.

1. Another means of avoiding the concurrence of two vowels in two successive words is by appending a *ν*, (*ν ἑφελκυστικός*, or *Paragogic*), to certain final syllables, viz.:—

- (α) to the Dat. Pl. in *σι*, to the adverbs *πέρουςι*, *παντάπασι*, and all adverbs of place in *σι*, as *πάσιν ἔλεξα*; *ἡ Πλαταιῶσιν ἡγεμονία*;
- (β) to the third Pers. Sing. and Pl. in *σι*, as *τύπτουσιν ἐμέ*, *τίθουσιν ἐν τῇ τραπέζῃ*; so also with *ἑστί*;
- (γ) to the third Pers. Sing. in *ε*, e. g. *ἔτυπεν ἐμέ*;
- (δ) to the numeral *εἴκοσι*, though even before vowels the *ν* is often omitted, e. g. *εἴκοσιν ἄνδρες* and *εἴκοσι ἄνδρες*;
- (ε) to the Demonstrative *ί* (§ 95, e) but rarely, and then always after *σ*, e. g. *οὕτωςίν*, *ἐκεινοσίν*, *τουτουσίν*, *οὕτωςίν*;
- (ζ) to the Epic particles, *νύ* and *κέ*, and to the Epic suffix *φι*; hence also to *νόσφι*.

REMARK. The poets place the *ν* Paragogic before a consonant, so as to make a short syllable long by position. In Attic prose, it stands regularly at the end of a book or section; it is, also, sometimes found before the longer punctuation-marks, and sometimes elsewhere for the sake of a more emphatic pronunciation.

2. The adverb *οὕτως* always retains its full form before a vowel, but drops the final *s* before a consonant, e. g. *οὕτως ἐποίησεν*, but *οὕτω ποιῶ*; still, *οὕτως* may stand even before consonants, when it is to be made emphatic, e. g. *οὕτως γε*, Xen. C. 3. 6, 9.

3. So the Prep. *ἐξ* retains its full form before vowels and at the end of a sentence, but before consonants becomes *ἐκ*, e. g. *ἐξ εἰρήνης*, but *ἐκ τῆς εἰρήνης*; so also in composition, e. g. *ἐξελαύ-*

συν, but ἐκτελείν. It also has its full form when it stands after the word it governs, and is then accented, εἰρήνης ἔξ.

4. So οὐκ has its full form before a vowel, e. g. οὐκ αἰσχροῦς; before a vowel with the rough breathing it becomes οὐχ, e. g. οὐχ ἡδύς; but before a consonant, οὐ, e. g. οὐ καλός; so also μηκέτι (instead of μὴ ἔτι) after the analogy of οὐκέτι.

REM. 2. When οὐ stands at the end of a discourse, or of a sentence, and is to be pronounced with emphasis, the form οὐ with the acute accent is used even before a vowel; in this case there must be an actual break in the discourse, as when οὐ stands at the end of an answer expressed interrogatively, without connection with what follows, as Πῶς γὰρ οὐ; Ἄρ' οὖν κτλ. Xen. C. 4. 2, 37; or when it is found in the answer only, and corresponds to our No; it is found especially in antithetical sentences, e. g. Τὰγαθά, τὰ δὲ κακὰ οὐ: Ἐὰν δέ κτλ. Xen. C. 1. 2, 42; Λίδους εἰς τὸν ποταμὸν ἐρρίπτουν, ἐξικνούντι δὲ οὐ, οὐ-ε ἔβλαπτον οὐδένα. An. 4. 8, 3. If, on the contrary, the following sentence is closely connected with the preceding, then it is written οὐκ, e. g. οὐκ, ἀλλὰ κτλ. Xen. C. 2. 6, 11. and 13; 4. 6, 2; οὐκ, εἰ or ἢν κτλ. Hell. 1. 7, 19.

† 16. *Strengthening, Weakening, Prolongation, Shortening, Interchange, and Variation of Vowels. — Influence of a Vowel or a Consonant on another Vowel. — Syncope. — Omission of a Vowel. — Euphonic Prothesis.*

The changes, which further take place in vowels, are: —

1. Strengthening of vowels; this consists in changing a weaker vowel into a stronger (see § 4, Rem. 1). There are different degrees of strength in the vowels; the weakest is ε. The strengthening takes place, e. g. in words of the third Dec. in os, Gen. -eos; the pure stem of these words ends in es; in the Nom., however, which prefers fuller forms, the weaker ε is changed into the stronger ο (in Latin into u), e. g. γένος, genus, Gen. γένεος (instead of γένεσ-os), genēr-is. In γόνι and δόρυ (Gen. γόνι-ος, δόρυ-ος), α, the final vowel of the stem, is changed into the stronger υ.

2. The weakening or attenuation of vowels; this is the opposite of the change just described; it occurs, e. g. in substantives of the third Dec. in -is, -i, -es, -ū; in these, the stronger stem-vowels ι and υ are changed into the weaker ε, e. g. πόλις, πόλεις; πῆχυς, πήχεως; σίνατι, σινάπεος; ἄστν, ἄστεος. So with adjectives in -is, -ū, e. g. γλυκύς, γλυκύ, Gen. -eos.

3. Prolongation of vowels; this changes a short vowel into a long vowel or diphthong, viz. α into η or αι; ι into ῑ or ει; υ into ῡ or ευ; ε into η or ει; ο into ω or ου. This prolongation takes place either for the sake of euphony, or from grammatical reasons, or from both together; in the poets often on account of the metre. The prolongation of vowels is very prevalent in the Greek language. One instance only is here mentioned, namely, the strengthening of the Present tense in Mute and Liquid verbs, e. g. κρίνω, πλύνω, λήθω, φαίνομαι, λείπω, φέγω,

instead of κρίνω, πλύνω, λάβω, φάνω, λήπω, φύγω. — The reason of the prolongation is very often found in the omission of a ν with a Tau-mute, more rarely of a mere ν, or in the omission of a σ after a Liquid, or of a final Sigma, e. g. ὀδοῦς instead of ὀδόντος, διδοῦς instead of διδόντος, βουλευών instead of βουλευόντος; μέλας instead of μέλαινς; ἔσφηλα instead of ἔσφαλα, ἡγγεῖλα instead of ἡγγελσα, ἔφθειρα instead of ἔφθερσα; ῥήτωρ instead of ῥήτορς, ποιμήν instead of ποιμένς, δαίμων instead of δαίμονς, αἰδώς instead of αἰδός, ἀληθής instead of ἀληδέης.

4. Shortening of vowels. See the remarks on the Dialects § 207.

5. Interchange of vowels; this consists in softening a long vowel into a short one, and as a compensation, in lengthening the short vowel immediately following. Thus, in the Ionic and Attic dialects, εω instead of αω, e. g. ὕλεως, -ων, instead of ὕλαος, -ον, λεώς instead of λαός, νεώς instead of νᾱός, Μενέλεως instead of Μενέλαος; further, in the Attic dialect, βασιλέως, βασιλέα instead of the Ionic βασιλῆος, -ῆα; so also, πόλεως, πῆχεως, Attic, instead of πόλιος, πῆχυος; ε is weaker than ι and υ, see No. 2.

6. Variation, i. e. the change of the radical vowel ε into ο and α, for the formation of the tenses (§ 140) and derivatives (§ 231, 6); when ει in the Present is lengthened from the radical ι, it becomes οι in the second Perf., but when from the radical ε, it becomes ο; e. g. τρέφω, τέτροφα, ἐτρέφην; λείπω (root λιπ), λείλοιπα; φθείρω (root φθερ), ἐφθορα, ἐφθάρην; φλέγω, φλόξ; τρέχω, τροχός; τρέφω, τροφή, τροφεύς, τραφερός. Comp. Germ. stehle, gestohlen, stahl; English. ring, rang, rung. The η is changed into ω, e. g. ἀρήγω, ἀρωγή.

REMARK 1. Whether the α is to be regarded as a variation, or rather as a euphonic change of ε, introduced by a preceding or following Liquid, particularly ρ and λ, sometimes even μ and ν, may be doubted. Comp. ἔτραπον, ἐτράφην, ἐστράφην, ἐβράχην, ἐδάρην, ἐφθάρην, ἐστάλην, ἔταμον, ἔκτανον with ἐψέγην, ἔτεκον.

7. Change of a vowel by the influence of another vowel or of a consonant. Here belong two special cases:—

(a) The Attic writers change the Ionic η into α after the vowels ε and ι and the diphthongs ending with ι, sometimes even after other vowels, and after the Liquid ρ, e. g. ἰδέα (Ion. ἰδή), σοφία, χρεία, ἡμέρα, ἀργυρά, ἐπίλανα, ἐπέρᾱνα;

(b) The union-vowel ε in verbs in ω, is changed into ο before the terminations beginning with μ and ν, e. g. βουλευόμεν, βουλευόνται, ἐβουλευόμεν, ἐβουλεύοντο.

8. Syncope (συγκοπή), i. e. the omission of ε in the middle of a word between a Mute and a Liquid, or between two Liquids, or between πτ; the same, also, occurs in the declension of certain substantives of the third Dec., e. g. πατρός instead of πατέρος; in the forming of the Present tense of certain verbs, e. g. γίγνομαι instead of γυγένομαι, πίπτω instead of πιπέτω, μῖμνω instead of μιμένω; and in the formation of the tenses of some verbs, e. g. ἡγγρόμην from ἐγείρω; Syncope rarely occurs after σ, e. g. ἔσχον, ἐσπόμην, ἔσται, instead of ἔσεχον, ἐσεπόμην, ἔσεται. A striking example of Syncope is found in ἤλδον instead of ἡλῆδον, from ἙΛΕΤΘΩ. Comp. § 155

9. *Apocope.* See on the Dialects, ‡ 207.

10. One of the vowels *α, ε, ο* is prefixed to several words, for the sake of *euphony*. This is called *euphonic prothesis*, e. g. *ἀστεροπή* and *στεροπή*, *ἀσταφίς* and *σταφίς*, *ἐχθές* and *χθές*, *ἐκεῖνος* and *κεῖνος*, *ἐδέλω* and *δέλω*, *ἐκρυβεί* and *κρύβει*, *ὀδύρομαι* and *δύρομαι*, *ὀκέλλω* and *κέλλω*, etc.

REMARK 2. From these euphonic letters care must be taken to distinguish (1) *α* when it stands for *ἀπό*, e. g. *ἀ-μύνειν*, to avert, or when used instead of *ἀνά*, e. g. *ἀμύσσειν*, to tear up, or instead of the *αἰ* or *αἰ* copulative with the meaning of *αἴμα*, from which also a intensive has been formed; (2) *ε*, when it is used instead of *ἐξ* or *ἐν*, e. g. *ἐγείρειν*, to wake up, *ἐρεύνειν*, to eructate, *ἐρέδειν*, to writare; (3) *ο* with the meaning of *δοῦν*, e. g. *ὀμίχλη*.

II. CHANGES OF THE CONSONANTS.

‡ 17. a. *Mutes.*

1. The changes of the consonants arise, in a great degree, from the tendency of language to assimilate different sounds. This assimilation is either a mere resemblance in sounds, as when *λέλεγ-τα* is changed into *λέλεκ-τα*, the smooth *τ* changing the medial *γ* into the smooth *κ*; or it is a complete identity in sounds, as when *συν-ρίπτω* is changed into *συρρίπτω*.— Sometimes, however, the language shuns a sameness in sound, and seeks to remove it by changing similar sounds into dissimilar, e. g. *πε-φύλκα* for *φε-φύλκα*, *Σαπφώ* for *Σαφφώ*.

2. A Pi-mute (*π β φ*) or a Kappa-mute (*κ γ χ*) before a Tau-mute (*τ δ θ*) must be coördinate with the Tau-mute, i. e. only a smooth Mute (*π κ*) can stand before the smooth *τ*; only a medial (*β γ*) before the medial *δ*; only an aspirate (*φ χ*) before the aspirate *θ*; consequently, *πτ* and *κτ*; *βδ* and *γδ*; *φθ* and *χθ*, e. g.

β before τ into π as :	(from τρίβω)	τέτριβ-ται	=	τέτριπται
φ " τ " π " (	γράφω)	γέγραφ-ται	=	γέγραπται
γ " τ " κ " (	λέγω)	λέλεγ-ται	=	λέλεκται
χ " τ " β " (	βρέχω)	βέβρεχ-ται	=	βέβρεκται
π " δ " β " (	κύπτω)	κύπ-δα	=	κύβδα
φ " δ " β " (	γράφω)	γράφ-δην	=	γράφδην
κ " δ " γ " (	πλέκω)	πλέκ-δην	=	πλέγδην
χ " δ " γ " (	βρέχω)	βρέχ-δην	=	βρέγδην
π " θ " φ " (	πέμπω)	ἐπέμπ-δην	=	ἐπέμφδην
β " θ " φ " (	τρίβω)	ἐτρίβ-δην	=	ἐτρίφδην
κ " θ " χ " (	πλέκω)	ἐπλέκ-δην	=	ἐπλέχδην
γ " θ " χ " (	λέγω)	ἐλέγ-δην	=	ἐλέχδην

REMARK 1. The preposition *ἐκ* remains unchanged, probably by virtue of an original movable *σ*, thus *ἐκς*, e. g. *ἐκδοῦναι*, *ἐκδεῖναι*, etc., not *ἐγδοῦναι*, *ἐχδεῖναι*.

3. The smooth Mutes (*π κ τ*) before a rough breathing, are changed into the cognate aspirates (*φ χ θ*), not only in inflection and derivation, but also in two separate words, the rough breathing being transferred from the vowel to the smooth Mute; but the medials (*β γ δ*) are thus changed only in the inflection of the verb; elsewhere there is no change, hence:—

ἀπ' οὐ = *ἀφ' οὐ*, *ἐπήμερος* (from *ἐπί*, *ἡμέρα*) = *ἐφήμερος*
ἐφυφαίνω (from *ἐπί*, *ὑφαίνω*) = *ἐφυφαίνω*, *τέτυπ-α* = *τέτυφα*
οὐκ δσίως = *οὐχ δσίως*, *δεκήμερος* (from *δέκα*, *ἡμέρα*) = *δεχήμερος*
ἀντέλκω = *ἀνδέλκω* = from *ἀντί*, *ἔλκω*, but *οὐδεῖς* (not *οὐδεῖς*, from *οὐδ'* and *εἶς*)
εἰλογ-α = *εἰλοχα*, but *λέγ' ἐτέραν* (not *λέχ' ἐτέραν*)
τέτριβ-α = *τέτριφα*, but *τρίβ' οὕτως* (not *τρίφ' οὕτως*).

REM. 2. The negative *οὐκ* (*οὐ*) thus becomes *οὐχ*, e. g. *οὐχ ἡδύς*; yet this change does not occur before the aspirate *ρ*, e. g. *οὐ ρίπτω*. In some compounds, the smooth Mute is retained even in the Attic dialect, according to Ionic usage, e. g. *ἀπηλιώτης* (*east wind*, from *ἀπό* and *ἥλιος*), *λευκίππος* (*one who rides a white horse*, from *λευκός* and *ἵππος*), *Κράτιππος*, etc.

REM. 3. This change of the smooth Mute before the rough breathing takes place also in *Crisis* (§§ 10 and 11), e. g. *τὰ ἔτερα* = *θᾶτερα*, *τὸ ἰμάτιον* = *δοιμάτιον*, *καὶ ἕτερος* = *χᾶτερος*, *καὶ ὅσα ὅστις, ὅπως* = *χῶσα, χῶστις, χῶπως*. Yet this *Crisis* is only poetic. When the smooth Mutes *π τ* or *κ τ* precede the rough breathing, both must be changed into Aspirates (No. 2), e. g. *ἐφθήμερος* instead of *ἐπτήμερος* (from *ἐπτά*, *ἡμέρα*), *νύχθ' ὄλην* instead of *νύκτ' ὄλην*. Attic prose uses also the full forms, e. g. *νύκτα ὄλην*.

REM. 4. In some compounds, the aspirated liquid *ρ* changes the preceding smooth Mute into the Aspirate, e. g. *φροῖμιον*, formed by *Crisis* from *προοίμιον* (from *πρό* and *οἶμος*); *τέτριππον* (from *τάτρα* and *ἵππος*), *θράσσω* from *ταράσσω*; *φοφροῦδος* from *πρό* and *ὀδός*.

4. On the contrary, a rough Mute cannot stand before the same rough Mute, but is changed into the corresponding smooth, e. g. *Σαφφώ*, *Βάκχος*, *τίτθη*, *Ἄτθίς*; not *Σαφφώ*, *Βάχχος*, *τίθθη*, *Ἀθθίς*: on the same principle, when *ρ* is doubled, the first Aspirate disappears, e. g. *Πύρρος*, not *Πύρρος*.

5. A Tau-mute (*τ δ θ*) before another Tau-mute is changed into *σ* (comp. *claustrum* from *claudo*); but it disappears before *κ* (in Perf. and Plup. Act.), e. g.

<i>ἐπειθ-ιην</i>	(from <i>πεῖθω</i>)	becomes <i>ἐπεισιην</i>
<i>πειθ-τέος</i>	(" <i>πεῖθω</i>)	" <i>πειστέος</i>
<i>ἡπειθ-ιην</i>	(" <i>ἡρεῖω</i>)	" <i>ἡπεισιην</i>
<i>σέπειθ-κα</i>	(" <i>πεῖθω</i>)	" <i>πέπεικα</i>

6. The τ , which in the Attic dialect very often becomes σ , is frequently changed into σ by the influence of a following ι , e. g. $\piλούσιος$ (instead of $\piλούτιος$, from $\piλούτος$), Ἀμαθούσιος (instead of Ἀμαθούντιος), Μιλήσιος (from Μίλητος), Ἀχερούσιος (instead of Ἀχερόντιος), οὔσία (instead of όντι-ία), γερονσία (instead of γεροντι-ία), ἐνιαύσιος (from ἐνιαυτός). The ι sometimes changes by assimilation the other Tau-mutes, and the Palatals, into σ ; thus in the forms of the Comparative in $-\sigmaσων$ and $-\ζων$, where there is a double change, first of the Tau-mute or Palatal to σ by means of the ι , and then the assimilation of the ι to σ , e. g. βραδύς (βραδίων , βρασύων), βράσσω , ρουι. , παχύς (παχύων , πασίων), πάσσω , poet., μέγας , μείζων (instead of μεγίων), ταχύς , δάσσω (instead of ταχύων).

§ 18. b. *Liquids.*

1. The Liquid ν is sometimes changed into α . This takes place, e. g. in the Acc. Sing. third Dec. of substantives, whose stem ends with a consonant, e. g. κόραξ , κόρακ-α (not κόρακ-ν), λαμπάς , λαμπάδ-α . The same change, also, sometimes takes place in the third Pers. Pl. Perf. and Plup. Mid. and Pass. of mute and liquid verbs, which properly should end in $-\νται$ and $-\ντο$ (as in pure verbs, e. g. βεβούλεν-νται , ἔβεβούλεν-ντο), c. g. τετρίφᾳται , ἔτετρίφᾳτο , πεπλέχᾳται , τετάχᾳται , ἔσκενᾳδᾳται , κεχωρίδᾳται , ἐφθάρᾳται (instead of τέτριβνται , ἔτέτριβντο , etc., from τρίβ-ω , πλέκ-ω , τάσσ-ω , σκενάζ-ω , χωρίζ-ω , φθείρ-ω). See § 116, 15.

2. N before a Liquid is changed into the same Liquid, e. g.

συν-λογίζω becomes συλλογίζω	συν-μετρία becomes συμμετρία
ἐν-μένω " ἐμμένω	συν-ρίπτω " συρρίπτω

REMARK. Comp. ιλινο , immineo , instead of ιλινο , immineo . Assimilation takes place in δλλονμι , instead of δλυνμι . — Ἐν before ρ is not assimilated, e. g. ἔνριπτο ; yet ἔρρυθμος is more frequent than ἔνρυθμος ; on the contrary, ἐνλακόνω stands instead of ἐλλακκένω .

3. M initial before a Liquid is changed into β , e. g.

μλίττειν (from μέλι)	becomes βλίττειν
μλώσκω (" μολεῖν)	" βλώσκω
μροτός (" μόρος , μορος)	" βροτός .

‡ 19 c. *Mutes and Liquids.—Liquids and Mutes.*

1. A Pi-mute (π β φ) before μ is changed into μ,
 a Kappa-mute (κ γ χ) “ μ “ “ γ,
 a Tau-mute (τ δ θ) “ μ “ “ σ, e. g.

(α) Pi-mute:	τέτριβ-μαι	(from τριβω)	becomes	τέτριμμαι
	λείπει-μαι	(“ λείπω)	“	λείπειμμαι
	γέγραφ-μαι	(“ γράφω)	“	γέγραμμαι
(β) Kappa-mute:	πέπλεκ-μαι	(“ πλέκω)	“	πέπλεσμαι
	λέλεγ-μαι	(“ λέγω)	remains	λέλεγμαι
	βέβρεχ-μαι	(“ βρέχω)	becomes	βέβρεσμαι
(γ) Tau-mute:	ήνυτ-μαι	(“ ανύτω)	“	ήνυσμαι
	έρηρειδ-μαι	(“ έρειδω)	“	έρηρεισμαι
	πέπειδ-μαι	(“ πείδω)	“	πέπεισμαι
	κεκόμιδ-μαι	(“ κομίζω)	“	κεκόμισμαι.

REMARK 1. In some words, the Kappa and Tau-mutes are not changed before μ, e. g. ἀκμή, πότμος, λαχμός, κευδμών, etc. In some words, even χ stands before μ, instead of the original κ or γ, e. g. ἰωχμός from ἰάκω, πλοχμός from πλέκω. The preposition ἐκ, in composition, is not changed, e. g. ἐκμανθάνω.

2. The medial β before ν is changed into μ, e. g.

σεβ-νός (from σέβομαι) becomes σεμνός
 έρεβ-νός (“ έρεβος) “ έρεμνός.

3. N before a Pi-mute (π β φ ψ) is changed into μ,
 N before a Kappa-mute (κ γ χ ξ) is changed into γ,
 N before a Tau-mute (τ δ θ) is not changed, e. g.

ἐν-πειρία	becomes	ἐμπειρία	συν-καλέω	becomes	συγκαλέω
ἐν-βάλλω	“	ἐμβάλλω	συν-γιγνώσκω	“	συγγιγνώσκω
ἐν-φρων	“	ἐμφρων	σύν-χρονος	“	σύγχρονος
ἐν-ψύχος	“	ἐμψύχος	συν-ξέω	“	συγξέω;

but συντείνω, συνδέω, συνδέω. Comp. imbuo, imprimo.

REM. 2. The enclitics are not changed, e. g. δνπερ, τόνγε, not δγπερ, etc.

REM. 3. Also at the end of a word, ν before a Pi-mute, as well as before μ, was, without doubt, pronounced like μ, and before a Kappa-mute, like γ; and so it is found in ancient inscriptions, e. g. ΤΟΜΠΑΤΕΡΑΚΑΙΤΗΜΜΗΤΕΡΑ, ΤΟΓΧΡΗΜΑΤΙΣΜΟΝ (i. e. τὸν πατέρα καὶ τὴν μητέρα, τὸν χρηματισμόν). So also λ and σ are used instead of ν before λ and σ, e. g. ἙΛΛΗΜΝΟΙ, ἙΣΣΑΜΟΙ (i. e. ἐν Λήμνῳ, ἐν Σάμῳ).

§ 20. d. *Use of the Sibilant σ , with Mutes and Liquids.*

1. A Pi-mute ($\pi \beta \phi$) with σ is changed into ψ ,
 a Kappa-mute ($\kappa \gamma \chi$) with σ is changed into ξ ,
 a Tau-mute ($\tau \delta \theta$) disappears before σ , e. g.

(a) Pi-mute:	λείπω	(from λείπω)	becomes λείψω
	τρίβω	(" τρίβω)	" τρίψω
	γράφω	(" γράφω)	" γράψω
(β) Kappa-mute:	πλέκω	(" πλέκω)	" πλέξω
	λέγω	(" λέγω)	" λέξω
	βρέχω	(" βρέχω)	" βρέξω
(γ) Tau-mute:	ἀνύσσω	(" ἀνύσσω)	" ἀνύσσω
	ἔριδω	(" ἔριδω)	" ἔρισσω
	πεῖδω	(" πεῖδω)	" πεῖσσω
	ἐλπιδω	(" ἐλπιδω)	" ἐλπίσσω.

REMARK 1. Comp. *duri, rezi, cori*; from *duco, rego, coquo*. The Prep. *ἐκ* before σ is an exception, e. g. *ἐκσώζω*, not *ἐξώσω*. — In *πούς*, Gen. *ποδός*, and in the Perf. active Part. in *-ός*, Gen. *-ός*, after the Tau-mute disappears, the preceding vowel is lengthened.

2. N disappears before σ ; but when ν is joined with a Tau-mute, both disappear before σ , but the short vowel before σ , is lengthened: ϵ into $\epsilon\upsilon$, o into ou , α , ι , υ into $\alpha\iota$, $\iota\iota$, $\upsilon\upsilon$, Comp. Rem. 3, e. g.

τυφθέντ-σι	becomes	τυφθεῖσι	λέοντ-σι	becomes	λέουσι
σπένδ-σω	"	σπείσω	ἐλμύνθ-σι	"	ἐλμύσι
τύψαντ-σι	"	τύψαισι	δεικνύντ-σι	"	δεικνύσι
δαίμον-σι	"	δαίμοσι	Ξενοφώντ-σι	"	Ξενοφῶσι.

REM. 2. Exceptions: *ἔν*, e. g. *ἐνσπείρω*; *παν-* before σ with another consonant, e. g. *πάνσκοπος*, in some words is assimilated; e. g. *πάσσοφος* is used as well as *πάνσοφος*, etc. (in *πάνω* the usage varies); also in some inflective and derivative forms in *-σαι* and *-σις* from verbs in *-αίνω*, e. g. *πέφανσαι* (from *φαίνω*), *πέφανσις* (from *πεαίνω*), and in the substantives, *ἡ ἔλμυς*, *earth-worm*, *ἡ πείρους*, *wagon-basket*, *ἡ τίρυνς*, ν is retained before σ . — In composition, the ν in *σύν* is changed into σ before σ followed by a vowel, e. g. *συσσώζω* (from *σύν* and *σώζω*); but before σ followed by a consonant, or before ζ , it disappears, e. g. *σύνστημα* becomes *σύστημα*, *συν-ζυγία* becomes *συζυγία*. — In *χαρίεις*, $\nu\tau$ is dropped; on the contrary, in *τάλας*, *μέλας* (Gen. *-ἄνος*), *κεῖς*, *εἰς* (Gen. *-ένός*), *εἰς*, and in the third Pers. Pl. of the principal tenses (see § 103), e. g. *βουλεύουσι* (instead of *βουλεύουσι*), the omission of the simple ν is compensated by lengthening the vowel.

3. On the contrary, in the Aorist of Liquid verbs, σ is omitted

after the Liquid, but the omission is compensated, by lengthening the stem-vowel, e. g.

ἡγγελ-σα	becomes	ἡγγεῖλα	ἐνεμ-σα	becomes	ἐνεμα
ἐφαν-σα	"	ἐφῆνα	ἐφδερ-σα	"	ἐφδειρα.

REM. 3. Sigma is likewise omitted before ω in the future of Liquid verbs, ϵ being inserted before σ for the sake of an easier pronunciation, and $\epsilon\omega$ being contracted into $\hat{\omega}$, e. g. ἀγγελ-έ-σω, ἀγγεῖλω. So too in the Nom. of the third Dec. the final Sigma is omitted, when ν or ρ precedes, and the short vowel is lengthened, e. g. εἰκών instead of εἰκόν- s , ποιμήν instead of ποιμέν- s , ῥήτωρ instead of ῥήτορ- s , αἰθέρ instead of αἰθέρ- s .—T and σ are omitted in the Nom. of substantives and participles in -ων, Gen. -οντ-ος; but, as a compensation, σ is lengthened into ω , e. g. λέοντ- s becomes λέων, βούλευοντ- s becomes βουλεύων.

REM. 4. In ἔννυμι (instead of ἔσ-νυμι, ves-tio) the σ is assimilated to the following ν , and in εἰμί (instead of ἔσ-μί) σ is omitted, but ϵ is lengthened into $\epsilon\iota$.

§ 21. e. Change of separated Consonants.

1. Sometimes a consonant affects another consonant, though they do not immediately follow one another, but are separated by a vowel or even by two syllables. Thus, one λ changes another λ into ρ , e. g. κεφαλαργία (instead of κεφαλαργία from ἀλγείν), γλωσσαργία (instead of γλωσσαλγία), ἀργαλέος (instead of ἀλαλέος from ἀλγείν); the suffix ωλή becomes ωρή, when a λ precedes, e. g. θαλπωρή.

• 2. In the reduplication of verbs whose stem begins with a rough mute, instead of repeating this mute, which would be the regular formation, the first rough mute is changed into the corresponding smooth; thus:—

φε-φίληκα	(from φιλέω)	is changed into	πεφίληκα
χέ-χῦκα	(" χέω)	"	κέχυκα
δέ-δῦκα	(" δέω)	"	τέδυκα
δί-δημι	(stem ΘΕ)	"	τίδημι.

Likewise in the verbs, δύνειν, to sacrifice, and τιθέναι (stem ΘΕ), to place, δ of the root is changed into τ , in the passive forms which begin with δ :—

ἐτῷ-δην, τυ-δῆσομαι, ἐτέ-δην, τε-δῆσομαι, instead of ἐδῷ-δην, ἐδῷ-δην.

So also, for the sake of euphony, the ρ is not reduplicated, and instead of it $\epsilon\rho\rho$ is used, e. g. ἐρρύηκα.

3. In words whose stem begins with τ and ends with an Aspirate mute, the aspiration is transferred to the preceding

smooth τ , when the Aspirate before the formative syllable beginning with σ , τ , and μ , must, according to the laws of euphony (§ 17, 2; 19, 1; 20, 1), be changed into a smooth consonant; by this transposition, τ is changed into the Aspirate θ . Such a change is called the *Metathesis of the aspiration*.

Thus, $\tauρέφω$ ($\tauέτροφα$ Perf.) is changed into ($\thetaρέπ-σω$) $\thetaρέψω$, $\thetaρεπ-τήρ$, ($\thetaρέπ-μα$) $\thetaρέμμα$;

$\tauαθή$, $ΤΑΘ-ω$, $\tauαθήναι$ (second Aor. Pass.), into $\thetaάψω$, $\thetaάπ-τω$, ($\thetaέδαπ-μαι$) $\thetaέδαμμαι$ (but third Pe. Pl. $\tauετάρταται$, e. g. Her. 6, 103, with one of the better MSS. is to be read instead of $\tauετάρταται$);

$\tauρύφος$, $ΤΡΥΦ-ω$ into $\thetaρύψω$, $\thetaρύπ-τω$ ($\thetaέδρυπ-μαι$), $\thetaέδρυμμαι$;

$\τρέχω$ into ($\thetaρέκ-σομαι$) $\thetaρέξομαι$; — $\τριχ-ός$ into $\thetaριξ$, $\thetaριξίλιν$;

$\ταχύς$, in the comparative, becomes $\δάσσων$. For the same reason, the future $\έξω$, from $έχω$, *to have*, is the proper form, the aspiration of the χ being transferred to the smooth breathing and making it rough.

REMARK 1. $τεύξω$ from $τεύχω$, and $τρύξω$ from $τρύχω$, remain unchanged.

REM. 2. Where the passive endings of the above verbs, $\tauρέφω$, $ΤΑΘΩ$ ($\thetaάπτω$), $ΤΡΥΦΩ$ ($\thetaρύπτω$), begin with θ , the aspiration of the two final consonants $\phi\theta$, changes τ , the initial consonant of the stem, into θ , e. g.

$\thetaθρέφ-θην$, $\thetaρεφ-θήναι$, $\thetaρεφ-θήσεσθαι$,
 $\thetaθάφ-θην$, $\thetaαφ-θείς$, $\thetaαφ-θήσομαι$, $\thetaετάρ-θαι$.

REM. 3. In the imperative ending of the first Aor. Pass., where both syllables should begin with θ , namely, $\thetaηθι$, not the first, but the *last* aspirate mute is changed into the corresponding smooth; thus $\thetaητι$, e. g. $\betaουλεύεθι$.

§ 22. Metathesis of the Liquids.

The Liquids, and also the Lingual τ when π precedes, often change place with a preceding vowel, for the sake of euphony. The vowel then usually becomes long. This lengthening of the vowel distinguishes Metathesis from Syncope (the latter being the mere omission of ϵ), e. g. $\muι-μνήσκω$ (from the root $\muεν$, comp. *mens*), $\thetaνήσκω$ (from $\thetaαν-είν$), $\τέτμηκα$ (from $\tauεμ-είν$), $\βέβληκα$ (from $\βαλ-είν$), $\πηήσομαι$ (from $πέτομαι$).

§ 23. Doubling of Consonants.

1. Consonants are doubled, in the first place, for the sake of euphony, e. g. $\betaαθυρροος$ from $\betaαθύ$ and $\rhoέω$; $\ξρρεον$ instead of $\ξριον$; in the second place, in consequence of the concurrence

of like or similar sounds, in the inflection and derivation, e. g. *ἐν-νομος* (from *ἐν* and *νόμος*), *ἐλ-λείπω* (instead of *ἐνλ.*), *σύμ-μαχος* (instead of *σύνμ.*), *λέλειμ-μαι* (instead of *λέλειπμ.*), *λήμ-μα* (instead of *λήπμα*), *κόμ-μα* (instead of *κόπμα*), *τάσ-σω* or *τάτ-τω* (instead of *τάγ-σω*), *ῥῥῶσων* or *ῥῥῶτων* (instead of *ῥκ-ίων*), *μᾶλλον* (instead of *μάλ-ιον*), *ἄλλος* (instead of *ἄλιος, alius*).

2. In the Common language, only the Liquids, λ, μ, ν, ρ, the Sibilant σ, and the Mute τ, can be doubled; yet π and κ are also doubled in single words, e. g. *ἵππος, a horse*; *κόκκος, a berry*. The Medial γ is often doubled, but this letter thus doubled is softened in the pronunciation (§ 2). Two Aspirates are not doubled (§ 17, 4).

3. ρ is doubled when the augment is prefixed, e. g. *ῥῥέον*, and in composition, when it is preceded by a short vowel, e. g. *ἄρρηκτος, βαθύρροος*; but *εὐ-ρωστος* (from *εὐ* and *ῥώννυμι*).

REMARK. In imitation of Homer, the Tragic writers also double the σ, yet much less frequently than Homer, e. g. *τόσσον*, Soph. Aj. 185; *δέσσας*, 390; *έσσόδη*, 294; *μέσση*, Ant. 1223; *έσσεται*, Æsch. Pers. 122; so also in the Dat. Pl. of the third Dec. *εσσι*.

§ 24. Strengthening and Addition of Consonants.

1. Consonants are frequently strengthened, in the inflection, by the addition of a corresponding consonant, namely:—

- (a) The Labials (β π φ) by τ, e. g. *βλάτ-τω* (instead of *βλάβ-ω*), *τύπ-τω* (instead of *τύπ-ω*), *ρίπ-τω* (instead of *ρίφ-ω*); sometimes also by σ, which assimilates the preceding Labial (thus *σσ*, Attic *ττ*), e. g. *πέσσω* (root *πεπ*), Att. *πέττω*, Fut. *πέψω*, the poetic *ῥοσσομαι*, Fut. *ῥοψομαι*; in *δέψω* (instead of *δέφω*), φ and σ are changed into ψ;
- (b) The Palatals (γ κ χ) are strengthened by σ, which assimilates the preceding Palatal (thus *σσ*, Att. *ττ*), or, though more seldom, the Palatal unites with the σ and is changed into ζ, e. g. *τάσ-σω*, Att. *τάτ-τω* (instead of *τάγ-ω*), *φρίσ-σω*, Att. *φρίτ-τω* (instead of *φρίκ-ω*), *βῆσ-σω*, Att. *βῆτ-τω* (instead of *βήχ-ω*); *κράζω* (instead of *κράγω*), *τρίζω* (instead of *τρίγω*); a Kappa-mute with σ is seldom changed into ζ, e. g. *αἰξω* (aug-eo), *ἀλέξω*, *δδάζω* and *δδάζω*; the strengthening τ is found only in *πέκτω* and *τίκτω*.
- (c) The Linguals (θ τ δ) are strengthened by σ, which with the preceding Lingual is changed into ζ, e. g. *φράζω* (instead of *φράδω*), or, though more seldom, σ assimilates the preceding Tau-mute, e. g. *λίσσομαι* and *λίτομαι*, *ἐρέσσω*, *ἐρέττω* (instead of *ἐρέτω*), *κορύσσω* (instead of *κορύδω*).

2. The unpleasant concurrence of μρ and νρ in the middle of some words, occasioned by the omission of a vowel, is softened by inserting β between μρ

and *ð* between *νρ*, thus, in *μεσημ-β-ρία* (formed from *μεσημερία*, *μεσημρία*), *γαμ-β-ρός* (from *γαμ-ε-ρός*, *γαμρός*), *ἀν-ð-ρός* (from *ἀνέρος*, *ἀνρός*).

3. *N* also is used to strengthen the Labials, especially in poetry, so as to make a syllable long by position, e. g. *τύμπαον* (from *τύπ-τ-ω*), *στρόμβος* (from *στρά-φω*); *δάμβος* (*τάφος*); *κορύμβη* (*κορυφή*); *δρόμβος* (*τρέφειν*); *ὀμφή* (*εἰπεῖν*); *τύμφη* (*nubere*); *ὄβριμος* and *ὕβριμος*, *νάνυμος* and *νάνυμος*. In the present tense of many verbs, this strengthening *ν* is found, e. g. *πυνθάνομαι*, *διγγάνω*, *λαμβάνω* instead of *πύθομαι*, *δίγω*, *λάβω*. On the change of *ν*, see § 19, 3. On the *ν* Paragogic, see § 15, 1.

4. *Σ* also is prefixed to some words, but mostly to such as begin with *μ*, e. g. *μῶδιξ* and *σμῶδιξ*, *μικρός* and *σμικρός*; a strengthening *σ* is also inserted before *μ* and *τ* in the Perf. Mid. or Pass., and before *ð* in the first Aor. Pass., e. g. *τετέλεσμαι*, *τετέλεσται*, *έτελεσ-ðην* (§ 131); also in the derivation and composition of words, *σ* is frequently inserted for the sake of euphony, e. g. *σεισμός*, *παισάμενος*, *μογοσ-τόκος*, etc.; instead of *σ*, *ð* also is inserted before *μ*, e. g. *μπαθμός*, *ὄρχηðμός*, *σκαρðμός* from *σκαίρω*, *πορðμός* from *πείρω*.

‡ 25. Expulsion and Omission of Consonants.

1. In inflection, *σ* is very often omitted between two vowels, e. g. *τύπτῃ*, *ἐτύπτου*, *τύπτοις* instead of *τύπτε-σ-αι* or *τύπτη-σαι*, *ἐτύπτε-σ-ο*, *τύπτοι-σ-ο*; *γένε-ος*, *γενέ-ων* instead of *γένε-σ-ος*, *γενέ-σ-ων* (comp. *gene-r-is*, *gene-r-um*). At the end of a word, and after *Pi* and *Kappa*-mutes, it is retained, e. g. *γένος*, *τύψω* (= *τύπσω*), *πλέξω* (= *πλέκ-σω*), but after the Liquids, in inflection, as well as commonly at the end of a word, it is omitted, e. g. *ἡγγεῖλα* (instead of *ἡγγελ-σ-α*), *ἀγγεῖλῳ* (instead of *ἀγγελ-έ-σ-ω*, *ἀγγελ-έ-ω*), *ρήτωρ* (instead of *ρήτορ-ς*). Comp. § 20, Rem. 3.

2. The Digamma softened into the vowel *υ* (§ 200) is omitted: (a) in the middle of the word between two vowels, e. g. *ὦν* (*ὦFόν*), *ονυμ*, *δῖς* (*δFῖς*), *οῖς*, *αἰών* (*αιFόν*), *αἶνυμ*, *νέος* (*νέFος*), *novus*, *σκαῖός* (*σκαῖFός*), *scaevus*, *βοός* (*βοFός*), *bovis*; *δέω*, *πλέω*, *πνέω*, *ἐλάω* instead of *δέFω*, etc.; (b) at the beginning of the word before vowels and *ρ*, e. g. *οἶνος* (*Fοῖνος*), *vinum*, *ἐαρ* (*Fέαρ*), *ver*, *ἷς* (*Fῖς*) *vis*, *οἶκος* (*Fοῖκος*), *vicus*, *ἰδεῖν* (*Fῖδεῖν*), *videre*, *ἑσθής* (*Fεσθής*), *vestis*, *ρήγνυμι* (*Fρήγνυμι*), *frango*. On the contrary, the Digamma (this softened *υ*) is retained in connection with a preceding *α*, *ε*, *ο*, with which it then coalesces and forms a diphthong: (a) at the end of a word, e. g. *βοῦ* (instead of *βόF*), *βασιλεῦ*, etc.; (β) before a consonant, e. g. *βοῦς* (*βόFς*, *bōns*, *bōs*), *ναῦς* (*νάFς*), *navis*, *βοῦν*, *βουσί*, *βασιλεῦσι*, *βασιλεύει*, *δεύσομαι*, *πλεύσομαι*, *πνεύσομαι*, *ἐλαύνω*. But when an *ι* or *υ* precedes it, then it disappears before a consonant, but lengthens the *ι* or *υ*, e. g. *κῖς* (instead of *κῖFς*), *σῖς* (instead of *σύFς*) *ἰχθῖς* (instead of *ἰχθύFς*), *Acc. κῖν*, *σῖν*, *ἰχθῖν*; but it disappears also, in this case, in the middle of a word between vowels, e. g. *Δῖ-ός*, *κῖ-ός*, *σῦ-ός*, *ἰχθῦ-ος* (instead of *ΔῖF-ός*, *κῖF-ός*, *σῦF-ός*, *ἰχθύF-ος*).

3. Since the Greek language admits an accumulation of three consonants, only in composition, not in simple words, unless the first or the last is a *Liquid*, then, if in the inflection of the verb, a termination beginning with *σδ* is appended to the consonant of the root, the *σ* is dropped:—

λελείπ-σδων (from λείπ-ω) becomes λελείφδων (§ 17, 2.)
 λελέγ σδαι (" λέγ-ω) " λελέχδαι (§ 17, 2.)
 ἐστάλ-σδαι (" στέλλ-ω) " ἐστάλδαι.

REMARK. On the omission of a Tau-mute, and a *ν* and *ντ* before *σ*, and a *σ* after a *Liquid*, see § 20. On πέπεμμαι, ἐσφίγμαι, etc. instead of πέπεμμαι, ἐσφίγγμαι, see § 144, R. 2. In composition, *ν* is often omitted, e. g. Πυδοκτόνος, Ἀπολλό-θωρος, instead of Πυδογκτ., Ἀπολλόνθ.

4. Some words may drop their final consonant, either to avoid an accumulation of consonants, or, in verse, to prevent a syllable becoming long by position. In addition to the words mentioned under § 15, namely, οὐκ (οὐ), ἐξ (ἐκ), οὕτως (οὕτω), which usually retain their final consonant before a vowel to prevent Hiatus, but drop it before consonants, here belong,

- (a) adverbs of place in *θεν*, e. g. πρόσθεν, ὀπίσθεν, ὑπέρθεν, etc., which never drop the *ν* before a consonant, in prose, but very often in Epic poetry, more seldom in the Attic poets;
- (b) μέχρις and ἄχρις, which, however, in the best classical writers, drop their *σ*, not only before consonants, but commonly even before vowels, e. g. μέχρι Ἀναξαγόρου, Pl. Hipp. Maj. 281, c; μέχρι ἐνταῦθα, Id. Symp. 210, c; μέχρι ὅτου, X. C. 4. 7, 2; μέχρι ἐρυθρᾶς θαλάττης, Id. Cy. 8. 6, 20;
- (c) the adverbs ἀτρέμας, ἔμπας, μεσηγύς, ἀντικρύς, ἄνεως, ἔφνης, which in poetry may drop their *ς*, but never in prose; in the Ionic dialect, numeral adverbs in -άκις also frequently drop the *σ* before consonants, e. g. πολλάκι. Her. 2, 2.

5. A genuine Greek word can end only in one of the three Liquids, *ν*, *σ* (ψ, ξ, i. e. πσ, κσ) and *ρ*. The two words, οὐκ, *not*, and ἐκ, *out of*, form only an apparent exception, since, as Proclitics (§ 32), they incline to the following word, and, as it were, become a part of it. This law of euphony occasions either the omission of all other consonants, or it changes them into one of the three Liquids just named; hence, σῶμα (Gen. σώματ-ος), instead of σῶματ, γάλα (Gen. γάλακτ-ος), instead of γάλακτ, λέων (Gen. λέοντ-ος), instead of λέοντ, ἐβούλευον instead of ἐβούλευοντ;—τέρας (Gen. τέρατ-ος), instead of τέρατ, κέρας (Gen. κέρατ-ος), instead of κέρατ, μέλι (Gen. μέλιτ-ος), instead of μέλιτ.

CHAPTER II.

Syllables.

§ 26. *Nature and Division of Syllables.*

1. Every vowel, pronounced by itself, or in connection with one or more consonants, is called a syllable.

2. A word consists of one or more syllables. . When a word consists of several syllables, a distinction is made between the stem-syllables and the syllables of inflection or derivation. The stem-syllables express the essential idea of the word, the syllables of inflection or derivation, the relations of the idea. Thus, e. g. in γέ-γραφ-α, the middle syllable is the stem-syllable; the two others, syllables of inflection: in πρᾶγ-μα, the first is the stem-syllable; the last, the syllable of derivation.

§ 27. *Quantity of Syllables.*

1. A syllable is short or long, by nature, according as its vowel is short or long.

2. Every syllable is long which contains a diphthong, or a simple long vowel, or two vowels contracted into one, e. g. βουλεύω; ἥρως; ἄκων (from ἀέκων), βότρῦς (from βότρυς).

3. A syllable with a short vowel becomes long by position, when two or three consonants, or a double consonant (ζ ξ ψ), follow the short vowel, e. g. στέλλω, τῷ πάντες, κόραξ (κύρακος) γράπεια.

REMARK 1. The pronunciation¹ of a syllable long by nature, and of one long by position, differs in this, that the former is pronounced *long*, but the latter not. When a syllable long by nature is also long by position, its pronunciation must be protracted. Hence a distinction is made in pronouncing such words as πρᾶττω, πρᾶξις, πρᾶγμα (ᾶ), and τᾶττω, τᾶξις, τᾶγμα (ᾶ).

REM. 2. But when a short vowel stands before a Mute and a Liquid (Positio debilis), it commonly remains short in the Attic dialect, because the sound of the Liquids, being less distinct than the Mutes, they are pronounced with more

¹ The method of pronunciation stated in this remark is adopted in many of the German gymnasia, and in some of the schools in England and Scotland, but not to any extent in this country.—TR.

case, e. g. ἑτέκνος, ἑπέπλος, ἄκμή, βᾶτρως, διδράχμος, yet in two cases the position of the Mute and Liquid lengthens the short vowel:—

- a) in compounds, e. g. ἑκνέμω;
- b) when one of the Medials (β γ δ) stands before one of the three Liquids (λ μ ν), e. g. βίβλος, εὐδομος, πέπλεγμαι; in tragic trimeter, Σλ also lengthen the preceding short vowel.

It is obvious that a vowel long by nature cannot be shortened by a Mute and Liquid, e. g. μῆνυτρον.

4. A syllable, which contains one of the three doubtful vowels (α, ι, υ), cannot, in the same word, be pronounced long and short, but must be either long or short.

† 28. Quantity of the Penult.

In order to a correct pronunciation, the quantity of the three doubtful vowels, α, ι, and υ, in the penult of words of three or more syllables, must be determined. The following are the principal instances in which the penult is long. The quantity of the syllables of inflection is treated in connection with the Forms:—

The penult is long,

1. In substantives in -ᾶων (Gen. -αωνος or -αωνος), in substantives of two or more syllables in -ίων (Gen. -ιονος; but -ῖων, Gen. -ῖωνος), and in forms of the comparative in -ίων, -ιον (Gen. -ιονος), e. g. δᾶων, -ονος, δ, ἦ, companion, Ποσειδάων, -ωνος; κίων, -ονος, ἦ, pillar, Βραχίων, -ονος, δ, ἀρτι, Ἀμφίων, -ονος; but Δευκαλίων, -ωνος; καλλίων, κάλλιον, more beautiful.

Exceptions. The two Oxytones, ἡ ἡϊών (i), shore, and generally ἡ χῖών, snow. In Homer, the comparatives in -ίων, -ιον, are always short, where the versification admits.

2. In oxytoned proper names in -ᾶνός, and in the compounds in -ᾶγός (from ἔγω, to lead, and ἄγνυμι, to break), -ᾶνωρ and -κράνος, e. g. Ἀσιάνός, λοχᾶγός, captain; ναυᾶγός, ναυφᾶγος; Βιδάνωρ, δίκρανός, having two horns.

3. In adjectives in -ᾶης (Fem. -ᾶϊς) derived from verbs in -ᾶω, in proper names in -ᾶτης, in substantives in -ῖτης (Fem. -ῖτις), and in those in -ύτης of the first Dec. (Fem. -ύτις), and in proper names in -ῖτη, e. g. ἀχράῃς, untouched; Εὐφοράτης, Μιδριδάτης, πολίτης, -ου, citizen (Fem. πολίτις); πρεσβύτες, -ου, old men; Ἀφροδίτη, Ἀμφιτρίτη.

Exceptions: (a) to the proper names in -ᾶτης: Γαλάτης, Δαλμάτης, Σαρμάτης, all in -βάτης and -φάτης, and compounds formed from verbal roots, e. g. Σακράτης;—(b) κριτής, judge, from the short root κρι, κτιτής, builder, and θύτης, one who sacrifices.

4. In Proparoxytones in -ίλος, -ίλον, -ίλος, -ίλον, in words in -ίνη, -ίνα, -ῖνη, -ῖνα, in those in -ῦνος, when σ does not precede the ending; in Pro-

Proparoxytones in *-ῶρα*, and in adjectives in *-ῶρος* with a preceding long syllable, e. g.

ὄμιλος, multitude;	δωρή, gift;	δ κίνδυνος, danger;
πέδιλον, shoe;	Αἰγίνα,	γέφυρα, bridge;
ἡ κάμινος, oven;	αἰσχύνη, shame:	ἰσχυρός, strong;
σέλινον, parsley;	ἑμύνα, defence;	(but ὀχυρός and ἐχυρός), firm.

REMARK 1. The following may be added to the Proparoxytones in *-ῖνος* and *-ῶρα*, namely, ὁ χαλινός, rein; ὁ ἐρίνός, wild fig-tree; and ἡ κολλύρα, coccyse bread.

Exceptions. Εἰλαπίνη, feast, and compounds in *-γῦνος* (from γυνή, woman), e. g. ἀνδρογῦνος, and κορυβή, club.

5. In substantives in *-ῦτος*, whose antepenult is long, and in compound adjectives in *-θακρύτος* and *-τρῦτος* (from θακρύν, τρύν), and also in substantives in *-ῦμα*, *-ῦγη*, and *-ῦων*, and in adverbs in *-ῦδόν*, e. g.

ὁ κοκκύτος, wailing;	ἄτρυτος, indestructible;	ὁλολήγη, ululatus;
ἀδάκρυτος, without tears;	ἑρῦμα, -ατος, seat;	ὁλολήγων, ululatus,
		βοτρυδόν, in clusters.

Exception. Μαρμαρυγή, splendor.

6. In dissyllabic Oxytones in *-ῖλος*, *-ῖμός*, *-ῖνός*, *-ῖός*, *-ῦλός*, *-ῦμός*, *-ῦνός*, and in Paroxytones in *-έμη*, *-ένη*, e. g.

ψῖλος, bare;	ἡ ῥινός, skin;	ὁ ῥῦμός, pale;	ξύνός, common;
ὁ χῖλος, fodder;	ὁ ῖός, dart;	ὁ δῦμός, mind;	λύμη, injury;
ὁ λῖμός, hunger;	ὁ χυλός, juice;	so, ἑδῦμος, etc.;	μόνη, excuse.

Exceptions. Βῖός (ὁ), bow; πλῖνός (ὁ), washing-trough.

7. In dissyllables in *-ᾶος*, *-ᾶνός* (oxytoned), and in dissyllables in *-ῖα*, which begin with two consonants, e. g.

ὁ ναός, temple;	φᾶνός, brilliant;	στία, pebble;	φλιά, door-post.
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REM. 2. The following may be added to dissyllables in *-ῖα*: καλιά, shed; ἀνία, trouble; κονία, dust; and to those in *-ᾶος*, the variable ἔλαος, and the proper names in *-ᾶος*, e. g. Ἀμφιδᾶος; Οἰνόμενος is an exception.

Exceptions. Τᾶός or τᾶός (ὁ), peacock; σκιά (ῖ), shadow.

8. The following single words should also be noted:—

I. ᾶ.

Ἀκράτος, unmixed;	νεᾶνις, young girl;	τιᾶρα, turban;
ἀνιάρος, troublesome;	ἐπαδός, attendant;	φάλαρος, clear;
αὐθάδης, self-sufficient;	σινᾶπι, mustard;	ὁ φλύᾶρος, tattler.

Also the proper names, Ἀμᾶσις, Ἀνάπος, Ἀράτος, Δημάρατος, Θεᾶνῶ, Ἰάσων, Πριάπος, Σέρᾶπις (Serapis), Στύμφαλος, Φάρσαλος.

II. ῖ.

Ἀκριβής, exact;	ἐνῖπῃ, rebuke;	παρδενοπτήης, gallant.
ἰφθίμος, strong;	ἐριῦδος, day-laborer;	
τὸ τάρεχος, pickled fish;	ὁ ἡ χελιδόν, swallow;	

Also the proper names, Ἀγχίτης, Γράνικος, Εὐρείπος, Κλίκος (ι), Ὀσίρις, Βοτσίρις. The following dissyllables should be noted for the sake of the compounds: τιμή, honor; νίκη, victory; φύλη, tribe; ὕλη, forest; λίτος, little; μικρός, small; α. γ. ἡτίμος.

III. υ.

Ἀμόμων, blameless;	ἐρύκω, to hold back;	λάφυρον, booty;
ἄσυλον, asylum;	δ ἱλὺς, den	ἡ πάπυρος, papyrus;
ἀντή (ῥ), war-cry;	ἰγνύη, the ham;	πίτυρον, bran.

Also the proper names, Ἀβύδος, Ἀρχύτας, Βαθύνης, Διόνυσος, Καμβύσης, Κέρκυρα, Κοκκύτης. And the dissyllables, ψυχή, soul; δ τυρός, cheese; δ πῦρος, wheat; δ χρῦσός, gold; λύπη, grief; ψυχρός, cold.

§ 29. Accents

1. The written accent designates the tone-syllable, according to the original Greek pronunciation. The accented syllable was pronounced with a particular *stress* as well as *elevation* of voice. The same is true of the modern Greek. In English, too, while the *stress* of the accented syllable is more particularly prominent, there is often also an accompanying *elevation* of the voice, but not so much as in the modern Greek.

2. In the pronunciation of Greek prose, the accent and quantity were both regarded; thus, in ἄνθρωπος, while the accentual stress was laid on the α, the proper quantity of the penult ω was preserved. Compare analogous English words, as *sunrising*, *óutpróuring*, in which both the accent on the antepenult and the length of the penult are observed.

3. How the Greeks observed both the accent and quantity in poetry, cannot now be determined. But as it was generally sung or recited in the style of chanting, the accent was probably disregarded, as is constantly done in singing at present.

4. The Greek has the following marks for the tone or accent (προσῳδίαι):—

(a) The acute (´) to denote the *sharp* or *clear* tone, e. g. λόγος;

(b) The circumflex (ˆ) to denote the *protracted* or *winding* tone, e. g. σῶμα. This accent consists in uniting the rising and falling tone in pronouncing a long syllable, since, e. g. the word σῶμα was probably pronounced as σόῶμα;

(c) The grave (`) to denote the *falling* or *heavy* tone.

REMARK 1. The mark of the falling tone was not used. Hence not *ἄνδρᾱς*, *λόγᾱς*, but *ἄνδρωπος*, *λόγος*. The mark of the grave was used only to distinguish certain words, e. g. *τις*, *some one*, and *τις*, *who?* and, as will be seen in § 31, I, instead of the acute on the final syllable of words in connected discourse.

REM. 2. The accent stands upon the second vowel of *diphthongs*; at the beginning of words commencing with a vowel, the acute and grave stand after the breathing, but the circumflex over it, e. g. *ἄπαξ*, *ἀβελειος*, *ἂν εἴπῃς*, *εἶπος*, *αἶμα*. But in capital letters, in connection with the diphthongs *φ*, *η*, *ψ*, the accent and the breathing stand upon the first vowel, e. g. *Ἄιθης*. On the diaeresis, see § 4, Rem. 6.

REM. 3. The grave accent differed from the acute as the weaker from the stronger accent in *detrimental*, or in the Latin *génératorum*, the penultimate accent in both words being much stronger than the preceding one. The circumflex accent denoted a tone like the circumflex inflection in English.

REM. 4. In the United States and Great Britain, Greek is not generally pronounced by the accents, no regard being had to these so far as the pronunciation is concerned. In a few institutions, however, the pronunciation is regulated by the accent; but where this is the case, the grave and circumflex accents are pronounced in the same manner as the acute. No difference is therefore made in the pronunciation of *τιμή* and *τιμή*, nor between *γνώμαι* and *γνώμας*. In these and all similar cases, the Greeks must have made distinctions.

5. The accent can stand only on one of the last three syllables of a word; it was not any natural difficulty but merely Greek usage which prevented the accent from being placed further back than the antepenult.

6. The acute stands on one of the last three syllables, whether this is long or short, e. g. *καλός*, *ἀνθρώπου*, *πόλεμος*; but upon the antepenult, only when the last syllable is short, and is also not long by position, e. g. *ἄνθρωπος*, but *ἀνθρώπου*.

7. The circumflex stands only on one of the last two syllables, and the syllable on which it stands must always be long by nature, e. g. *τοῦ*, *σῶμα*; but it stands upon the penult only when the ultimate is short, or long only by position, e. g. *τείχος*, *χρήμα*, *πῶρις*, *αἶλαξ*, Gen. *-ἄκος*, *καλαῦρος*, *κατήλιψ*, *Δημῶναξ*.

REM. 5. Also in substantives in *-ιξ* and *-υξ* (Gen. *-ίκος*, *-ύκος*), *ι* and *υ* long by nature, are considered as short in respect to accentuation, e. g. *φοῦνιξ*, Gen. *-ίκος*, *κῆρύξ*, Gen. *-ύκος*.

8. If, therefore, the antepenult is accented, it can have only the acute; but if the penult is accented, and is long by nature,

it must have the circumflex, when the ultimate is short, e. g. *τείχος, πᾶττε*, but the acute, when the ultimate¹ is long, e. g. *τείχους, πᾶττω*; if the penult is short it has only the acute, e. g. *τάττω, τᾶττε*. On the ultimate, either the acute or the circumflex stands, e. g. *πατήρ, πατρῶν*; nominatives accented on the ultimate usually have the acute, e. g. *ἱππεύς ποταμοί, θῆρ*.

REM. 6. In the inflection-endings, *-αι* and *-οι*, and in the adverbs, *πρόπαλαι* and *ἔκπαλαι*, the diphthongs, in respect to the accent, are considered short, e. g. *τράπεζαι, τύπτεται, γλῶσσαι, ἄνδρες, χώροι*. The optative endings, *-οι* and *-αι*, e. g. *τιμήσαι, ἐκλείποι, λείποι*, and the adverb *οἴκοι*, *domi, at home*, are long; on the contrary, *οἴκοι, houses*, from *οἶκος*.

REM. 7. In the old Ionic and Attic declension, *ω* is considered as short in respect to accent, having only half its usual length, as it takes the place of *ο*, e. g. *Μενέλεως, ἀνάγειν*; — *πόλεως, πόλεων*; — *Ἰλέως, ἔγηρως*, Gen. *Ἰλέω, ἔγηρῳ*; but if adjectives like *Ἰλέως* are declined according to the third Dec., they are accented regularly, e. g. *φιλογέλεως, φιλογέλωτος*; so also in the Dat. Sing. and Pl., as well as in the Gen. and Dat. Dual, where the penult is long, e. g. *ἔγηρως, ἔγηρῳ, ἔγηρῃς, ἔγηρῃν*.

REM. 8. In the words, *εἶδε, O that, νάλχι, certainly*, the penult has the acute, apparently contrary to the rule; but these must be treated as separate words. The accentuation of the words *εἶτε, οὔτε, ὥσπερ, ἦτις, τοῖςδε*, etc., is to be explained on the ground, that they are compounded with Enclitics (§ 33).

REM. 9. According to the condition of the last syllable with respect to accent, words have the following names:—

- (a) Oxytones, when the ultimate has the acute, e. g. *τετυφός, κακός, θῆρ*;
- (b) Paroxytones, when the penult has the acute, e. g. *τύπτω*;
- (c) Proparoxytones, when the antepenult has the acute, e. g. *ἄνδρες, τυπτόμενος, ἄνδρες, τυπτόμενοι*;
- (d) Perispomēna, when the ultimate has the circumflex, e. g. *κακῶς*;
- (e) Properispomēna, when the penult has the circumflex, e. g. *πᾶγμα, φιλούσα*;
- (f) Barytones, when the ultimate is unaccented, e. g. *πραγματα, πᾶγμα*.

¹ Hence the accent often enables us to determine the quantity of syllables, e. g. from the acute on the antepenult of *ποιήτρια, μαθήτρια*, we infer that the ultimate is short, otherwise the accent could not stand further back than the penult, No. 6, above; — from the circumflex on *σῆτος* and *πᾶσις*, that those syllables are long by nature, 7; — from the circumflex on *μοῖρα* and *στεῖρα*, that the ultimate is short, 7; — from the acute on *χῆρα, ἔρα, and ἦρα*, that the ultimate is long, otherwise the penult of these words must be circumflexed, 8; — from the acute on *φίλος* and *ποικίλος*, that the penult of these words is short, otherwise they must have been circumflexed, 8. — T. R.

‡ 30. *Change and Removal of the Accent by Inflection, Composition, and Contraction.*

1. When a word is changed by inflection, either in the quantity of its final syllable or in the number of its syllables, there is generally a change or removal of the accent.

(a) By lengthening the final syllable,

(α) a Proparoxytone becomes a Paroxytone, e. g. πόλεμος, πολέμον;

(β) a Properispomenon, a Paroxytone, e. g. ταῖχος, ταίχους;

(γ) an Oxytone, a Perispomenon, e. g. θεός, θεοῦ. Yet this change is limited to particular cases. See ‡ 45, 7, a.

(b) By shortening the final syllable,

(α) a dissyllabic Paroxytone with a penult long by nature becomes a Properispomenon, e. g. φεύγω, φεύγε, πρᾶττε (but τᾶττε);

(β) a polysyllabic Paroxytone, whether the penult is long or short, becomes a Proparoxytone, e. g. βουλεύω, βούλευε.

(c) By prefixing a syllable or syllables to a word, the accent is commonly removed towards the beginning of the word, e. g. φεύγω, ἔφευγον; so also in compounds, always in verbs, commonly in substantives and adjectives, e. g. ἰδός σύνοδος, θεός φιλόθεος, τιμή ἀτίμος, φεύγε ἀπόφευγε. But when syllables are appended to a word, the accent is removed towards the end of the word, e. g. τύπτω, τυπτόμεθα, τυφθησόμεθα.

REMARK 1. The particular cases of the change of accent by inflection, and the exceptions to the general rules here stated, will be seen below, under the accentuation of the several parts of speech.

2. The following principles apply in contraction:—

(1) When neither of the two syllables to be contracted is accented, the contracted syllable also is unaccented; and the syllable which had the accent previous to contraction, still retains it, e. g. φιλεε = φιλει (but φιλείε = φιλεῖ), γένει = γένει (but γένειον = γένων).

(2) But when one of the two syllables to be contracted is accented, the contracted syllable also is accented,

(a) when the contracted syllable is the antepenult or penult, it takes the accent which the general rules require, e. g.

ἀγαπᾶμαι = ἀγαπῶμαι	φιλεῖμενος = φιλούμενος
ἑσταῶτος = ἑστῶτος	ὀρδόνουσι = ὀρδοῦσι
ὕλησσαν = ὕλησσα	τιμᾶντων = τιμώντων;

(b) when the contracted syllable is the ultimate, it takes the acute, when the last of the syllables to be contracted had the acute; the circumflex, when the first of the syllables was accented, e. g. ἑσταῶς = ἑστῶς, ἡχοῖ = ἡχοί.

REM. 2. The exceptions to the principles stated, will be seen below, under the contract Declensions and Conjugations.

CHANGE AND REMOVAL OF THE ACCENT IN CONNECTED DISCOURSE.

† 31. I. *Grave instead of the Acute.*—II. *Crasis.*—
III. *Elision.*—IV. *Anastrophe.*

I. In connected discourse, the Oxytones receive the mark of the grave, i. e. by the close connection of the words with each other the sharp tone is weakened or depressed, e. g. *Εἰ μὴ μητρυνὴ περικαλλῆς Ἡερίβοια ἦν.* But the acute must stand before every punctuation-mark by which an actual division is made in the thought, as well as at the end of the verse, e. g. *Ὁ μὲν Κῦρος, ἐπέρασε τὸν ποταμόν, οἱ δὲ πολέμοι ἀπέφυγον.*

Exceptions. The interrogatives *τίς, τί, quis? who? quid? what? always* remain oxytoned.

REMARK 1. When an Oxytone is not closely connected with the other words, i. e. when it is treated grammatically, the acute remains, e. g. *εἰ τὸ μέ λείγεις*—τὸ ἀνὴρ ὄνομα.

II. Words united by Crasis († 10), have only the accent of the second word, that being the more important, e. g. *τάγαθόν* from *τὸ ἀγαθόν.* When the second word is a dissyllabic Paroxytone with a short final syllable, the accent, according to † 30, 2, (2) (a), is changed into the circumflex, e. g. *τὸ ἔπος = τοῦπος, τὰ ἄλλα = τᾶλλα, τὸ ἔργον = τοῦργον; τὰ ὄπλα = θῶπλα, ἐγὼ οἶμαι = ἐγῶμαι.*

III. When an unaccented vowel is elided (§ 13), the accent of the word is not changed, e. g. τοῦτ' ἔστιν. But if the elided vowel is accented, its accent is thrown back upon the preceding syllable, as an acute; yet, when the elided word is a preposition or one of the particles, ἀλλά, οὐδέ, μηδέ (and the poetic ἤδέ, ἰδέ), the accent wholly disappears, and also when the accented vowel of monosyllabic words is elided, e. g.

πολλὰ ἔπαδον	=	πόλλ' ἔπαδον	παρὰ ἐμοῦ	=	παρ' ἐμοῦ
δεῦρ' ἐρωτᾷς	=	δεῖν' ἐρωτᾷς	ἀπὸ ἑαυτοῦ	=	ἀφ' ἑαυτοῦ
φημι ἐγώ	=	φήμ' ἐγώ	ἀλλὰ ἐγώ	=	ἀλλ' ἐγώ
αἰσχροὺς ἔλεξας	=	αἰσχρ' ἔλεξας	οὐδὲ ἐγώ	=	οὐδ' ἐγώ
ἔπτε ἦσαν	=	ἔπτ' ἦσαν	ἦ δὲ ὅς	=	ἦ δ' ὅς.

IV. Anastrophe. When a preposition follows the word which it should precede, the tone of the preposition naturally inclines back to its word, and hence the accent is removed from the ultimate to the penult; this drawing back of the accent is called Anastrophe (ἀναστροφή), e. g.

μάχης ἐπι	but ἐπι μάχης	νεῶν ἔπο	but ἀπὸ νεῶν
Ἰθάκην κάτω	" κατὰ Ἰθάκην	καλῶν πέρι	" περὶ καλῶν.

REM. 2. The prepositions, ἀμφί, ἀντί, ἀνά, διὰ, and the poetic ὀπί, ὑπερ, do not admit Anastrophe. If the preposition stands between an adjective and a substantive, according to *Aristarchus* the Anastrophe is found only when the substantive stands first, e. g. Ἐλνδῶν ἐπι δινήεντι (but δινήεντι ἐπι Ἐλνδῶν). Other Grammarians reject the Anastrophe in both cases.—In poetry, περὶ is subject to Anastrophe only when it governs the Gen., but then very often, and even when the Gen. and περὶ are separated by other words. See § 300, (c.)

REM. 3. Prepositions, moreover, admit Anastrophe, when they are used instead of abridged forms of the verb, e. g. ἔνα instead of ἀνάσθητι; μέτα, πάρα, ἐπι, ὕπο, πέρι, ἐνι, instead of the indicative present of εἶναι, compounded with these prepositions, e. g. ἐγὼ πάρα instead of πάρεμι, πέρι instead of περίεστι; also, when the preposition is separated from the verb and placed after it, which is often the case in the Epic dialect, e. g. δλέσας ἔπο πάντας ἑταίρους. But the accent of ἀπό is drawn back without any reason, in such phrases as ἀπὸ θαλάσσης εἰκεῖν, ἀπὸ σκοποῦ, ἀπ' ἐλπίδος, and the like; in such cases it is properly on the ultimate.

‡ 32. V. Atonics or Proclitics.

Atonics or Proclitics, are certain monosyllables which, in connected discourse, are so closely united to the following

word, that they coalesce with it, and lose their accent. They are:—

- (a) the forms of the article, *ὁ, ἡ, οἱ, αἱ*;
- (b) the prepositions, *ἐν, εἰς (ἐς), ἐκ (ἐξ), ὡς, ad*; but if *ἐξ* is after the word which it governs, and at the end of a verse, or before a punctuation-mark, it retains the accent, e. g. *κακῶν ἐξ*, II. ξ, 472; in prose, *ἐξ* does not stand after its case.
- (c) the conjunctions, *ὡς (as), εἰ*; but if *ὡς* follows the word which it should precede, it has the accent; this position, however, is found only among the poets, e. g. *κακοὶ ὦς, for ὡς κακοί*;
- (d) *οὐ (οὐκ, οὐχ)*, *not*; but at the end of a sentence and with the meaning *No*, it has the accent, *οὐ (οὐκ)*. Comp. § 15, Rem. 2.

§ 33. VI. *Enclitics.*

Enclitics are certain words of one or two syllables, which, in connected discourse, are so closely joined, in particular cases, to the preceding word, that they either lose their tone or throw it back upon the preceding word, e. g. *φίλος τις, πόλεμος τις*. They are:—

(a) the verbs *εἶμι*, *to be*, and *φημι*, *to say*, in the Pres. Indic., except the second Pers. Sing., *εἶ, thou art*, and *φῆς, thou sayest*;

(b) the following forms of the three personal pronouns in the Attic dialect:—

I P. S. <i>μοῦ</i>	II P. S. <i>σοῦ</i>	III P. S. <i>οὗ</i>	Dual. <i>σφῶν</i>	Pl. <i>σφίσι (ν)</i>
<i>μοί</i>	<i>σοί</i>	<i>οἶ</i>		
<i>μέ</i>	<i>τέ</i>	<i>ῑ, νίν</i>		

(c) the indefinite pronouns, *τις, τι*, through all the cases and numbers, together with the abridged forms *τεῷ* and *τῷ*, and the indefinite adverbs *πῶς, πῶ, πῇ, ποῦ, ποδί, ποθεν, ποί, ποτέ*; but the corresponding interrogative pronouns are always accented, e. g. *τίς, τί, πῶς*, etc.;

(d) the following particles in the Attic dialect, *τέ, τοί, γέ, νύν, πέρ* (and in the Epic, *κέ, κέν, νύ, βέ*), and the inseparable particle *δέ*, § 34, Rem. 3.

REMARK. Several small words are combined with these enclitics, forming with them one word, with a meaning of its own, e. g. *εἶτε, οὔτε, μήτε, ἔστε, ὥστε, ὅστις*, etc.

§ 34. *Inclination of the Accent.*

1. An Oxytone so unites with the following enclitic, that the accent, which is commonly grave in the middle of a sentence (§ 31, I), again becomes acute, e. g.

δῆρ τις	for δῆρ τις	καλός ἐστιν	for καλός ἐστιν
καὶ τινες	" καὶ τινές	ποταμός γε	" ποταμός γε
καλός τε	" καλός τέ	ποταμοὶ τινες	" ποταμοὶ τινές.

2. A Perispomenon unites with the following enclitic without further change of the accent, e. g.

φῶς τι	for φῶς τι	φιλεῖ τις	for φιλεῖ τις
φῶς ἐστιν	" φῶς ἐστίν	καλοῦ τινος	" καλοῦ τινός.

REMARK 1. A Perispomenon followed by a dissyllabic enclitic, is regarded as an Oxytone. For as φῶς ἐστιν, for example, are considered as one word in respect to accent, and as the circumflex cannot go further back than the penult (§ 29, 7), the Perispomenon must be regarded as an Oxytone. Long syllables in enclitics are treated as short in respect to the accent; hence οἰντινοῖν, ὄντινων, are viewed as separate words, e. g. καλῶν τινῶν.

3. A Paroxytone unites with the following monosyllabic enclitic without further change of the accent; but there is no inclination when the enclitic is a dissyllable, e. g.

φίλος μου	for φίλος μου	but φίλος ἐστίν, φίλοι φασίν
ἄλλος πως	" ἄλλος πώς	" ἄλλος ποτέ, ἄλλων τινῶν.

REM. 2. It is evident that if there was an inclination of the accent when a Paroxytone was followed by a dissyllabic enclitic, the accent would stand on the fourth syllable, e. g. φίλοι-φασιν, which is contrary to the usage of the language.

4. A Proparoxytone and a Properispomenon unite with the following enclitic, and take an acute accent on the last syllable; this syllable forms the tone-syllable for the following enclitic, as ἄνθρω-πός τις, e. g.

ἄνθρωπός τις	for ἄνθρωπος τις	σῶμά τι	for σῶμα τι
ἄνθρωποί τινες	" ἄνθρωποι τινές	σῶμά ἐστιν	" σῶμα ἐστίν.

Exception. A Properispomenon, ending in ξ or ψ, does not admit the inclination of a dissyllabic enclitic, e. g. ἀλαξ τινός, ἀλαξ ἐστίν, φοίνιξ ἐστίν, κήρυξ ἐστίν, λαίλαψ ἐστίν.

REM. 3. The local suffix *δε* (*ζε*), which expresses the relation *to a place, whither*, coalesces with substantives according to the rules of inclination, e. g.

Ὀλυμπόνδε	Σφηπττόνδε	οὐρανόνδε	Πυθῶδε (from Πυθώ)
ἑρεβόςδε	Ἑλευσῶνδε	Μέγαράδε	δόμωνδε.

So Ἀθήναζε (i. e. Ἀθήναςδε), Πλαταιῶζε (Πλαταιαί), χαμῶζε (χαμῶς Acc.) The suffix *δε* when appended to the Demon. pronoun draws the accent of this pronoun to the syllable before *δε*. In the oblique cases, these strengthened pronouns are accented according to the rules for Oxytones, § 45, 7 (a), e. g.

τόσος — τοσόςδε, τοσοῦδε, τοσῶδε, τοσήνδε, τοσῶνδε,
τοῖος — τοιόςδε, τηλίκος — τηλικόςδε, τοῖσι — τοισίδε,
ἐνθα — ἐνθάδε.

5. When several enclitics occur together, each throws back its accent on the preceding, e. g. εἰ πέρ τις σέ μοί φησί ποτε.

§ 35. Enclitics accented.

Some enclitics, whose signification allows them to be in a measure independent, are accented in the following cases:—

1. Ἔστι (*ν*) is accented on the penult, when it stands in connection with an Inf. for ἔξεστι (*ν*), and after the particles ἀλλ', εἰ, οὐκ, μή, ὥς, καί, μέν, ὅτι, ποῦ, and the pronoun τοῦτ', and also at the beginning of a sentence, e. g. Ἰδεῖν ἔστιν (licet videre), εἰ ἔστιν, οὐκ ἔστιν, τοῦτ' ἔστιν, ἔστι θεός, etc.; the other forms of εἰμί which are capable of inclination, retain the usual accent on the ultimate, when they stand at the beginning of a sentence, e. g. εἰσι θεοί.

2. The forms of φημί which are capable of inclination, retain the accent, when they stand at the beginning of a sentence, and also when they are separated from the preceding word by a punctuation-mark, e. g. φημί ἐγώ. — Ἔστιν ἀγαθός, φημί.

3. The enclitic Pers. pronouns, σοῦ, σοί, σέ, οἱ, σφίσι (*ν*), retain their accent: (a) when an accented Prep. precedes, e. g. παρὰ σοῦ, μετὰ σέ, πρὸς σοί. But the enclitic forms of the first Pers. pronoun are not used with accented prepositions, but, instead of them, the longer and regularly accented forms, e. g.

παρ' ἐμοῦ not παρὰ μου	πρὸς ἐμοί not πρὸς μοι
κατ' ἐμέ " κατὰ με	περὶ ἐμοῦ " περὶ μου.

REMARK 1. There are, however, a few instances of enclitics of the first Pers. pronoun standing with accented prepositions, e. g. πρὸς με. Pl. Symp. 218, c.

REM. 2. When the emphasis is on the preposition, there is an inclination of the accent, e. g. ἐπὶ σε ἢ σὺν σοι, X. An. 7. 7, 32 (against you, rather than with you).—The enclitic forms are used with the unaccented prepositions, e. g. ἐκ μου, ἐν μοι, ἐς σε, ἐς με, ἐκ σου, ἐν σοι. But when the emphasis is on the pronoun, there is no inclination, and instead of μοῦ, μοί, μέ, — ἐμοῦ, ἐμοί, ἐμέ, are used, e. g. ἐν ἐμοί, ἀλλ' οὐκ ἐν σοί.

(b) The enclitic pronouns generally retain their accent when they are emphatic, as in antitheses, e. g. *ἐμὲ καὶ σέ; ἐμὲ ἢ σέ;* hence the forms *οὐ, οἶ, ξ,* are accented only when they are used as reflexive pronouns.

4. The pronoun *τις* is accented when it stands at the beginning of a sentence, e. g. *τις λέγουσιν.*

5. There is no inclination, when the accent of the word on which the enclitic rests disappears by Elision, e. g. *καλὸς ὃ ἐστίν*, but *καλὸς δὲ ἐστίν* — *πολλοὶ ὃ εἰσίν*, but *πολλοὶ δὲ εἰσιν.*

† 36. Division of Syllables.

PRELIMINARY REMARKS. The division of syllables, according to our mode of pronouncing Greek, depends in part upon the place of the accent. The term *accent* and *accented*, throughout these rules, is used with reference to our pronunciation of the Greek, and not to the written accent on the Greek words.

The accent (stress) is on the penult in dissyllables, and on the antepenult in polysyllables, when the penult is short. The accent on the penult or antepenult is called the primary accent. If two syllables precede the primary accent, there is a secondary accent on the first syllable of the word.

The following rules exhibit the more general method of dividing syllables, except where the pronunciation is regulated by the Greek accent:—

1. A single consonant between the vowels of the penult and ultimate is joined to the latter, e. g. *ἄ-γω, πα-ρά, μά-λα, ἴ-να, ἰ-τός, ἑ-χάρ, πό-λε-μος, στρά-τευ-μα, χαλε-πός, λοχα-γός, ὑπολα-βόν.*

Exception. In dissyllables, a single consonant following *ε* or *ο* is joined to the first syllable, e. g. *λό-γος, τέλ-ος, περ-ί, ὄτ-ι, πολ-ύ, ἔχ-ω, στόλ-ος.*

2. The double consonants *ξ* and *ψ* are joined to the vowel preceding them; e. g. *τάξ-ω, δίψ-ος, πῶξ-ις, ἀντιταξ-όμενος.* But *ζ* is joined to the vowel following it, except when it stands after *ε* or *ο*, or after an accented vowel in the antepenult,—in which case it is joined with these vowels; e. g. *νομί-ζω, νόμ-ζε, ἀρπά-ζω;* but *τράπεζ-α, ὄζ-ος, νομίζ-ομεν, ἀρπάζ-ομεν.*

3. A single consonant (except in the penult) before or after the vowels *α* and *ι* having the accent, and also a single consonant before or after *ε* and *ο* having the accent, is joined to these vowels; e. g. *ἄγ-αθός, ποτ-αμός, βα-σιλ-έα, ὑπολ-αβόν, δ-πότ-ερος, τίδ-ομεν, ἀ-πορ-ία, εὐ-δικ-ία, ἐπι-τίμ-ία;* for a single consonant after a long vowel, etc., see 4.

Exception. A single consonant preceded by *α*, and followed by two vowels, the first of which is *ε* or *ι*, is joined to the vowel after it; e. g. *στρα-τιά, ἀναστά-σεις, στρα-τιάτης* (not *στρατ-ία*, etc.).

4. A single consonant after a long vowel, a diphthong or *υ*, is joined to the vowel following; e. g. *ἀποτη-λίδι, ἐφθ-μερος, φιλέ-τερος, ἀκολου-θία, ἀκού-σατε μύ-ριαις, ἐδύ-μία, φθ-γόντες, φθ-γομεν.*

Exception. A single consonant following long *α* or *ι* in the antepenult, and having the accent, is joined with the vowel preceding; e. g. *ἀποκρίν-ατο, ἔσθ-μάν-αμεν.*

5. Two single consonants coming together in the middle of a word, are separated; e. g. πολ-λά, ισ-τάται, τέθ-νηκα, θαρ-βαλέως, κλυτοτέχ-νης.

Exception. A mute and liquid are sometimes joined to the following vowel; e. g. ἐπὶ-τρωσπον.

6. When three consonants come together in the middle of a word, the last two, if a mute and liquid, are joined to the following vowel; if not, the last only; e. g. ἀν-δραπος, ἀν-δρία, but ἐτέρφ-θην.

7. Compounds are divided into their constituent parts, when the first part ends with a consonant; but if the first part ends with a vowel followed by a short syllable, the compound is divided, like a simple word; e. g. ἐκ-βαίνω, συνεκ-φώνησις, πρόθ-εσις, ἀνδρ-ασια, but ὑπο-φύγης, not ὑποφ-ύγης; so παρα-αίνω.

§ 37. Punctuation-marks—Diastöle.

1. The colon and semicolon are indicated by the same mark, a point above the line, e. g. Εἰ ἔλεξας· πάντες γὰρ ὁμολόγησαν. The interrogation-mark is our semicolon, e. g. Τίς ταῦτα ἐποίησεν; *who did this?* The period, comma, and mark of exclamation have the same characters as in English; the mark of exclamation is rarely used.

2. The Diastöle (or Hypodiastöle), which has the same character as the comma, is used to distinguish certain compound words from others of like sound, but of dissimilar meaning, e. g. ὅ, τι, *whatever*, and ὅτι, *that, since*; ὅ, τε, *whatever*, and ὅτε, *when*. More recently, such words are generally separated in writing scarcely, e. g. ὅ τι, ὅ τε.

SECTION II.

ETYMOLOGY, OR GRAMMATICAL FORMS.

§ 38. Division of the Parts of Speech.—Inflection

1. Etymology relates to the form and meaning of the Parts of Speech.

2. The Parts of Speech are:—

(1) Substantives, which denote anything which exists, any object (person or thing); as *man, rose, house, virtue*;

(2) Adjectives, which denote a property or quality; as *great, small, red, beautiful, hateful*;

(3) Pronouns, which denote the relation of the object spoken of to the speaker († 86); as *I, thou, he, this, that, mine, thine, his*;

(4) Numerals, which denote the number or quantity of an object; as *one, two, three, many, few*;

(5) Verbs, which denote an action or state; as *to bloom, to wake, to sleep, to love, to censure*;

(6) Adverbs, which denote the way and manner in which an action takes place, or the relations of place, time, manner, quality, and number; as *here, yesterday, beautifully* (= in a beautiful manner), *perhaps, often, rarely*;

(7) Prepositions, which denote the relation of space, time, etc. of an object to an action or thing; as (to stand) *before* the house, *after* sunset, *before* sleep;

(8) Conjunctions, which connect words and sentences, or determine the relation between sentences; as *and, but, because*.

3. Words are either *essential* words, i. e. such as express a notion, or idea, viz. the substantive, adjective, verb, and the adverbs derived from them; or *formal* words, i. e. such as express merely the relations of the idea to the speaker or some one else, viz. the pronoun, numeral, preposition, conjunction, the adverbs derived from them, and the verb *εἶναι, to be*, when it is used as a copula, with an adjective or substantive for its predicate; as ὁ ἀνθρώπος θνητός ἐστίν.

REMARK. Besides the parts of speech above mentioned, there are certain organic sounds, called interjections; as *alas! oh! ah!* They express neither an idea nor the relation of an idea, and hence are not to be considered as proper words. — Prepositions, conjunctions, and adverbs not derived from adjectives and substantives, are included under the common name of *Particles*.

4. Inflection is the variation or modification of a word in order to indicate its different relations. The inflection of the substantive, adjective, pronoun, and numeral, is termed *Declension*; the inflection of the verb, *Conjugation*. The other parts of speech do not admit inflection.

CHAPTER I.

The Substantive.

§ 39. *Different kinds of Substantives.*

1. When a substantive (§ 38) indicates an object, which has an actual, independent existence, it is termed a *Concrete* substantive, e. g. *man, woman, lion, earth, flower, host*; but when the substantive indicates an action or quality, which is only *conceived* of as being something actual or independent, it is called an *Abstract* substantive, e. g. *virtue, wisdom*.

2. The Concretes are,

(a) Proper nouns, when they denote only single persons or things, and not a class; as *Cyrus, Plato, Hellas, Athens*;

(b) Appellatives, when they denote an entire class or an individual of a class; as *mortal, tree, man, woman, flower*.

REMARK. Appellatives are called material nouns, when they indicate the simple material, e. g. *milk, dust, water, gold, coin, grain*; collective nouns, when they designate many single persons or things as one whole, e. g. *mankind, cavalry, fleet*; nouns of quantity, when they denote measure or weight, e. g. *a bushel, a pound*.

§ 40. *Gender of Substantives.*

Substantives have three genders, as in Latin; the gender is determined partly by the meaning of the substantives, and partly by their endings. The last mode will be more fully treated under the several declensions. The following general rules determine the gender of substantives by their meaning:—

1. The names of males, of nations, winds, months, and most rivers, are masculine, e. g. *ὁ βασιλεύς, the king; οἱ Ἕλληνες, ὁ Γαμηλιών* (January, nearly); *ὁ Ἀλφειός, the Alpheus; ὁ εὖρος, the southeast wind*.

REMARK 1. *Exceptions*: Diminutives in *-ον*, which are not proper names (these are conceived of as things and are neuter); e. g. *τὸ μωρόκιον, the lad* (but proper names of females in *-ον* are feminine, e. g. *ἡ Διδόντιον*); also *τὸ ἀνδράποδον, a slave, mancipium; τὸ παῖδικόν, a favorite*; and some rivers, e. g. *ἡ Στύξ*, and also some according to the ending, e. g. *ἡ λήθη*.

2. The names of females are feminine, e. g. *ἡ μήτηρ, mother*.

3. The names of the letters, infinitives, all indeclinable words, and every word used as a mere symbol, are neuter, e. g. τὸ λάμβδα, τὸ τύπτειν, *the striking*; τὸ μήτηρ, *the word mother*.

REM. 2. The gender of the names of mountains is determined by their endings; hence (a) *masculine*, Ἑλικόν, -ώνος, etc.; those in -ος, Gen. -ου, e. g. Παρνασσός; in -ως, -ω, e. g. Ἄδως (δ' Ἐρυξ, derived from the name of a person, is particularly to be observed); (b) *feminine*, those in -η (α), Gen. -ης, e. g. Αἴτνη, Ἴδη, Οἶτη; those in -ις and -υς, e. g. Ἄλπις, Gen. -εως, Ἄλπεις, -εων, Κάραμβις, -ίδος, Ὀδρυς, -υος (masculine in Lat.), Πάρνης, -ηδος; (c) *neuter*, those in -ον, e. g. Λύκαιον, Πήλιον.

REM. 3. The gender of the names of places also is determined almost entirely by the endings; only a few of these are feminine, properly agreeing with the feminine appellatives γῆ, χώρα, νῆσος (i. e. νέουσα χώρα), πόλις to be supplied with them; (a) names of cities and islands in -ος, -ου, e. g. ἡ Κόρινθος [πόλις], ἡ Ῥόδος [νῆσος], ἡ Δῆλος [νῆσος] (except δ' Ὀρχηστός, δ' Ὠρωπός, δ' Αἰγιάλος, δ' Κάνναπος; usually δ' Ὀρχομενός, δ' Ἀλιάρτος; but generally ἡ Πύλος and ἡ Ἐπίδαυρος); and the following names of countries: ἡ Αἴγυπτος, ἡ Χερβόνησος, ἡ Ἥπειρος, ἡ Πελοπόννησος; (b) names of cities in -ων, e. g. ἡ Βαβυλών, -ώνος, ἡ Λακεδαίμων, -ονος, ἡ Ἀσθιδών, -όνος, ἡ Χαλκηδών, -όνος, ἡ Καρχηδών, -όνος (except δ' Οἰνεών and δ' Βραυρών, -ώνος, usually δ' Μαραδών, -ώνος; but commonly ἡ Σικυνών, -ώνος); (c) ἡ Τροίς, -ῆνος. The gender of the others is determined by the endings.

(a) All names of countries in -ος, Gen. -ου (except those named above), are masculine, e. g. δ Βόσπορος, Ἰσθμός, Πόντος, Ἑλλησποντος, Αἰγιάλος; all plural names of cities in -οι, Gen. -ων, e. g. Φίλιπποι; names of cities in -οῦς, Gen. -ούτων, e. g. δ Ὑφους (some of these are used both as masculine and feminine, e. g. Φιλοῦς; Ἀμαδοῦς, Κερασοῦς, Ῥαμνοῦς, Σιδοῦς, and Τραπεζοῦς, are feminine only); those in -ας, Gen. -αντος, e. g. δ Τάρας; those in -εως, Gen. -εως, e. g. δ Φαντοῦς; finally, δ Μόσης, Gen. -ητος;

(b) All names of countries of the first Dec. and those of the third, which have feminine endings, are feminine (see § 66, II), e. g. ἡ Ἑλεσις, -ίνος, ἡ Σαλαμίς, -ίνος, etc.;

(c) All in -ον, Gen. -ου; plurals in -α, Gen. -ων, and those in -ος, Gen. -ους, are neuter, e. g. τὸ Ἴλιον, τὰ Λεῦκτρα, τὸ Ἄργος, Gen. -ους.

4. The names of persons which have only one form for the Masc. and Fem. are of common gender, e. g. ὁ ἡ θεός, *god and goddess*; ὁ ἡ παῖς, *boy and girl*.

REM. 4. Movable substantives are such as change their ending so as to indicate the natural gender, e. g. δ βασιλεὺς, *king*; ἡ βασίλισσα, *queen*. See Formation of Words.

REM. 5. Substantives (mostly names of animals) which have but one grammatical gender, either Masc. or Fem., to denote both genders, are called *Epicles* (ἐπικλῆς), e. g. ἡ ἀλώπηξ, *the fox*, whether the male or female fox; ἡ ἔρκτος, *the bear*; ἡ κάμηλος, *the camel*; δ μῦς, *the mouse*; ἡ χελιδών, *the swallow*; ἡ οἰς, *the sheep*; ἡ βούς (collectively), αἱ βόες, *cattle*; δ ἵππος, *horse* (indefinitely), but in Pl., αἱ ἵπποι; but when the natural gender is to be distinguished, ἄρῃς, *male*, or θῆλυς, *female*, is added, e. g. λαγὼς δ θῆλυς, *the female hare*; ἀλώπηξ ἡ ἄρῃς, *the male fox*; or the gender may be indicated by prefixing the article, or by another adjective, e. g. δ ἔρκτος, *the male bear*. Some masculine names of animals have also the corresponding feminine forms, e. g. δ λέων, *a lion*; ἡ λέαινα, *a lioness*. See Rem. 4. — Here belong, in the second place, the Masc. names of persons in the Pl., which include the Fem., e. g. οἱ γονεῖς, *the parents* αἱ παῖδες, *liberi*, *the children* (sons and daughters).

§ 41. *Number, Case, and Declension.*

1. The Greek has three Numbers; the Singular, denoting one person or thing; the Plural more than one; and the Dual, two.

REMARK 1. The dual is not often used; it is found most frequently in the Attic dialect; it does not occur in the Æolic, nor in the Hellenistic Greek

2. The Greek has five Cases,¹ Nominative, Genitive, Dative, Accusative, and Vocative.

REM. 2. The Nom. and Voc., as they represent an object as independent of any other, are called independent cases (*casus recti*); the others, as they represent an object as dependent on or related to some other, are called dependent cases (*casus obliqui*).

REM. 3. Neuter substantives and adjectives have the same form in the Nom., Acc., and Voc. of all numbers. The dual has only two case-endings; one for the Nom., Acc., and Voc., the other for the Gen. and Dat.

3. There are in the Greek three different ways of inflecting substantives; distinguished as the First, Second, and Third Declensions.

REM. 4. The three declensions may be reduced to two principal declensions, viz. the *strong* and the *weak*. The case-endings of the *strong* are prominent and clearly distinguishable, while those of the *weak* are less distinctly marked. Words of the third Dec. belong to the strong, those of the first and second to the weak. In the third Dec. the case-endings uniformly appear *pure*; in the first and second this is less so, because in these declensions the stems end in a vowel, and hence combine with the case-endings which begin with a vowel. The inflexion of both the principal declensions, in the Masc. and Fem., is as follows:—

	Singular.		Plural.		Dual.	
	<i>Strong.</i>	<i>Weak.</i>	<i>Strong.</i>	<i>Weak.</i>	<i>Strong.</i>	<i>Weak.</i>
Nom.	s	I—II s	ες	ι	ε	ε
Gen.	ος	s o	ων	ων	ου	ου
Dat.	ι	ι	σι(ν)	ις	ου	ου
Acc.	ν and α	ν	ας	ας	ε	ε

§ 42. *First Declension.*

The first declension has four endings, α and η feminine; ᾱς and ης masculine.

¹ See a fuller statement under the Cases in the Syntax, § 268, seq.

Endings.

	Singular.				Plural.	Dual.
Nom.	ᾱ ᾱ̃	or	ῆ	ᾱs or ῆs	αι	ᾱ̃
Gen.	ῆs ᾱs		ῆs	ου	ᾱ̃ν	ᾱ̃ν
Dat.	ῆ ῆ̃		ῆ	ῆ ῆ̃	αις	ᾱ̃ν
Acc.	ᾱν ᾱ̃ν		ῆν	ᾱν ῆ̃ν	ᾱs	ᾱ̃
Voc.	ᾱ ᾱ̃		ῆ.	ᾱ ῆ̃, ᾱ̃.	αι	ᾱ̃.

REMARK 1. It will be seen from the above terminations, that the plural as well as the dual endings are the same, whatever may be the form of the singular.

REM. 2. The original ending of the Dat. Pl. was αἰσι (ν), as in the second Dec. οἰσι (ν), e. g. δίκαιοι, ταῖσι, καμπύλοισι, δροῖσι, σμαρτοῖσι, ἀγαθοῖσι. This form is also found in the Attic poets, and is not foreign even to prose, at least to that of Plato, especially in the second Dec. Even the Ionic form ῥοι (ν) is sometimes used by the Attic poets.

‡ 43. Nouns of the Feminine Gender.

1. (a) The Nom. ends in ᾱ or ᾱ̃, which remains in all the Cases, if it is preceded by ρ, ε, or ι (a pure), e. g. χώρα, land; ἰδέα, form; σοφία, wisdom; χρεία, utility; εἰσodia, benevolence; here also belong the contracts in â (see No. 2), e. g. μῆνᾱ; some substantives in ᾱ̃, e. g. ἀλαλά, war-cry, and some proper names, e. g. Ἀνδρομέδῃ, Ληδᾱ, Γέλᾱ, Φιλομήλᾱ, Gen. -ας, Dat. -ῃ, Acc. -αν.

REMARK 1. The following words whose stem ends in ρ, take the ending ῆ instead of α: κόρη, maiden; κούρη, cheek; δέρη, neck; ἑδέρη, water-grud; and some proper names introduced from the Ionic dialect, e. g. Ἐφύρη; the ῆ then remains through all the cases of the Sing. — If any other vowel than ε or ι, precedes, the Nom. and all the cases of the Sing. have η, e. g. ἡσώ, φύη, σκενή, ζώη; except πόα, grass; χροά, color; πορᾱ, porch; γῆα, field; σικῆα, gourd; κερῆα, walnut-tree; ἐλῆα, olive-tree; ἑλῆα, threshing-floor; Ναυσικῆα, all Gen. -ας.

(b) The Nom. ends in ᾱ̃, which remains only in the Acc. and Voc.; but in the Gen. and Dat., it is changed into η, if the α is preceded by λ, λλ, σ, σσ (ττ), ζ, ξ, ψ.

REM. 2. The ending is commonly in α when ρ precedes, e. g. ῥχιδνα (so especially in words in -αυα); but η is often found, as is always the case in the suffix σύνη, e. g. εὐφροσύνη, also δούνη, πρόμνη and πρόμνα, πείνη and πείνα. Δάμνα is the only word ending in α preceded by a single τ.

(c) In other cases, the Nom. ends in η, which remains throughout the singular.

2. If α is preceded by ϵ or α , $-\acute{\epsilon}\alpha$ is contracted in most words into η , and $-\acute{\alpha}\alpha$ into $\hat{\alpha}$ in all the Cases (comp. $\beta\omicron\phi\acute{\eta}\hat{\alpha}\varsigma$, § 44, 3). The final syllable remains circumflexed in all the Cases.

REM. 3. The first Dec. is called the α declension, as its uninflected forms end in α , e. g. $\gamma\acute{\nu}\omicron\mu\eta$ from the uninflected $\gamma\acute{\nu}\omicron\mu\epsilon\alpha$ (comp. $\sigma\upsilon\kappa\acute{\epsilon}\alpha$), $\nu\epsilon\alpha\iota\alpha\varsigma$ from the uninflected $\nu\epsilon\alpha\iota\acute{\epsilon}\alpha$, $\pi\omicron\lambda\iota\tau\eta\varsigma$ from $\pi\omicron\lambda\iota\tau\epsilon\alpha$; the second, the \omicron declension, as its uninflected forms end in \omicron , e. g. $\lambda\acute{\omicron}\gamma\omicron\varsigma$, uninflected form $\lambda\acute{\omicron}\gamma\omicron$; the third, the *consonant* declension, as its uninflected forms end in a consonant, and the vowels ϵ and υ , which originated from consonants.

Paradigms.

	a) η through all the cases.		b) $\hat{\alpha}$ through all the cases.		c) $\hat{\alpha}$, Gen. $\eta\varsigma$.	
	Opinion.	Fig-tree.	Shadow.	Land.	Hammer.	Lioness.
S. N.	$\acute{\eta}$ $\gamma\acute{\nu}\omicron\mu\eta$	$\sigma\upsilon\kappa$ -($\acute{\epsilon}\alpha$) η	$\sigma\kappa\iota$ - $\hat{\alpha}$	$\chi\acute{\omega}\rho\hat{\alpha}$	$\sigma\phi\acute{\upsilon}\rho\hat{\alpha}$	$\lambda\acute{\epsilon}\alpha\iota\nu\hat{\alpha}$
G.	$\tau\eta\varsigma$ $\gamma\acute{\nu}\omicron\mu\eta\varsigma$	$\sigma\upsilon\kappa$ - $\eta\varsigma$	$\sigma\kappa\iota$ - $\hat{\alpha}\varsigma$	$\chi\acute{\omega}\rho\hat{\alpha}\varsigma$	$\sigma\phi\acute{\upsilon}\rho\hat{\alpha}\varsigma$	$\lambda\acute{\epsilon}\alpha\iota\nu\eta\varsigma$
D.	$\tau\eta$ $\gamma\acute{\nu}\omicron\mu\eta$	$\sigma\upsilon\kappa$ - η	$\sigma\kappa\iota$ - $\hat{\epsilon}$	$\chi\acute{\omega}\rho\hat{\epsilon}$	$\sigma\phi\acute{\upsilon}\rho\hat{\epsilon}$	$\lambda\acute{\epsilon}\alpha\iota\nu\eta$
A.	$\tau\eta\nu$ $\gamma\acute{\nu}\omicron\mu\eta\nu$	$\sigma\upsilon\kappa$ - $\eta\nu$	$\sigma\kappa\iota$ - $\hat{\alpha}\nu$	$\chi\acute{\omega}\rho\hat{\alpha}\nu$	$\sigma\phi\acute{\upsilon}\rho\hat{\alpha}\nu$	$\lambda\acute{\epsilon}\alpha\iota\nu\hat{\alpha}\nu$
V.	$\hat{\omicron}$ $\gamma\acute{\nu}\omicron\mu\eta$	$\sigma\upsilon\kappa$ - η	$\sigma\kappa\iota$ - $\hat{\alpha}$	$\chi\acute{\omega}\rho\hat{\alpha}$	$\sigma\phi\acute{\upsilon}\rho\hat{\alpha}$	$\lambda\acute{\epsilon}\alpha\iota\nu\hat{\alpha}$
P. N.	$\alpha\acute{\iota}$ $\gamma\acute{\nu}\omicron\mu\alpha\iota$	$\sigma\upsilon\kappa$ - $\alpha\acute{\iota}$	$\sigma\kappa\iota$ - $\alpha\acute{\iota}$	$\chi\acute{\omega}\rho\alpha\iota$	$\sigma\phi\acute{\upsilon}\rho\alpha\iota$	$\lambda\acute{\epsilon}\alpha\iota\nu\alpha\iota$
G.	$\tau\hat{\omega}\nu$ $\gamma\acute{\nu}\omicron\mu\hat{\omega}\nu$	$\sigma\upsilon\kappa$ - $\hat{\omega}\nu$	$\sigma\kappa\iota$ - $\hat{\omega}\nu$	$\chi\acute{\omega}\rho\hat{\omega}\nu$	$\sigma\phi\acute{\upsilon}\rho\hat{\omega}\nu$	$\lambda\acute{\epsilon}\alpha\iota\nu\hat{\omega}\nu$
D.	$\tau\hat{\alpha}\varsigma$ $\gamma\acute{\nu}\omicron\mu\hat{\alpha}\varsigma$	$\sigma\upsilon\kappa$ - $\hat{\alpha}\varsigma$	$\sigma\kappa\iota$ - $\hat{\alpha}\varsigma$	$\chi\acute{\omega}\rho\hat{\alpha}\varsigma$	$\sigma\phi\acute{\upsilon}\rho\hat{\alpha}\varsigma$	$\lambda\acute{\epsilon}\alpha\iota\nu\hat{\alpha}\varsigma$
A.	$\tau\hat{\alpha}\varsigma$ $\gamma\acute{\nu}\omicron\mu\hat{\alpha}\varsigma$	$\sigma\upsilon\kappa$ - $\hat{\alpha}\varsigma$	$\sigma\kappa\iota$ - $\hat{\alpha}\varsigma$	$\chi\acute{\omega}\rho\hat{\alpha}\varsigma$	$\sigma\phi\acute{\upsilon}\rho\hat{\alpha}\varsigma$	$\lambda\acute{\epsilon}\alpha\iota\nu\hat{\alpha}\varsigma$
V.	$\hat{\omicron}$ $\gamma\acute{\nu}\omicron\mu\alpha\iota$	$\sigma\upsilon\kappa$ - $\alpha\acute{\iota}$	$\sigma\kappa\iota$ - $\alpha\acute{\iota}$	$\chi\acute{\omega}\rho\alpha\iota$	$\sigma\phi\acute{\upsilon}\rho\alpha\iota$	$\lambda\acute{\epsilon}\alpha\iota\nu\alpha\iota$
Dual.	$\tau\hat{\omega}$ $\gamma\acute{\nu}\omicron\mu\hat{\alpha}$	$\sigma\upsilon\kappa$ - $\hat{\alpha}$	$\sigma\kappa\iota$ - $\hat{\alpha}$	$\chi\acute{\omega}\rho\hat{\alpha}$	$\sigma\phi\acute{\upsilon}\rho\hat{\alpha}$	$\lambda\acute{\epsilon}\alpha\iota\nu\hat{\alpha}$
	$\tau\hat{\alpha}\iota\nu$ $\gamma\acute{\nu}\omicron\mu\hat{\alpha}\nu$	$\sigma\upsilon\kappa$ - $\hat{\alpha}\iota\nu$	$\sigma\kappa\iota$ - $\hat{\alpha}\iota\nu$	$\chi\acute{\omega}\rho\hat{\alpha}\nu$	$\sigma\phi\acute{\upsilon}\rho\hat{\alpha}\nu$	$\lambda\acute{\epsilon}\alpha\iota\nu\hat{\alpha}\nu$

REMARK 1. On the form of the article $\tau\acute{\omega}$ instead of $\tau\hat{\alpha}$, see § 241, Rem. 10. On the declension of the article η , see § 91. The $\hat{\alpha}$ standing before the singular and plural Voc. is a mere exclamation.

REM. 2. On the contraction of $-\epsilon\alpha$ into $-\eta$, see § 9, II. (a); in the plural and dual of the first and second declensions, however, $-\epsilon\alpha$ is contracted into α . Comp. § 9, II. (b). Nouns in $-\alpha\alpha$ are contracted as follows: N. $\mu\acute{\nu}\delta\alpha$, $\mu\acute{\nu}\hat{\alpha}$ (*mina*), G. $\mu\acute{\nu}\delta\alpha\varsigma$, $\mu\acute{\nu}\hat{\alpha}\varsigma$, D. $\mu\acute{\nu}\delta\alpha$, $\mu\acute{\nu}\hat{\epsilon}$, A. $\mu\acute{\nu}\delta\alpha\varsigma$, $\mu\acute{\nu}\hat{\alpha}\nu$; Pl. N. $\mu\acute{\nu}\alpha\iota$, etc.

§ 44. II. Nouns of the Masculine Gender.

1. The Gen. of masculine nouns ends in $-\omicron\nu$; nouns in $-\alpha\varsigma$ retain the α in the Dat., Acc., and Voc., and those in $-\eta\varsigma$ retain the η in the Acc. and Dat. Sing.

2. The Voc. of substantives in $-\eta\varsigma$ ends in $\hat{\alpha}$:—

(1) All in $-\eta\varsigma$, e. g. $\tau\omicron\acute{\xi}\acute{\omicron}\tau\eta\varsigma$, Voc. $\tau\omicron\acute{\xi}\acute{\omicron}\tau\hat{\alpha}$, $\pi\rho\omicron\phi\acute{\eta}\tau\eta\varsigma$, Voc. $\pi\rho\omicron\phi\acute{\eta}\tau\hat{\alpha}$; (2) all in $-\eta\varsigma$ composed of a substantive and a verb, e. g. $\gamma\omega\mu\acute{\epsilon}\tau\rho\eta\varsigma$, Voc. $\gamma\omega\mu\acute{\epsilon}\tau\rho\hat{\alpha}$, $\mu\upsilon\rho\omicron\pi\acute{\omega}\lambda\eta\varsigma$, a *salve-seller*, Voc. $\mu\upsilon\rho\omicron$

πῶλᾰ; (3) national names in -ης, e. g. Πέρσης, a *Persian*, Voc. Πέρσᾰ. — All other nouns in -ης have the Voc. in η, e. g. Πέρσης, *Perses* (the name of a man), Voc. Πέρση.

3. The remarks on contract feminine nouns (§ 43, 2), apply to Masc. nouns contracted from -έας, e. g. Ἑρμῆς, βορῆας. In βορέας, the εα is contracted into α, and ῥοτ into η, since ρ precedes, ‡ 43, 1 (a). The doubling of the ρ in βορῆας is merely accidental.

REMARK 1. Contrary to § 43, I, compounds of μετρέω (*to measure*), as γεωμέτρης, end in -ης instead of -ας; on the contrary, several proper names, etc., as Πελοπίδας and γεννάδας, a *noble*, end in -ας instead of -ης.

REM. 2. Several masculine nouns in -ās have the Doric Gen. in ᾶ, namely, πατραλοῖας, μητραλοῖας, *patricide, matricide*; ὀρνιθοδῆρας, *fowler*; also several proper names, particularly those which are Doric or foreign, e. g. Ὑλας, Gen. Ὑλᾶ, Σκόπας, -ᾶ, Ἀντίβας, -ᾶ, Σόλλας, -ᾶ; (the pure Greek, and also several of the celebrated Doric names, e. g. Ἀρχύτας, Λαονίδας, Πανσανίας (also the Boeotian Ἐταμεινόνδας), commonly have ου;) finally, contracts in ᾶς, e. g. βορῆας, Gen. βορῆᾶ.

Paradigms.

	Citizen.	Mercury.	Youth.	Fowler.
Sing. N.	πολίτης	Ἑρμ (έας) ῆς	νεανίās	ὀρνιθοδῆρās
G.	πολίτου	Ἑρμοῦ	νεανίου	ὀρνιθοδῆρᾶ
D.	πολίτῃ	Ἑρμῇ	νεανίᾳ	ὀρνιθοδῆρᾷ
A.	πολίτην	Ἑρμῆν	νεανίαν	ὀρνιθοδῆραν
V.	πολίτᾶ	Ἑρμῇ	νεανίᾳ	ὀρνιθοδῆρᾶ
Plur. N.	πολίται	Ἑρμαῖ	νεανίαι	ὀρνιθοδῆραι
G.	πολιτῶν	Ἑρμῶν	νεανιῶν	ὀρνιθοδῆρῶν
D.	πολίταις	Ἑρμαῖς	νεανίαις	ὀρνιθοδῆραις
A.	πολίτας	Ἑρμάς	νεανίας	ὀρνιθοδῆρας
V.	πολίται	Ἑρμαῖ	νεανίαι	ὀρνιθοδῆραι
Dual.	πολίτᾶ	Ἑρμᾶ	νεανίᾳ	ὀρνιθοδῆρᾶ
	πολίταιν	Ἑρμαῖν	νεανίαις	ὀρνιθοδῆραιν

REM. 3. The Ionic Genitive-ending -εω of Masc. nouns in -ης (§ 211), is retained even in the Attic dialect in some proper names, e. g. Θάλεω from Θαλῆς, Τήρεω from Τήρης. — The contract βορῆας is also found in the Attic writers in the uncontracted form; thus, βορέας, X. An. 5. 7, 7. Pl. Phaedr. 229, b. βορέον, Th. 3, 23. βορέαν, 3, 4.

REM. 4. The ending -ης occurs, also, in the third Dec. To the first Dec. belong: (a) proper names in -ίδης and -άδης, e. g. Θουκιδίδης, Ἀτρείδης (from Ἄτρε and ἰδης), Μιλτιάδης, as well as gentile nouns, e. g. Σπαρτιάτης; (b) nouns in -της derived from verbs, e. g. ποιήτης from ποιεῖν; (c) compounds consisting of a substantive and verb, or of a substantive compounded with another of the first Dec., e. g. παιδοτρέτης, βιβλιοπώλης, ἀρχεδικης.

§ 46. Quantity and Accentuation of the First Declension.

a. Quantity.

1. The Nom. ending *a* is short in all words, which have the Gen. in *-ης* [§ 43, 1 (b)]; but long in those which have the Gen. in *-ας*, e. g. *πτελέα*, *σκιά*, *σοφία*, *παιδεία*, *χρηά*, *χρoιά*, *πόα*, *ἡμέρᾱ*, *Ληδᾶ*, *ἀλαλά*, etc.; the same is true of the Fem. ending of adjectives in *ος*, e. g. *ἐλευθέρᾱ*, *δικαίᾱ*.

Exceptions.

The following classes of words have *a* short in the Nom.:—

- (a) Dissyllables, and some Polysyllabic names of places in *-αιᾶ*, e. g. *Ἰστίαια*, *Πλάταια*.
 - (b) Trisyllables and Polysyllables in *-ειᾶ*, e. g. *ἀλήθεια*, *Μήθεια*, *Βασιλεια*, *queen*, *γλυκεία*, except abstracts from verbs in *-εύω*, e. g. *Βασιλειᾶ*, *kingdom*; *δουλεία*, *servitude* (from *Βασιλεύω*, *δουλεύω*);
 - (c) the names and designation of females, etc. in *-τρια*, e. g. *ψάλτρια*, *a female musician*, words in *-υῖᾶ*, e. g. *μῦῖα*, *τετυφυῖα*, the numeral *μῦᾶ*, and, finally, some poetic words;
 - (d) Trisyllables and Polysyllables in *-οιᾶ*, e. g. *εὐνοια*, *ἄνοια*;
 - (e) words in *-ρᾶ* whose penult is long by a diphthong (except *αυ*), by *υ*, or by *ρρ*, e. g. *πεῖρα*, *μάχαιρα*; *γέφυρα*, *σφύρα*; *Πύρρᾶ*. *Ἑταίρᾱ*, *παλαιστρᾱ*, *Λίδρα*, *Φαίδρα*, *κολλύρα*, are exceptions.
2. The Voc. ending *a* is always short in nouns in *-ης*; but always long in nouns in *-ας*, e. g. *πολῦτᾶ* from *πολίτης*, *νεανίᾶ* from *νεανίας*. The quantity of Fem. nouns in *-ᾶ* and *-ᾱ*, is the same in the Voc. as in the Nom.
3. The Dual ending *a* is always long, e. g. *Μούσᾱ* from *Μοῦσα*.
4. The Acc. ending *ων* is like the Nom., e. g. *Μοῦσᾶν*, *χώρᾶν* from *Μοῦσᾶ*, *χώσᾶ*.
5. The ending *ας* is always long, e. g. *τὰς τραπέζας* from *τράπεζα*, *ὁ νεανίας*, *τοὺς νεανίᾱς*, *τῆς οἰκίᾱς*, *τὰς οἰκίᾱς*.

b. Accentuation.

6. The accent remains on the tone-syllable of the Nom., as long as the laws of accentuation permit (§ 30).

Exceptions.

- (a) The Voc. *δέσποτα* from *δεσπότης*, *lord*;
- (b) The Gen. Pl. of the first Dec. always has the final syllable *ων* circumflexed, which is caused by the contraction of the old ending *ᾶων*, e. g. *λαυνῶν* from *λέαινα*, *νεανιῶν* from *νεανίας*. — But the substantives, *χρήστης*, *creditor*; *ἀφήνη*, *anchovy*; *ἐτησίαι*, *monsoons*; and *χλούνης*, *wild-boar*, are exceptions; in the Gen. Pl. they remain Paroxytones, thus *χρήστων*, *ἀφῶν*, *ἐτησίων* (but *ἀφῶν*, *χρηστών* from *ἀφῆς*, *ὑπαρι*; *χρηστός*, *useful*).

REMARK. On the accentuation of Adjectives, see § 75.

7 The accent of the Nom. is changed, according to the quantity of the final syllable, thus:—

- (a) Oxytones become Perispomena in the Gen. and Dat. of the three numbers, e. g. (Nom. τιμή) τιμῆς, -ῆ, -ῶν, -ᾶς; this holds, also, in the second Dec.; e. g. θεός, -οῦ, -ὸ, -ῶν, -ῶν;
- (b) Paroxytones with a short penult remain so through all the Cases, except the Gen. Pl., which is always circumflexed on the last syllable; but Paroxytones with a long penult become Properispomena, if the last syllable is short, as in the Nom. Pl., and in the Voc. Sing. in a of Masc. nouns in -ης (§ 44), e. g. γνῶμη, γνῶμαι, but γνωμῶν; πολίτης, πολῖται, but πολιτῶν; on the contrary, δίκη, δίκαι, but δικῶν;
- (c) Properispomena become Paroxytones, if the last syllable is long, e. g. Μοῦσα, Μούσης;
- (d) Proparoxytones become Paroxytones, if the last syllable is long, e. g. λείψα, λεῖψης.

§ 46. Second Declension.

The Second Declension has two endings, *ος* and *ων*; nouns in *-ος* are mostly masculine, but often feminine (§ 50); those in *-ων* are neuter; except Fem. diminutive proper names in *-ων*, e. g. ἡ Γλυκέριον (§ 40).

Endings.

	Singular.		Plural.		Dual.
Nom.	<i>ος</i>	<i>ων</i>	<i>οι</i>	<i>ᾶ</i>	<i>ω</i>
Gen.		<i>ου</i>		<i>ων</i>	<i>οιν</i>
Dat.		<i>φ</i>		<i>οις</i>	<i>οιν</i>
Acc.		<i>ον</i>	<i>ους</i>	<i>ᾶ</i>	<i>ω</i>
Voc.	<i>ος</i> and <i>ε</i>	<i>ον</i> .	<i>οι</i>	<i>ᾶ</i> .	<i>ω</i> .

REMARK 1. The Gen. and Dat. endings of the different genders are the same in all numbers; neuters have the Nom., Acc., and Voc. alike in all numbers, and in the plural they end in *α*.

REM. 2. On the form of the Dat. Pl. *οισι* (*ν*), see § 42, Rem. 2.

Paradigms.

	Word.	Island.	God.	Messenger.	Fig.
S. N.	ὁ λόγος	ἡ νῆσος	ὁ (ἡ) θεός	ὁ ἄγγελος	τὸ σῦκον
G.	τοῦ λόγου	τῆς νήσου	τοῦ θεοῦ	ἀγγέλου	τοῦ σύκου
D.	τῷ λόγῳ	τῇ νήσῳ	τῷ θεῷ	ἀγγέλῳ	τῷ σύκῳ
A.	τὸν λόγον	τὴν νήσον	τὸν θεόν	ἄγγελον	τὸ σῦκον
V.	ὃ λόγ-ε	ὃ νῆσε	ὃ θεός	ἄγγελε	ὃ σῦκον
P. N.	οἱ λόγοι	αἱ νῆσοι	οἱ θεοί	ἄγγελοι	τὰ σύκα
G.	τῶν λόγων	τῶν νήσων	τῶν θεῶν	ἀγγέλων	τῶν σύκων
D.	τοῖς λόγοις	ταῖς νήσοις	τοῖς θεοῖς	ἀγγέλοις	τοῖς σύκοις
A.	τούς λόγους	τάς νήσους	τούς θεούς	ἀγγέλους	τὰ σύκα
V.	ὃ λόγ-οι	ὃ νῆσοι	ὃ θεοί	ἄγγελοι	ὃ σύκα
D.	τῶ λόγῳ	τῶ νήσῳ	τῶ θεῷ	ἀγγέλῳ	τῶ σύκῳ
	τοῖν λόγ-οιν	ταῖν νήσ-οιν	τοῖν θεοῖν	ἀγγέλοιν	τοῖν σύκοιν

REM. 3. The Voc. of words in -os commonly ends in ε, though often in -os, e. g. ὦ φίλε, and ὦ φίλος; always ὦ θεός in classic Greek.

‡ 47. Contraction of the Second Declension.

1. A small number of substantives, with ο or ε before the case-ending, are contracted in the Attic dialect (§ 9).

Paradigms.

	Navigation.		Circumnavigation.		Bone.	
S. N.	ὁ πλόος	πλοῦς	ὁ περίπλοος	περίπλους	τὸ ὀστέον	ὀστοῦν
G.	πλόου	πλοῦ	περιπλόου	περίπλου	ὀστέου	ὀστοῦ
D.	πλόῳ	πλοῦ	περιπλόῳ	περίπλω	ὀστέῳ	ὀστέῳ
A.	πλόον	πλοῦν	περίπλοον	περίπλουν	ὀστέον	ὀστοῦν
V.	πλόε	πλοῦ	περίπλοε	περίπλου	ὀστέον	ὀστοῦν
P. N.	πλόοι	πλοῖ	περίπλοοι	περίπλοι	ὀστέα	ὀστά
G.	πλόων	πλῶν	περιπλόων	περίπλων	ὀστέων	ὀστών
D.	πλόοις	πλοῖς	περιπλόοις	περίπλοις	ὀστέοις	ὀστοῖς
A.	πλόους	πλοῖς	περιπλόους	περίπλους	ὀστέα	ὀστά
V.	πλόοι	πλοῖ	περίπλοοι	περίπλοι	ὀστέα	ὀστά
D.	πλόῳ	πλώ	περιπλόῳ	περίπλω	ὀστέῳ	ὀστέῳ
	πλόοιν	πλοῖν	περιπλόοιν	περίπλοι	ὀστέοιν	ὀστοῖν

Only the following nouns besides the above are contracted in this manner: ὁ νοός, νοῦς, the mind; ὁ ῥόας, ῥοῦς, a stream; ὁ θροῦς, noise; ὁ χροῦς, dawn; ὁ ἀδελφίδους, a nephew; ὁ θυγατριδούς, grandson; ὁ ἀνεψιαδούς, son of a sister's child.

REMARK. Uncontracted forms sometimes occur even in the Attic dialect though seldom in substantives, e. g. νόψ, Plato, Prot. 344, a; much oftener in adjectives, particularly neuters in -οα, as τὰ ἄνοα, ἐτερόπλοα. On the contraction of εα into α in the Pl. see § 9, II. (b)

3. The following exceptions to the rules given for the accentuation of contracts in § 30, 2, should be observed: (a) the Dual in *ω* of words in *-ος, -ας, -εον*, has the acute instead of the circumflex, e. g. *πλώω = πλώ, δστέω = δστώ*, instead of *πῶ, δστῶ*; — (b) compounds and polysyllabic proper names, which retain the accent even on the penult, when it would regularly stand as a circumflex on the contracted syllable, e. g. *περιπλόω = περίπλου* (instead of *περιπλοῦ*), from *περίπλος = περίπλους*; *Πειριπλόω = Πειρίπλου* (instead of *Πειριπλοῦ*), from *Πειρίπλος = Πειρίπλους*; also adjectives, e. g. *εὐνόω = εὐνου* (not *εὔνοῦ*), from *εὐνοος = εὐνοος*; yet the accent is never removed to the antepenult; thus, *περίπλοι, ἰοτ περίπλοι; κακόνοι, not κάκονοι*; — (c) *τὸ κάνεον, basket*, takes the circumflex on the ultimate, in the contract forms; hence *κάνεον = κανοῦν* (instead of *κάνουν*); — (d) words in *-δεός = δοῦς* denoting kindred, have the circumflex instead of the acute on the ultimate, e. g. *ἀδελφιδεός = ἀδελφιδούς, nephew* (instead of *ἀδελφιδός*). It may be stated as the rule, that all simple substantives and adjectives in *-εος* and *-οος* take the circumflex on the contracted syllable, hence *κανοῦν, ἀδελφιδούς, χρυσοῦς* (from *χρύσειος*).

4. In the Attic Dec., Proparoxytones retain the acute accent on the antepenult through all the cases and numbers. See § 29, Rem. 7. Oxytones in *-ας* retain the acute accent in the Gen. Sing., contrary to § 45, 7 (a), e. g. *λεῶ. Ω* here absorbs *ο*, the inflection-vowel of the Gen. (e. g. *λόγο-ο = λόγου*), which accounts for this unusual accentuation, thus *λεῶ* instead of *λεῶ-ο*.

§ 50. *Remarks on the Gender of the Ending ος.*

Substantives in *-ος* are regularly Masc.; yet many are Fem. In addition to the names of countries, cities, and islands, mentioned under the general rule in § 40, the following exceptions occur, which may be divided into general classes:—

(a) Substantives which denote certain products of trees and plants, e. g. *ἡ ἄκυλος, acorn*; *ἡ βάλανος, acorn*; *ἡ βύσσος, fine linen*; *ἡ δοκός, a beam*; *ἡ ῥάβδος, a staff*; *ἡ βίβλος, bark of the papyrus*; *ἡ ψίδατος, rush mat*;

(b) Such as denote stones and earths, e. g. *ὁ ἡ λίθος, a stone*; *ἡ λίθος, particularly a precious stone*; *ἡ ψήφος, a small stone*; *ἡ ψάμμος, sand*; *ἡ σποδός, ashes*; *ἡ μίλτος, red earth*; *ἡ κρύσταλλος, crystal* (*ὁ κρύσταλλος, ice*); *ἡ βάσανος, a touch-stone*; *ἡ ἤλεκτρος, electrum*; *ἡ σμάραγδος, a smaragdus*; *ἡ βῶλος, a clod*; *ἡ γύψος, gypsum*; *ἡ ὕαλος, glass*; *ἡ τίτᾶνος, chalk*; *ἡ ἔργιλος, clay*; *ἡ πλίνθος, brick*; *ἡ ἄσβολος, soot*; *ἡ κέκρος, ordure*; *ἡ ἄσφαλτος, bitumen*;

(c) Such as denote a hollow or cavity, e. g. *ἡ κάρδοπος, kneading-trough*; *ἡ κυβωτός* and *ἡ χηλός, a box*; *ἡ σπορός, a coffin*; *ἡ ληνός, a wine-press*; *ἡ λήκυθος, an oil-flask*; *ἡ κάμινος, an oven*; *ἡ φωριαμός, a chest*; *ἡ πύελος, tub*;

(d) Such as express the idea of a way, e. g. *ἡ ὁδός, a road*; *ἡ ἀμαξιτός* (sc. *ὁδός*), *a carriage-road*; *ἡ τρίβος* and *ἡ ἑτᾶρος, a foot-path*; *ἡ τάφρος, a ditch*;

(e) Many of the above substantives were originally adjectives, and hence appear as feminine nouns, because the substantives with which they properly agree are feminine. There are also many others, e. g. *ἡ αἰλεις* (sc. *δέρμα*).

house-door; ἡ ἡπειρος (sc. γῆ), the mainland; ἡ ἄνῃδος (sc. γῆ), thirsty land, desert; ἡ νέος (sc. χώρα), a fallow field; ἡ νῆσος (from νῆρ, sc. γῆ), an island; ἡ δόδακτος (sc. φωνή), a dialect; ἡ στέγαλτος (sc. βουλή), senate; ἡ βέρβητος (sc. λίρα), lyre; ἡ δίδμετος (sc. γραμμή), diameter; ἡ (more seldom δ) ἑκατος (sc. πῦρ), boat; ἡ δόδος (sc. οἶκος), round building, etc.;

(f) Several feminine nouns which stand alone, and hence specially to be noted, e. g. ἡ νόσος, sickness; ἡ γυνή, jaw-bone; ἡ δρόσος, dew; ἡ μέσος, twice;

(g) Some words which have a different meaning in different genders, e. g. δ ἵππος, horse; ἡ ἵππος, mare, also cavalry; δ λέκιδος, pea-soup; ἡ λέκιδος, the yolk of an egg.

REMARK. On the diminutives in -ov, see § 40, Rem. 1.

§ 51. Third Declension.

The third Declension has the following Case-endings:—

	Singular.	Plural.	Dual.
Nom.	s	es; Neut. ᾶ	e
Gen.	os	ov	ov
Dat.	i	σῖ (ν)	ov
Acc.	ν and ᾶ	ᾶs; — ᾶ	e
Voc.	mostly as the Nom.; Neut. —	es; — ᾶ	e

REMARKS ON THE CASE-ENDINGS.

§ 52. A. Nominative.

1. The Nom. of Masculine and Feminine nouns ends in s, e. g. δ κόραξ (instead of κόρακ-s), ἡ λαῖλαψ (instead of λαῖλαπ-s). Still, the laws of euphony do not always allow the s to be annexed to the stem; it is either rejected entirely, or, as a compensation, the short vowel of the stem is lengthened (§ 16, 3). But when the stem allows s to be annexed, the usual euphonic (§ 20) changes take place in the final consonant of the stem.

2. In this way all Masc. and Fem. nouns may be divided into three classes:—

(a) The first class includes words, which in the Nom. assume the gender-sign s, e. g.

Stem:		Nominative:			Genitive:
φλεβ	ἡ φλεβ-s	φλέψ (§ 20, 1)	φλεβ-ος		φλεβ-ος
κόρακ	δ κόρακ-s	κόραξ (§ 20, 1)	κόρακ-ος		κόρακ-ος
λαμπάδ	ἡ λαμπάδ-s	λαμπάς (§ 20, 1)	λαμπάδ-ος		λαμπάδ-ος
γῆγαστ	ἡ γῆγαστ-s	γῆγας (§ 20, 2)	γῆγαστ-ος		γῆγαστ-ος
δελφῖν	δ δελφῖν-s	δελφίς (§ 20, 2)	δελφῖν-ος		δελφῖν-ος
βόει	δ ἡ βόει-s (βόει-s)	βοῦς, βοῦς (§ 25, 2)	βοῦ-ός		βοῦ-ός
Δι-ῖ	δ Δι-ῖ-s	Δίς (§ 25, 2)	Δι-ός		Δι-ός

(b) The second class includes words, which in the Nom. reject the gender-sign ς , but, as a compensation, lengthen the short final vowel of the stem, ϵ into η , \omicron into ω (§ 16, 3, and 20, Rem. 3), e. g.

Stem: { ποιμεν λεοντ ρητορ αἰδος	Nom.: { ὁ ποιμήν ὁ (λέωντ) λέων ὁ ρήτωρ ἡ αἰδώς	Gen.: { ποιμέν-ος λέοντ-ος ρήτορ-ος (αἰδός-ος) αἰδός-ος;
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(c) The third class includes words, which in the Nom. have the stem pure, since the stem neither assumes the gender-sign ς , nor lengthens its final vowel, e. g.

Stem: { Δηρ αἰών ἥρωσ δάμαρτ	Nom.: { ὁ Δήρ (instead of Δήρ-ς) ὁ αἰών (" αἰών-ς) ὁ ἥρωσ (" ἥρωσ-ς) ἡ δάμαρ (" δάμαρτ-ς, δάμαρτ)	Gen.: { Δηρ-ός αἰών-ος (ἥρωσ-ος) ἥρω-ος δάμαρτ-ος.
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3. Neuters exhibit the pure stem in the Nom.; still, euphony does not permit a word to end in τ (§ 25, 5). Hence, in this case, the τ is either wholly rejected (as in the Masc. λέων, Gen. λέοντος), or is changed into the corresponding σ (§ 25, 5), e. g.

Stem: { πεπερί σελας σώματ τερατ	Nom.: { τὸ πέπερι τὸ σέλας τὸ (σώματ) σῶμα τὸ (τέρατ) τέρας	Gen.: { πεπέρι-ος or ε-ος (σέλασ-ος) σέλα-ος σώματ-ος τέρατ-ος.
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REMARK. The stem $\pi\upsilon\rho$ is lengthened in the Nom., contrary to the rule: τὸ $\pi\upsilon\rho$, Gen. $\pi\upsilon\rho$ -ός.

§ 53. B. *The remaining Cases.*

1. The remaining Cases (with a few exceptions, which will be specially treated), are formed by appending the endings to the stem, e. g.

Stem κορακ	Nom. κόραξ	Gen. κόρακ-ος	Pl. Nom. κόρακ-ες.
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2. In forming the Dat. Pl. by appending the syllable $\sigma\iota$ to stems ending in a consonant, the same changes take place as have already been noticed in regard to the Nom. of similar words [§ 52, 2 (a)], e. g.

φλεβ-σί = φλεψί	κόρακ-σι = κόραξι	λαμπάδ-σι = λαμπάδι
γίγαντ-σι = γίγᾱσι	ὀδόντ-σι = ὀδοῦσι	βοῦF-σί = βοοσί.

The following points also are to be noted:—

3. (a) The Acc. Sing. has the form in $-\nu$ with masculines and

feminines in *-es*, *-us*, *-aus*, and *-ous*, whose stems end in *-i*, *-u*, *-au*, and *-ou*, e. g.

Stem *παλ* Nom. *πάλις* Acc. *πάλιν*, Stem *βοτρω* Nom. *βότρωις* Acc. *βότρυν*
παF παυ παF's παυς παFν παυν, βοF βου βοF's βους βοFν βουν.

But the Acc. has the form in *-a*,¹ when the stem ends in a consonant, e. g. *φλεβ*, *φλέψ*, *φλέβα* — *κορακ*, *κόραξ*, *κόρακ-α* — *λαμπαδ*, *λαμπάς*, *λαμπάδ-α*.

(b) Yet barytoned substantives in *-is* and *-us*, of two or more syllables, whose stems end with a Tau-mute, in prose have only the form in *ν*, e. g.

Stem	ἐρωδ	Nom. ἔρις	Acc. ἔριν	(poet. ἐρωδ-α: in the dramatists ἔριν)
	ἐρωδ	ἐρις	ἐριν	(poet. ἐρωδ-α)
	κορωδ	κόρις	κóριν	(poet. κόρωδ-α)
	χαριτ	χάρις	χάριν	(poet. χάριτ-α).

In prose there are but few exceptions, e. g. *Γέργαδ*, X. H. 3. 1, 15, and elsewhere (instead of *Γέργω*) from ἡ *Γέργις*; *χάρητα* (instead of *χάριν*), ib. 3. 5, 16; in constant use *τρίποδα*, *tripod*. (X. An. 7. 3, 27, *ταπίδα* is to be read instead of *τάπιδα*.) The goddess *χάρις* has *χάριτα* in the Acc.; still, in *Lac. Deor.* d. 15, 1 and 2, *τὴν χάριν*.

REMARK 1. Oxytones of one or more syllables have only the regular form in *-a*, e. g. (*ποδ*) *πούς*, Acc. *πόδ-α*; (*ελπιδ*) *ελπίς*, Acc. *ελπίδ-α*; (*χλαμωδ*) *χλαμύς*, Acc. *χλαμύδ-α*. The monosyllable *κλείς*, Gen. *κλειδ-ός*, contrary to the rule, usually has the Acc. *κλείν*, instead of *κλειδ-α*.

4. The Voc. is like the stem, e. g. *δαίμων*, Gen. *δαίμων-ος*, Voc. *δαῖμον*. Still, euphony does not always allow the stem-form to appear. Hence the following points should be noted:—

(1) The Voc. is like the stem in the following cases:—

(a) When the final vowels of the stem, *ε* and *ο*, in the Nom. are lengthened into *η* and *ω*, the short stem-vowel reappears in the Voc., e. g.

δαίμων	Gen. δαίμων-ος	Voc. δαῖμον
γέρον	γέροντ-ος	γέρον (instead of γέροντ)
μήτηρ	μητέρ-ος	μήτηρ
Σωκράτης	Σωκράτε-ος (instead of εσ-ος)	Σόκρατες.

¹ It is probable that the Acc. Sing. in the third declension as well as in the first and second, originally ended in *ν*; but where the stem ended in a consonant, the *ν* could not be appended without a union-vowel; *a* was used for this purpose; hence, e. g. *κόρακων*; the termination *ν* was at length omitted. The Acc. ending *a*, may therefore strictly be regarded as a union-vowel.

Exceptions: Oxytoned substantives (not adjectives) retain the lengthened vowel, e. g.

ποιμήν, Gen. ποιμέν-ος, Voc. ποιμήν (not ποιμέν),

except the three oxytones: πατήρ, ἀνήρ, and δαήρ, which, in the Voc., take again the short stem-vowel ε, but with the accent drawn back, thus: πάτερ, ἄνερ, δαέρ. According to this analogy, even Ἡρακλ(έη)ης (stem Ἡράκλεες) is shortened in the Voc. by the later writers, into Ἡρακλες.

(b) Adjectives in -ᾱς, Gen. -ᾱνος, and also adjectives (not participles, see Rem. 5), whose stems end in -ντ, have in the Voc. a form like the neuter (or the stem); πᾶς and its compounds are exceptions, e. g.

μέλας, Gen. ᾄν-ος Neut. and Voc. μέλαν

χαρίεις, εντ-ος χαρίεν (instead of χαρίεντ, † 52, 3).

So substantives in -ᾱς, Gen. -αντος, have the Voc. in -ᾶν (instead of -αντ), † 52, 3, e. g.

γίγας	Gen. αντ-ος	Voc. γίγαν (instead of γίγαντ)
Κόλχᾱς	αντ-ος	Κόλχᾶν
Αἰᾶς	αντ-ος	Αἰᾶν.

REM. 2. Some substantives of this class, with the τ reject also the ν, but as a compensation lengthen the short α, e. g. Ἀτλάς, Gen. -αντ-ος, Voc. Ἀτλά, Πολυδάμας, Voc. Πολυδάμᾶ.

(c) Substantives in -ις, -υς, -αυς, -ευς, and -ους, whose stems end in -ι, -υ, -αυ, -ευ, and -ου, have the Voc. like the stem, the ς of the Nom. being rejected, e. g.

μάντις Voc. μάντι; πρέσβυς Voc. πρέσβυ; μῦς Voc. μῦ; σῦς Voc. σῦ; λῖς Voc. λῖ; γράυς Voc. γραῦ; βασιλεὺς Voc. βασιλεῦ; βοῦς Voc. βοῦ.

The word παῖς, Gen. παιδ-ός, has παῖ in the Voc., since, by rejecting the gender-sign ς, the stem would end in δ (παῖδ), a letter which cannot end a word, and must be dropped.

REM. 3. Substantives in -ις, -υς, -ους, whose stems end in a consonant, have the Voc. like the Nom., e. g. ὄρνις, κόρυς, ποῦς. Still, some substantives in -ις, Gen. -ινος, have the Voc. like the stem, e. g. δέελφις (also δελφίς), from δελφίς, Gen. -ῖνος.

(d) The Voc. is like the stem in all words, which in the Nom. have their stem pure, e. g. θήρ, αἰών, etc.; but Ἀπόλλων (Gen. -ωνος), Ποσειδών (-ῶνος) and σωτήρ (-ῆρος) are exceptions, the Vocatives being ὦ Ἀπολλον, Ποσειδον, σῶτερ, with the accent drawn back

(2) The Voc. is not like the stem, but like the Nom., in most words whose stems end in one of the consonants which cannot euphonically stand as the final letter (§ 25, 5), because after dropping the stem-consonant, frequently it could not be determined from the Voc. what the true stem was; e. g. from σάρξ, Gen. σαρκ-ός, the Voc. would be σάρ (instead of σάρκ); from φῶς, Gen. φωτ-ός, Voc. φῶ (instead of φῶτ); from νύψ, Gen. νιψ-ός, Voc. νί (instead of νίψ); from ὤψ, Gen. ὠπ-ός, Voc. ὦ (instead of ὤπ); from πούς, Gen. ποδ-ός, Voc. πό.

REM. 4. The Voc. of βασις, king, in the Common language, is like the Nom. ὁ βασις, or by Crasis βασις; but in the solemn language of prayer: ὁ βασις (in Hom. and the Attic poets, e. g. Soph. O. C. 1485: Ζεῦ βασι, σοι φωνῶ), or βασις (instead of βασις, according to § 25, 5).

3. Substantives in -ώ and -ός, whose stems end in -ος, have the Voc. neither like the stem, nor the Nom., but, contrary to all analogy, in -οῖ, e. g.

Stem ἡχος N. ἡχώ G. ἡχό-ος (instead of ἡχόσ-ος) V. ἡχοῖ (instead of ἡχόσι, ἡχό-ι)
αἶδος αἰδώς αἰδό-ος (" " αἰδόσ-ος) αἰδοῖ (" " αἰδόσι αἰδό-ι)

REM. 5. The Voc. of all participles is like the Nom., e. g. ὁ τύπων, τετυφός, τύψας, τύπων, δεικνύς. Ἄρχων, Voc. ἄρχων, when a substantive, is an exception.

A. WORDS, WHICH IN THE GEN. HAVE A CONSONANT BEFORE THE ENDING -ος, i. e. WORDS WHOSE STEM ENDS IN A CONSONANT.

‡ 54. I. The Nom. adds σ to the stem

(a) The stem ends in λ; thus: ὁ ἡ ἄλς, Gen. ἀλ-ός, Dat. Pl. ἀλ-σί(ν). See Rem. 1.

(b) The stem ends in a Pi or Kappa-mute—β, π, φ; γ, γγ, κ, ρκ (ἡ σάρξ, σαρκ-ός), and χ. See § 52, 2 (a).

(c) The stem ends in a Tau-mute—δ, τ, κτ, θ, νθ. See § 52, 2 (a). On the Acc. see § 53, 3 (b).

The stems of the Neuter, belonging to this class, end in τ and κτ (γαλακτ), but, according to § 25, 5, reject the τ and κτ; thus: σῶμα instead of σῶματ, and γάλα instead of γάλακτ; or, according to § 52, 3, they change the τ into σ; on the omission of the τ before σι in the Dat. Pl. see § 20, 1.

(d) The stem ends in ν or ντ. See § 52, 2 (a).

	ἦ, Storm.	ἦ, Torch.	ἦ, Helmet.	τὸ, Body.	ἦ, Nose.	ὁ, Tooth.
Sing. N.	λαῖλᾰψ	λαμπάς	κόρυς	σῶμα	ῥίς	ὀδός
G.	λαίλᾰπ-ος	λαμπάδ-ος	κόρυδ-ος	σώματ-ος	ῥίν-ος	ὀδόντ-ος
D.	λαίλᾰπ-ι	λαμπάδ-ι	κόρυδ-ι	σώματ-ι	ῥίν-ι	ὀδόντ-ι
A.	λαίλᾰπ-α	λαμπάδ-α	κόρυν	σῶμα	ῥίν-α	ὀδόντ-α
V.	λαίλᾰψ	λαμπάς	κόρυς	σῶμα	ῥίν	ὀδός
Plur. N.	λαίλᾰπ-ες	λαμπάδ-ες	κόρυδ-ες	σώματ-α	ῥίν-ες	ὀδόντ-ες
G.	λαίλᾰπ-ων	λαμπάδ-ων	κόρυδ-ων	σώματ-ων	ῥίν-ων	ὀδόντ-ων
D.	λαίλᾰψ-ι(ν)	λαμπάδ-σι(ν)	κόρυ-σι(ν)	σώμα-σι(ν)	ῥίν-σι(ν)	ὀδόντ-σι(ν)
A.	λαίλᾰπ-ας	λαμπάδ-ας	κόρυδ-ας	σώματ-α	ῥίν-ας	ὀδόντ-ας
V.	λαίλᾰπ-ες	λαμπάδ-ες	κόρυδ-ες	σώματ-α	ῥίν-ες	ὀδόντ-ες
D.N.A.V.	λαίλᾰπ-ε	λαμπάδ-ε	κόρυδ-ε	σώματ-ε	ῥίν-ε	ὀδόντ-ε
G. and D.	λαίλᾰπ-οιν	λαμπάδ-οιν	κόρυδ-οιν	σώματ-οιν	ῥίν-οιν	ὀδόντ-οιν.

So: ὁ κόραξ, -ἄκος, raven; ὁ λάρυγξ, -υγγος, throat; ὁ, ἡ ὄρνις, -ῖδος, bird; ὁ ἀναξ, -ακος, king; ἡ ἑλμυς, -ινος, tape-worm; ὁ δελφίς, -ῖνος, dolphin; ὁ γίγας, -αντος, giant, etc.

REMARK 1. The stem of nouns in -ψ and -ξ commonly ends in the smooth π and κ; the stem of those in -γξ ends in -γγ, except ὁ, ἡ λύγξ, Gen. λυγκ-ός, lynx (but ἡ λύγξ, Gen. λυγγ-ός, hiccough). Instead of φάρυγος from ἡ φάρυγξ, throat, the poets, according to the necessities of the verse, use φάρυγος also. On ἡ ὄριξ, τριχός, hair, see § 21, 3.

REM. 2. The word ἡ ἅλς, Gen. ἁλ-ός, signifying sea, and in the Fem. gender, is only poetic, and the Sing. ὁ ἅλς, signifying salt, is only Ionic and poetic; elsewhere, only οἱ ἅλεις, salt, occurs (Pl. Symp. 177, b. Lys. 209, e).

REM. 3. To class (c) belong also the contracts in -ηίς, Gen. -ηῖδος = -ής, ἥδος, e. g. ἡ παρῆς, cheek, παρῆδος.

REM. 4. The stem of τὸ οὖς, ear, is ὠτ, thus: Gen. ὠτός, Dat. ὠτί, Pl. ὠτα, ὠτων, ὠσι(ν). The word τὸ τέρας, according to the rule of the ancient grammarians, usually admits contraction in the plural, among the Attic writers, after the τ is dropped: τέρα, τερώων (but X. C. 1. 4, 15. Pl. Phil. 14, e. Hipp. 300, c. τέρατα); — τὸ γέρας, reward of honor; τὸ γῆρας, old age; τὸ κρέας, flesh, and τὸ κέρας, horn, reject τ in all the Numbers, and then suffer contraction in the Gen. and Dat. Sing., and throughout the Dual and Plural (except the Dat. Pl.); yet κέρας, besides these forms, has the regular form with τ; Thucyd. uses the contracted forms; the uncontracted κέρατα occurs only in 5, 71. Κέρως is uniformly employed in the phrase ἐπὶ κέρως, in column. When the α, contracted from αα, is used by the poets as short, it must be considered a case of elision, not of contraction; the same is true also of Neuters in -ας, -αος, -ος, -εος, e. g. σκέπα (fr. σκέπας) instead of σκέπα, κλέα (fr. κλέος) instead of κλέα.

Sing. N.	τὸ τέρας, wonder.	τὸ κέρας, horn.	τὸ κρέας, flesh.
G.	τέρατ-ος	κέρατ-ος and κέρως	(κρέα-ος) κρέως
D.	τέρατ-ι	κέρατ-ι and κέρα	(κρέα-ι) κρέα
Plur. N.	τέρατ-α and τέρα	κέρατ-α and κέρα	(κρέα-α) κρέα
G.	τεράτ-ων and τερῶν	κεράτ-ων and κερῶν	(κρέα-ων) κρεῶν
D.	τέρα-σι(ν)	κέρα-σι(ν)	κρέα-σι(ν)
Dual.	τέρατ-ε τεράτ-οιν	κέρατ-ε and κέρα κεράτ-οιν and κερῶν	(κρέα-ε) κρέα (κρέα-οιν) κρεῶν.

REM. 5. To class (d) belong also the contracts in -δεις, Gen. -δεντος = οὗτος, e. g. ὁ πλακοῦς, cake, Gen. πλακοῦντος; also in -heits, Gen. -θεντος = ἦς, e. g. τιμής, honorable, τιμητός.

REM. 6. For the irregular lengthening of the vowel in κτεῖς, εἰς, μέλας, and τέλας, see ‡ 20, Rem. 2.

‡ 55. II. The Nom. rejects s, but lengthens the short final vowel of the stem ε or ο into η or ω (‡ 16, 3).

1. The stem ends in -ν, -ντ, and -ρ. For the omission of ν, and ντ, before σι, see ‡ 20, 2, and for the omission of τ, in the Nom. of stems ending in ντ, e. g. λέων, see ‡ 25, 5.

2. The following substantives in -ηρ: ὁ πατήρ, father; ἡ μήτηρ, mother; ἡ θυγάτηρ, daughter; ἡ γαστήρ, belly; ἡ Δημήτηρ, Demeter (Ceres), and ὁ ἀνὴρ, man, differ from those in the above paradigms only in rejecting ε in the Gen. and Dat. Sing. and Dat. Pl. (‡ 16, 8), and in inserting an α in the Dat. Pl. before the ending σι, to soften the pronunciation.

The word ἀνὴρ (stem ἀνέρ), rejects ε in all Cases and Numbers, except the Voc. Sing., but inserts a δ (‡ 24, 2), thus: Gen. ἀνδρός, Dat. ἀνδρί, Acc. ἄνδρα, Voc. ἄνερ, Pl. ἄνδρες, ἀνδρῶν, ἀνδράσι(ν), ἄνδρας, etc.

	δ, Shepherd.	δ, Lion.	δ, Orator.	δ, Father.	ἡ, Daughter.
Sing. N.	ποιμήν	λέων	ρήτωρ	πατήρ	θυγάτηρ
G.	ποιμέν-ος	λέοντ-ος	ρήτορ-ος	πατρ-ός	θυγατρός
D.	ποιμέν-ι	λέοντ-ι	ρήτορ-ι	πατρ-ί	θυγατρί
A.	ποιμέν-α	λέοντ-α	ρήτορ-α	πατέρ-α	θυγάτερα
V.	ποιμήν	λέον	ρήτορ	πάτερ	θύγατερ
Plur. N.	ποιμέν-ες	λέοντ-ες	ρήτορ-ες	πατέρ-ες	θυγατέρες
G.	ποιμέν-ων	λέοντ-ων	ρήτορ-ων	πατέρ-ων	θυγατέρων
D.	ποιμέ-σι(ν)	λέουσι(ν)	ρήτορ-σι(ν)	πατρ-ᾱ-σι(ν)	θυγατράσι(ν)
A.	ποιμέν-ας	λέοντ-ας	ρήτορ-ας	πατέρ-ας	θυγατέρας
V.	ποιμέν-ες	λέοντ-ες	ρήτορ-ες	πατέρ-ες	θυγατέρες
Dual.	ποιμέν-ε ποιμέν-οιν	λέοντ-ε λέοντ-οιν	ρήτορ-ε ρήτορ-οιν	πατέρ-ε πατέρ-οιν	θυγατέρ-ε θυγατέρ-οιν.

REMARK 1. The substantive ἡ χεῖρ, *hand*, belongs to nouns of class No. 2, and differs from them only in not lengthening the ε of the stem (χερ) into η, but into ει, e. g. χεῖρ instead of χέρς; it is irregular in retaining the ει in inflection, thus: χεῖρ, χειρός, etc., except in the Dat. Pl. and the Gen. and Dat. Dual χειρσί(ν), χειροῖν. Yet in poetry, the short as well as the long form is used in all the Cases, as the necessities of the verse require, e. g. χειρός and χερός, χειροῖν and χειροῖν, χειρσί and χέρεσι.

REM. 2. The following nouns in -ων, Gen. -ωνας, reject the ν in particular Cases, and suffer contraction: ἡ εἰκὼν, *image*, εἰκόνας, εἰκόνη, εἰκόνας, etc., together with the Ionic and poetic forms: Gen. εἰκοῦς, Acc. εἰκό, Acc. Pl. εἰκοῦς (the irregular accent is to be noted in εἰκό and εἰκοῦς); ἡ ἀηδών, *nightingale*, Gen. ἀηδόνας and ἀηδοῦς, Dat. ἀηδοῖ; ἡ χελιδών, *swallow*, Gen. χελιδόνος, Dat. χελιδοῖ.

REM. 3. To class No. 2, belongs the obsolete Nom. δ, ἡ ἄφ' ἧν, *lamb*; the Nom. of this is supplied by δ ἡ ἀμνός, Gen. ἀμνός, Dat. ἀμνί, Acc. ἀμνα, Pl. Nom. ἀμνες, Gen. ἀμνῶν, Dat. ἀμνάσι(ν), Acc. ἀμνας; farther, the word δ ἀστήρ, -έρος, *star*, though not syncopated like πατήρ, etc. belongs to this class on account of the assumed α in the Dat. Pl. ἀστράσι(ν). In substantives belonging to class No. 2, the accent of the Gen. and Dat. Sing. (and in the word ἀστήρ, also that of the Gen. Pl. and Gen. and Dat. Dual) is removed by syncope to the last syllable, and that of the Dat. Pl. to the penult, e. g. πατρός, πατρί, ἀνδρῶν, πατράσι(ν). The word Δημήτηρ has a varying accent, viz. Δῆμητρος, Δῆμητρι, Voc. Δῆμητερ (but Acc. Δημητέρα). So also Δύγατερ Voc. of Δυγάτηρ. On the Voc. of πατήρ and ἀστήρ, see § 53, 4 (1) (a). In poetry, according to the necessities of the verse, are found Δύγατες, Δυγατρῶν, Δῆμητρα, and also, on the contrary, πατέρος, Δυγατέρος, μητέρι.

§ 56. III. The Stem of the Nom. is pure.

The σ is omitted without changing the final vowel of the stem. The stem ends in ν, ντ, ρ, and (only in δάμαρ, *wife*) in ρτ. The Case-endings are appended to the Nom. without change. On the omission of τ in stems ending in ντ and ρτ, see § 25, 5; and on the omission of ν, ντ, before σι, see § 20, 2.

	δ, Pacan.	δ, Age.	δ, Xenophon.	δ, Wild beast.	τὸ, Nectar.
Sing. N.	παῖν	αἰών	Ξενοφῶν	Δῆρ	νέκταρ
G.	παῖν-ος	αἰών-ος	Ξενοφῶντ-ος	Δηρ-ός	νέκταρ-ος
D.	παῖν-ι	αἰών-ι	Ξενοφῶντ-ι	Δηρ-ί	νέκταρ-ι
A.	παῖν-α	αἰών-α	Ξενοφῶντ-α	Δῆρ-α	νέκταρ
V.	παῖν	αἰών	Ξενοφῶν	Δῆρ	νέκταρ
Plur. N.	παῖν-ες	αἰών-ες	Ξενοφῶντ-ες	Δῆρ-ες	νέκταρ-α
G.	παῖν-ων	αἰών-ων	Ξενοφῶντ-ων	Δηρ-ῶν	νεκτάρ-ων
D.	παῖν-σι(ν)	αἰών-σι(ν)	Ξενοφῶντ-σι(ν)	Δηρ-σί(ν)	νέκταρσι(ν)
A.	παῖν-ας	αἰών-ας	Ξενοφῶντ-ας	Δῆρ-ας	νέκταρ-α
V.	παῖν-ες	αἰών-ες	Ξενοφῶντ-ες	Δῆρ-ες	νέκταρ-α
Dual.	παῖν-ε	αἰών-ε	Ξενοφῶντ-ε	Δῆρ-ε	νέκταρ-ε
	παῖν-οιν	αἰών-οιν	Ξενοφῶντ-οιν	Δηρ-οῖν	νεκτάρ-οιν.

REMARK 1. The three words in -ων, Gen. -ωνος: Ἀρόλλων, Ποσειδῶν, ἡ ἄλων, *threshing-floor*, drop ν in the Acc. Sing., and suffer contraction; thus, (Ἀρόλλων, Ἀρόλλα) Ἀρόλλω, Ποσειδῶ, ἄλω (on ἄλω, comp. § 48, Rem. 1, on κεκῶ, § 213, 11). Also the Acc. γλήχῳ, from ἡ γλήχων or βλήχων, *penny-royal*, Gen. -ωνος, is found in Aristophanes.

REM. 2. All the Neuters belonging to this class end in -ρ (αρ, ορ, ωρ, υρ), c. g. τὸ νέκταρ, ἡτορ, πέλωρ, πῦρ (Gen. πῦρός). The word τὸ ἔαρ, *spring*, may also be contracted, c. g. ἦρ, Gen. ἦρος.

B. WORDS WHICH HAVE A VOWEL BEFORE THE ENDING -ος IN THE GEN.

§ 57. I. Words in -εύς, -αῦς, -οῦς.

1. The stem of substantives in -εύς, -αῦς, -οῦς, ends in ν (from the Digamma F); ς is the gender-sign. On the omission of ν between vowels, see § 25, 2.

2. Substantives in -εύς have -έα in the Acc. Sing., and -έας in the Acc. Pl., from εῖFα, εῖFας; the omission of the F lengthens the α and ας. These nouns have the Attic form in the Gen. Sing., viz. -έως instead of -έος, and in the Dat. Sing. and Nom. Pl. admit contraction, which is not usual in the Acc. Pl. When a vowel precedes the ending -εύς, as, c. g. χοεύς, Εὐβοεύς, the endings -έως, -έων, -έα, -έας are also contracted into -ῶς, -ῶν, -ᾶ, -ᾶς. Nouns in -αῦς and -οῦς are contracted only in the Acc. Pl., which is then like the Nom. Pl., as in all contracts of Dec. III.

	δ, King.	δ, A measure.	δ, ἡ, Ox.	ἡ, Old woman.
Sing. N.	βασιλεύς	χοεύς ¹	βοῦς, bōs for būvs	γραῦς
G.	βασιλέ-ως	χο(έω)ῶς	βο-ός, būv-is	γρά-ός
D.	βασιλεῖ	χοεῖ	βο-τ, būv-i	γρά-τ
A.	βασιλέ-α	χο(έα)ᾶ	βοῦν	γραῦν
V.	βασιλεῦ	χοεῦ	βοῦ	γραῦ
Plur. N.	βασιλεῖς	χοεῖς	βό-ες	γρά-ες
G.	βασιλέ-ων	χο(έω)ῶν	βο-ῶν, bū-ōm	γρά-ων
D.	βασιλεῦσι(ν)	χοεῦσι(ν)	βουσι(ν)	γραυσι(ν)
A.	βασιλέ-ας (and εῖς)	χο(έα)ᾶς	βοῦς	γραῦς
V.	βασιλεῖς	χοεῖς	βό-ες	γρά-ες
Dual.	βασιλέ-ε	χοέε	βό-ε	γρά-ε
	βασιλέ-οιν	χοέοιν	βο-οῖν	γρά-οῖν.

REMARK 1. Among the Attic poets, the Gen. Sing. of nouns in -εύς sometimes ends in -έος instead of -έως; thus Θησέος, ἀριστέος, and the Acc. Sing., not only in the Attic, but in all the poets, sometimes ends in -ῆ, instead of -έα, c. g. ἱερῆ, ξυγγραφῆ. The Nom. and Voc. Pl. in the older Attic writers,

¹ Commonly written χόος, contract χόους.

especially in Thucydides, and also in -ῆς (formed from the Ionic -ῆες), e. g. βασιλῆς, ἱππῆς, Πλαταιῆς instead of Πλαταιεῖς. The uncontracted Nom. Θησέες occurs in Pl. Theaet. 169, 6. The Acc. ending -εῖς instead of -έας is very common in Xen., e. g. τοὺς ἱππεῖς, C. 3. 5, 19. τοὺς γονεῖς, 2. 2, 14. γραφεῖς, σκυτεῖς, χαλκεῖς, 3. 7, 6. τοὺς βασιλεῖς, 3. 9, 10. and elsewhere, but more seldom among the other Attic prose writers. The Acc. νιεῖς is regular in all the Attic writers.

REM. 2. The following are declined like χεῦς: Πειραιεύς, Gen. Πειραιῶς, Acc. Πειραιᾶ, ὁ ἀγνιεύς, altar before the door, Gen. ἀγνιῶς, Acc. ἀγνιᾶ, Acc. Pl. ἀγνιᾶς, and several proper names, e. g. Ἐπετριῶς, Στειριῶς, Μηλιά, Εὐβοῶς, Εὐβοᾶ, Εὐβοᾶς, Πλαταιᾶς, Δωριᾶς; yet the uncontracted forms are often found in proper names, e. g. Θεσπιέων, Θεσπιδας, Στειριέα, Πλαταιέων, Ἐπετριέων, Δωριέων, Πειραιέων (in Thu., X., Pl., Dem.). The uncontracted forms are regular in ἁλιεύς, fisherman, ἁλιέως, ἁλιέα, ἁλιάς.

REM. 3. The Nom. Pl. of βοῦς and γρᾶς are always uncontracted in good Attic writers: Βόες, γρᾶες; on the contrary, in the Acc. only the contract forms γραῦς and ναῦς occur; the Acc. Pl. βοῦς is the common form; βόας occurs only very seldom.

REM. 4. Only ὁ χοῦς, a measure, a mound, and ἡ ροῦς, vinegar-tree, are declined like βοῦς; but in the Pl. both without contraction; only ἡ ναῦς (νάῤῥα, navis), is declined like γρᾶς; still, this noun is quite irregular; see § 68.

§ 58. II. Words in -ῆς, -ες (Gen. -εος); -ως (Gen. -ωος), -ως and -ω (Gen. -οος); -ας (Gen. -αος), -ος (Gen. -εος).

The stem of words of this class ends in σ. On the omission of σ, see § 25, 1. In the Dat. Pl., a σ is omitted.

§ 59. (1) Words in -ῆς and -ες.

1. The endings -ῆς and -ες belong only to adjectives (the ending -ῆς is Masc. and Fem., the ending -ες neuter), and to proper names, terminating like adjectives, in -φάνης, -μένης, -γένης, -κράτης, -μήδης, -πεύδης, -σθένης, -τέλης, -κίδης, -άνδης, -έρκης, -βάρης, -άρης (-ήρης), -άρκης, -νείκης, -λάμπης, -σάκης, -τυχής, and (κλέης) κλῆς. The neuter exhibits the pure stem (§ 52, 3); but in the Masc. and Fem., ε, the short final vowel of the stem, is lengthened into η [§ 52, 2 (b)].

2. The words of this class, after dropping σ, suffer contraction in all the Cases, except the Nom. and Voc. Sing. and Dat. Pl.; and nouns in -κλέης, which are already contracted in the Nom. Sing. (into κλῆς), suffer a double contraction in the Dat. Sing.

	Singular.			Plural.		
N.	σαφής, clear.	σαφές	(σαφέ-es)	σαφεῖς	(σαφέ-α)	σαφῇ
G.	(σαφέ-os) ¹	σαφοῦς	(σαφέ-ων)	σαφῶν		
D.	(σαφέ-ι)	σαφεῖ	σαφέ-σι(ν)			
A.	(σαφέ-α)	σαφή	σαφέ-as	σαφεῖς	(σαφέ-α)	σαφῇ
V.	σαφές	σαφές	(σαφέ-es)	σαφεῖς	(σαφέ-α)	σαφῇ
Dual N. A. V. |						
G. and D. |			σαφέ-ει	σαφῇ		
			σαφέ-οιν.	σαφῶν.		
	Singular.		Plural.		Dual.	
G.	ἡ τρήρης, trîtreme.		(τρήρε-es)	τρήρεις	τρήρε-ε	
N.	(τρήρε-os)	τρήρους	(τρήρε-ων)	τρήρων	τρήρε-οιν	τρήροι
D.	(τρήρε-ι)	τρήρει	τρήρε-σι(ν)			
A.	(τρήρε-α)	τρήρη	(τρήρε-as)	τρήρεις		
V.	τρήρες		(τρήρε-es)	τρήρεις		
Singular.						
N.	Σωκράτης	(Περικλῆς)		Περικλῆς		
G.	Σωκράτους	(Περικλέ-ος)		Περικλέους		
D.	Σωκράτει	(Περικλέ-ι)		(Περικλέ-ει) Περικλεῖ		
A.	Σωκράτη	(Περικλέ-α)		Περικλέα (Poet. also Περικλῆ)		
V.	Σώκρατες	(Περικλέ-es)		Περικλείς.		

REMARK 1. On the contraction in the Dual of *εε* into *η* (not into *ει*), and in the Acc. Pl. of *-eas* into *-eis*, see § 9, II. When a vowel precedes the endings *-ης*, *-es*, then *-εα* in proper names in *-κλῆς* is always contracted into *-ᾶ*, and commonly also in adjectives (§ 9, II.), e. g. Περικλέ-α = Περικλέᾶ; ἀκλεής, without fame, ἀκλεα = ἀκλεᾶ, ὑγιής, healthy, ὑγία = ὑγιᾶ, ἐνδεής, poor, ἐνδέα = ἐνδεᾶ, ὑπερφυής, supernatural, ὑπερφυέα = ὑπερφυᾶ (Acc. Sing. Masc., and Nom., Acc., and Voc. Pl. neuter); but sometimes the contraction into *-ῃ* occurs, e. g. θυγῇ, διφυῇ, ἀφυῇ, αὐτοφυῇ, X. R. Equ. 7, 11 (in all the MSS.). The Acc. Pl. Masc. and Fem. has *-εις*, e. g. ὑγιεῖς, αὐτοφυεῖς.

REM. 2. Proper names in *-κράτης*, *-σθένης*, *-γένης*, *-φώνης*, etc., also Ἄρης (Voc. Ἄρες), form the Acc. Sing. both according to the first and third Dec., and are hence called *Heteroclites* (i. e. of different declensions), e. g. Σωκράτη and Σωκράτην, according to Dec. I., Ἀλκαμένη and -μένην, Ἀντισθένη and -σθένην, Ἄρη and -ην, etc.; Plato commonly uses the form in *-η*, Xenophon that in *-ην*, other writers both, without distinction; in words in *-νης*, the form in *-νην* is preferred to that in *-νη*. (The Gen. of Ἄρης in good prose is Ἄρεως [often in Plato], yet in the poets Ἄρεος is also used according to the necessities of the verse.) But in words in *-κλῆς*, the Acc. in *-κλῆν* is first used in later writers. The Pl. is declined according to Dec. I., e. g. Ἀριστοφάναι, τοῖς Λεωκράταις, τοὺς Ἀριστοφάνους, τοὺς Δημοσθένους; still, Ἡρακλῆς occurs in Pl. Theat. 169, 6.

REM. 3. The Gen. Pl. of τρήρης occurs, also, in the uncontracted form, viz. τρήρεων; but in all the other Cases it is uniformly contracted; the Dual also in words of this class occurs in an uncontracted form in Attic writers, e. g. ξυγγένει, and the Tragedians use the uncontracted forms of proper names

¹ σαφέ-os from σαφέ-s-os, the *σ* of the stem being dropped; and so in the other Cases, except the Nom. and Voc.

in -κλέης = κλῆς, according to the necessities of the verse, e. g. Ἡρακλέης, Dat. -κλέει, Voc. -κλέες. The contract Acc. in -κλή is rare. The Voc. ὦ Ἡρακλεε, as an exclamation, belongs to the later prose.

REM. 4. The irregular accent of the Gen. Pl. and Dual is to be noted, viz. τριήρων (instead of τριηρών from τριηρέων), τριήρων (X. II. 1. 5, 19. 5. 4, 56). In addition to this word, adjectives in -ηδης and the word αὐτάρκης, have the like accent, e. g. συνηδέων = συνήδων, αὐτάρκειων = αὐτάρκων.

§ 60. (2) Words in -ως, Gen. -ως, and in -ως and -ω, Gen. -οος.

(a) -ως, Gen. -ως.

Thus, e. g. ὁ ἦ θώς, *jackal*, Gen. θώς, etc. Polysyllables have the Acc. Sing. and Pl. either contracted or uncontracted, e. g. ὁ ἦρως, *hero*, τὸν ἦρωα and ἦρω, τοὺς ἦρωας and ἦρωες.

(b) -ως and -ω, Gen. -οος.

Substantives of these endings are always feminine. The stem ends in -ος. The short final vowel, according to § 52, 2 (b), is lengthened into ω. The ending -ως, however, is retained in the Attic and Common language only in the substantive αἰδώς (stem αἰδος), and in poetry in ἦώς, *morning* (in Eurip.); but in all other words, it has been changed into a smoother form, so that the Nom. ends in -ω, e. g. ἦχώ (stem ἦχος). On the Voc. in οῦ, see § 53, 4 (3). The Dual and Pl. are formed like the ending -ος of Dec. II; thus, αἰδοί, ἦχοί, etc.

Sing. N.	ἡ αἰδώς (stem αἰδος), shame.	ἡ ἦχώ (stem ἦχος), echo.
G.	(αἰδός-ος) αἰδοῦς	(ἦχός-ος) ἦχοῦς
D.	(αἰδός-ι) αἰδοῖ	(ἦχός-ι) ἦχοῖ
A.	(αἰδός-α) αἰδῶ	(ἦχός-α) ἦχῶ
V.	(αἰδός-ι) αἰδοῖ.	(ἦχός-ι) ἦχοῖ.

§ 61. (3) Words in -ας, Gen. -αος, and in -ος, Gen. -εος.

(a) -ας, Gen. -αος.

Only the Neuters τὸ σέλας, *light*, and τὸ δέπας, *goblet*, belong to this class: Gen. σέλα-ος, Dat. σέλα-ϊ, and σέλ-α; Pl. σέλα-α and σέλ-α, Gen. σελά-ων, Dat. σέλα-σι(ν); Dual σέλα-ε, σελά-ου.

REMARK 1. On the poetic shortening of the contract α, see § 54, Rem. 4. In the following four Neuters in -ας, the α in the Gen., Dat., and in the Pl. is changed, according to Ionic usage, into the weaker ε, viz.

bráras (poet.), *image*, Gen. *bréteos*, Pl. *brétea* and *bréτη*, *brετέων*

kōas (poet.), *place*, Pl. in Homer, *kóta*, *kóεσι(ν)*.

oōdas (poet.), *ground*, Gen. *oōdeos*, Dat. *oōdei* and *oōδει* (Hom.)

knépas (poet. and prose), *darkness*, Gen. *knépaos* Epic, *knéφous* Attic, *knéφαι* Epic, *knéφῃ* Attic.

(b) -os, Gen. -eos.

All substantives of this class are also neuter. In the Nom., ε, the stem-vowel of the last syllable, is changed into o (§ 16, 1).

Sg. N. A.	τὸ γένος (instead of γένες), genus.	τὸ κλέος (instead of κλέες), glory.
G.	(γένε-ος)	γένους (κλέε-ος)
D.	(γένε-ι)	γένει (κλέε-ι)
Plur. N.	(γένε-α)	γένη (κλέε-α)
G.	γενέ-ων and	γενῶν (κλέ-ων)
D.	γένε-σι(ν)	κλέε-σι(ν)
Dual.	(γένε-ε)	γένη (κλέε-ε)
	(γενέ-ου)	γενοῖν (κλεέ-οιν)
		κλέη κλεοῖν.

REM. 2. On the contraction of εε into η (instead of ει), and of εα into α (instead of η), when a vowel precedes, see § 9, II. On the poetic shortening of the contracted ā in κλέα, see § 54, Rem. 4.

REM. 3. The uncontracted form of the Gen. Pl. is not unusual, e. g. *δρέων*, *βελέων*, *κερδέων*, and almost without exception *ἀνδρέων*; in Pl. Polit. 260, a, the uncontracted Dual in εε occurs: *τούτω τῷ γένεε*. In the lyric portions of the Attic tragedians, *πῶδεα*, *ἄχρεα*, etc. occur.

III. WORDS IN -is, -us, -i, -u.

‡ 62. (1) *Words in -is, -ūs.*

The substantives in -is, -ūs originally ended in -iF̄s, -ūF̄s. See ‡ 25, 2.

Sing. N.	ὁ κῆς, corn-worm.	ἡ σῦς, sow.	ὁ ἰχθύς, fish.
G.	κῆ-ός	σῦ-ός	ἰχθύ-ος
D.	κῆ-ί	σῦ-ί	ἰχθύ-ι
A.	κῆν	σύν	ἰχθύν
V.	κῆ	σῦ	ἰχθύ
Plur. N.	κῆ-ες	σῦ-ες	ἰχθύ-ες
G.	κῆ-ῶν	σῦ-ῶν	ἰχθύ-ων
D.	κῆ-σι(ν)	σῦ-σι(ν)	ἰχθύ-σι(ν)
A.	κῆ-ας	σῦ-ας, Attic σῦς	ἰχθύ-ας, Attic ἰχθύς
V.	κῆ-ες	σῦ-ες	ἰχθύ-ες
Dual.	κῆ-ε	σῦ-ε	(ἰχθύ-ε) ἰχθύ
	κῆ-οῖν	σῦ-οῖν	ἰχθύ-οιν.

REMARK. The contracted Nom. Pl. *αἱ ἄγκυς* occurs in X. Ven. 2, 9; 6, 2; 10, 2, 19.

† 63. (2) *Words in -ῖς, -ῖ, -ῦς, -ῦ.*

The stem of these substantives ends in ῖ or ῦ. The stem-vowels ι and υ remain only in the Acc. and Voc. Sing.; in the other Cases they are changed into ε († 16, 2). In the Gen. Sing. and Pl., masculine and feminine substantives take the Attic form in -ως and -ων, in which the ω has no influence on the accent (comp. † 29, Rem. 7). In the Dat. Sing. and in the Nom. and Acc. Pl., contraction occurs.

Sing. N.	ἡ πόλις, city.	ὁ πῆχυς, cubit.	τὸ σῖνᾱπῖ, mustard.	τὸ ἕστυ, city.
G.	πόλε-ως	πήχε-ως	σινάπε-ος	ἕστε-ος
D.	πόλει	πήχει	σινάπει	ἕστει
A.	πόλιν	πῆχυν	σίναπι	ἕστυ
V.	πόλι	πῆχυ	σίναπι	ἕστυ
Plur. N.	πόλεις	πήχεις	σινάπη	ἕστη
G.	πόλε-ων	πήχε-ων	σινάπε-ων	ἕστε-ων
D.	πόλε-σι(ν)	πήχε-σι(ν)	σινάπε-σι(ν)	ἕστε-σι(ν)
A.	πόλεις	πήχεις	σινάπη	ἕστη
V.	πόλεις	πήχεις	σινάπη	ἕστη
Dual.	πόλε-ε πολέ-οιν	πήχε-ε πηχέ-οιν	σινάπε-ε σινάπε-οιν	ἕστε-ε ἕστε-οιν.

REMARK 1. Here belong all substantives in -ῖς, -ῖς, most in -σις and many others, e. g. ἡ κόνις, *dust*; ὁ μάντις, *prophet*; ἡ ὄφις, *serpent*; ἡ πλοῖς, *failth*; ἡ ὕβρις, *abuse*; ὁ πέλεκυς, *axe*; ὁ πρέσβυς, *old man*; τὸ πέπερι, *pepper*; τὸ τριγγάβαρι, *cinnabar*; τὸ πῶν (poet.), *herd* (without contraction). Adjectives in -ῖς, -εία, -ῖ are declined in the Masc. and Neut. like πῆχυς and ἕστυ, except that the Gen. Masc. takes the regular forms -έος, -έων (not -εως, -εων), e. g. ἡδύς, ἡδέος.

REM. 2. In the Attic poets, though probably only in the lyric passages, the Gen. in -εος, from substantives in -ῖς, occurs, e. g. πόλεος.

REM. 3. In X. An. 4. 7, 16, the contracted Gen. πηχῶν is found. Instead of the Dual form in -εε, one in -ῃ is also used; likewise a form in -ει (instead of -εε), is quoted by the ancient grammarians from Aeschines. — The Acc. Pl. of nouns in -ῖς sometimes occurs uncontracted in the Attic poets, e. g. πῆχεας.

REM. 4. Neuters in -ι and -υ have the Attic Gen. Sing. very seldom, e. g. ἕστεως, Eur. Bacch. 838 (831). Or. 761 (751).

REM. 5. Adjectives in -ῖς, -ῖ, e. g. ἰσπῖς, ἰσπῖ, *skilful*, and some substantives in -ῖς, which are partly poetic, have the regular inflection: -ῖος, -ῖι, -ῖες, etc., or both forms together, e. g. ἡ μῆνις, *anger* (also μῆνιδος, etc.), ὁ ἡ ὄλις, *sheep*; τὸ πέπερι (Gen. -έριος and -εος), *pepper*; ὁ ἡ πόρις, *calf*; ὁ ἡ πόσις, *spouse* (Gen. πόσιος, but Dat. always πόσει); ἡ τρόπις, *keel* (also τρόπιδος, etc.); ἡ τύρσις, *tower* (Gen. τύρσιος, X. An. 7. 8, 12. τύρσιν, ib. 13, but Plural τύρσεις, τύρσει, etc.); ἡ μάγαδις (Gen. -ῖος, Dat. μαγάδι, X. An. 7. 3, 32); some proper names, e. g. Σύννεσις, Ἴρις (Gen. -ῖος, etc.), X. An. 1. 2, 12; 6. 2, 1 (5. 10, 1), finally one noun in -ῖς, ἡ ἔγγελευς, but only in the Sing.

Sing. N.	ὁ, ἡ πόρτις, calf.	ἡ ἐγγελευς, eel.	ὁ, ἡ οἷς, sheep.
G.	πόρτι-ος	ἐγγέλυ-ος	οἷός
D.	πόρτι-ι and πόρτι	ἐγγέλυ-ι	οἷί
A.	πόρτιν	ἐγγελυν	οἷν
V.	πόρτι	ἐγγελυ	οἷς
Plur. N.	πόρτι-ες and πόρτις	ἐγγέλεις	οἷες
G.	πόρτι-ων	ἐγγέλε-ων	οἷων
D.	πόρτι-σι(ν)	ἐγγέλε-σι(ν)	οἷσι(ν)
A.	πόρτι-ας and πόρτις	ἐγγέλεις	οἷας and οἷς
V.	πόρτι-ες and πόρτις	ἐγγέλεις	οἷες
Dual.	πόρτι-ε πόρτι-οιν	ἐγγέλε-ε ἐγγελέ-οιν	οἷε οἷοιν

REM. 6. Xenophon uses the Ionic forms of οἷς : δῖν, δῖες, δῖων, δῖας, and δῖς.

§ 64. Quantity of the Third Declension.

1. The inflection-endings -α, -ι, -υ, and -ας, are short.

Exception : The α in the Acc. Sing. and Pl. of substantives in -εύς is long, e. g. τὸν λεπέα, τοὺς λεπέας from δ λεπέυς, priest.

2. Words, whose Nom. ends in -αξ, -ιξ, -υξ, -αψ, -ιψ, -υψ, -ις, and -υς, have the penult of the Cases which increase, either short or long, according as the vowel of the above endings is long or short by nature ; α, ι, υ, are long in all Genitives in -ατος, -υτος, -υτος, e. g. δ θώραξ, breastplate, -άκος ; δ ῥίψ, reed, ῥίπος ; ἡ ἀκτίς, ray, -ῖτος, but ἡ βῶλαξ, clod, -άκος, ἡ ἐλπίς, hope, -ῖτος. See fuller explanations in Larger Grammar, Part I. § 291.

§ 65. Accentuation of the Third Declension.

1. The accent remains on the tone-syllable of the Nom. as long as the laws of accentuation (§ 30) permit, e. g. τὸ πῶγμα, deed, πράγματος (but πραγμάτων), τὸ ὄνομα, name, ὀνόματος (but ὀνομάτων), ὁ ἡ χελιδών, swallow, χελιδόνος, Ξενοφών, -ώντος, -όντες, -όντων. Particular exceptions have been noticed in the Paradigms.

2. Monosyllables are accented in the Gen. and Dat. of all Numbers on the final syllable ; the long syllable ων and οιν having the circumflex ; the others, the acute, e. g. δ μήν, μηνός, μηνί, μηνοῖν, μηνῶν, μηνσί(ν).

Exceptions:

(a) The following ten substantives are Paroxytones in the Gen. Pl. and Gen. and Dat. Dual : ἡ δφίς, torch ; δ δμῶς, slave ; δ ἡ δῶς, jackal ; τὸ ΚΡΑΣ, poet. (Gen. κρατός), head ; τὸ οὖς (Gen. ὠτός), ear ; δ ἡ παῖς, child ; δ σῆς, moth ; δ ἡ Τρῆς, Trojan, Trojan woman ; ἡ φῶς (Gen. φωδός), a burning ; τὸ φῶς (Gen. φωτός), light ; e. g. δάδων, δάδων, δῶων, κράτων, ὠτων, ὠτοι, παίδων, παίδων, εἰων, Τρῶων, φῶδων, φῶτων (on the contrary, τῶν δμῶων from αἱ δμῶαι, τῶν Τρωῶν from αἱ Τρωαί, τῶν φωτῶν from δ φῶς, man ; τῶν δωῶν from ἡ δωή, injury).

(b) The following contracts, according to the nature of the final syllable, are either Properispomena or Paroxytones, in the Gen. and Dat. of all Numbers, as in the other Cases, e. g. τὸ ξαρ (Epic ἥρ), *spring*; κῆρ (Epic from κέαρ), *heart*; ὁ λᾶς (from λᾶας), *stone*; ὁ πρῶν (from πρῶν), *hill*, e. g. ἥρος (rarer ξαρ), ἥρι (rarer ξαρι), κῆρος, κῆρι, λᾶος, λᾶι, λᾶων, πρῶνος, πρῶνι.

REMARK. The following contracts, on the other hand, follow the principal rule (No. 2): στῆᾱρ = στῆρ, *tallow*; στῆᾱτος = στητός, φρέᾱρ, *well*, φρέᾱτος and φρητός, Pl. φρητῶν, Θρηῆξ, Θρηῆς, Θρηῆκος = Θρακός, and Θρηκός, οἷς, οἶός, οἷ, οἶων, οἷσι(ν).

(c) Monosyllabic participles, as well as the pronoun τίς; *quis?* retain the accent, through all the Cases, on the stem-syllable; but the pronoun πᾶς and ὁ Πάν is an Oxxytone in the Gen. and Dat. Sing.; in the other Cases either a Paroxytone or a Properispomenon, according to the nature of the final syllable, e. g. φύς, φύντος, ὦν, ὄντος, ὄντι, ὄντων, ὄσι(ν), ὄντοι, τίς, τίνος, τίνι, etc.; πᾶς, παντός, παντί, πάντων, πάντοι, πᾶσι(ν), ὁ Πάν, Πανός, τοῖς Πᾶσι(ν).

3. The following are accented, in the Gen. and Dat. of all Numbers, like monosyllabic substantives:—

(a) ἡ γυνή, *wife* (γυναικός, γυναικί, γυναικοῖν, γυναικῶν, γυναιξί(ν); but γυνᾱκα, γυνᾱκες, etc.); ὁ ἡ κύων, *dog* (κυνός, κυνί, κυνοῖν, κυνῶν, κυσί(ν); but κύνα, κύνες, etc.);

(b) Syncopated substantives in -ηρ, on which see § 55, 2;

(c) Compounds of εἷς, *unus*, in Gen. and Dat. Sing., e. g. οὐδεῖς, οὐδενός, οὐδενί; but οὐδένων, οὐδέσι(ν), so μηδεῖς, μηδενός, etc.;

(d) The Attic poetic forms, δορός, δορί, from δόρυ.

4. For the accentuation of substantives in -is, -us, Gen. -εως, see § 63; of those in -ῶ (§ 60), the irregular accentuation of the Acc. Sing. of ἡχῶα = ἡχῶ (instead of ἡχῶ), should be noted.

5. (a) In the Voc. of syncopated substantives (§ 55, 2) in -ηρ, the accent, contrary to the principal rule, is drawn back as far as possible, e. g. ὦ πάτερ, ὦ γάτερ, ὦ Δημήτερ, ὦ ἄνερ; so also (a) in the following substantives; Ἀπόλλων (ωνος), Ποσειδῶν (ῶνος), σωτήρ (ῆρος), Ἀμφίων (ῖονος), δαήρ (έρος); thus, ὦ Ἀπολλων, ὦ Ποσειδων, ὦ σωτερ, ὦ Ἀμφιον, δᾶερ;—(b) in compound substantives in -ων, Gen. -ονος, in adjectives in -ων, Gen. -ονος, whether simple or compound; also in comparatives in -ίων, -ων (in adjectives and comparatives, also, in the neuter gender), e. g. Ἀγαμέμνων from Ἀγαμέμνων, Ἀριστόγγειτον from Ἀριστογείτων (but Ἰᾶσον, Παλαῖμον, Φιλήμον, etc. as simple); ὦ and τὸ εὐδαιμον, ὦ and τὸ ἐλέημον, ὦ and τὸ κάλλιον; (the following are exceptions: ὦ Λακεδαίμων from Λακεδαίμων, compounds in -φρων, e. g. ὦ Λυκόφρων from Λυκόφρων, Εὐδύφρων from Εὐδύφρων, ὦ and τὸ δαίφρων from δαίφρων;—(c) in the compound Paroxytones in -ης, mentioned in § 59, e. g. Ξώκρατες, Δημόσθενες; ὦ and τὸ αἰδαδες from αὐδαδης, φιλάληδες from φιλαλήδης (but ἀληθές from ἀληθής as a simple), αἰταρες, κακόηδες.—(Adjectives and substantives in -ωης, -ωδης, -ωλης, -ωρης, -ηρης, are exceptions, e. g. εὐώδης, εὐώδες, ἀμφώης ἀμφώες, πανώλης πανώλες, νεώρης νεώρες, ξιφήρης ξιφῆρες, ἡ τριήρης τριῆρες, Διώρης ὦ Διῶρες.

(b) The Voc. of nouns in -αυς, -εως, -ους, -ω, and -ως is Perispomenon, e. g. γραῦ, βασιλεῦ, βοῦ, Σαπφοῖ, αἰδοῦ.

‡ 66. *Gender of the Third Declension.*

The *natural* gender—the masculine and feminine—is distinguished in the third Declension, not by a special form, but partly by the signification, partly by the forms, and in part by usage alone. The following rules will aid in determining the gender:—

I. *Masculines*: (A) all nouns whose Nom. and stem (which can be recognized by the Genitive) end in *-αν*, Gen. *-ᾶν-ος*; *-ων*, Gen. *-οντ-ος* and *-ωντ-ος*; *-ῦν*, Gen. *-ῦν-ος* (only *ὁ μοσσύν*, *tower*); *-εις*, Gen. *-εν-ος* (only *ὁ κτεῖς*, *comb*); *-ας*, Gen. *-αυτ-ος*; *-ους*, Gen. *-οντ-ος*, *-ουντ-ος*, *-οδ-ος* (*ὁ πούς*); *-ωρ*, Gen. *-ορ-ος*; *-εως*, Gen. *-εως*; *-ης*, Gen. *(-ε-ος)-ους*; *-ως*, Gen. *-ως-ος*;

(B) the following with exceptions:—

- (a) in *-ην*, Gen. *-ηνος*; but *ὁ ἡ χήν*, *goose*;—in *-ην*, Gen. *-εν-ος*; but *ὁ ἡ ἀδὴν*, *gland*, and *ὁ φρήν*, *diaphragm*;
- (b) in *-ων*, Gen. *-ωνος*; but *ὁ ἡ ἄλων*, *threshing-floor*; *ὁ βλήχων* or *γλήχων*, *penny-royal*; *ὁ μελεδών* (poet.), *care*; *ὁ μήκων*, *poppy*; *ὁ πλαταγών*, *rattle* (but *ὁ πλ. petal of the poppy*); *ὁ τρήρων*, *pigeon*; *ὁ αὐλών* (poet., but prose *δ*), *ravine*; *ὁ κώδων* *bell*;
- (c) in *-ηρ*, Gen. *-ηρος*; but *ὁ ἡ κήρ*, *fate* (on account of *ὁ ἡ κήρ*, *goddess of fate*); *ὁ ἡ βαιοστήρ*, *hammer*; (those in *-ηρ* contracted from *-εαρ*, are neuter: *τὸ κῆρ* (poet.), Gen. *κῆπος*, *heart*; *τὸ ἔαρ*, Gen. *ἦρος*, *spring*);—in *-ηρ*, Gen. *-ρος*; but *ὁ ἡ γαστήρ*, *γαστήρς*, *belly*;—in *-ηρ*, Gen. *-ερ-ος*; but *ὁ ἡ αἰθήρ*, *ether*; *ὁ ἡ ἀήρ*, *air*;
- (d) in *-ειρ*, Gen. *-ειρος*; but *ὁ ἡ χεῖρ*, *hand* (regularly, *ὁ ἀντ(χειρ)*, *the thumb*);
- (e) in *-ωρ*, Gen. *-ωρος*; but *τὸ ἔλωρ* (poet.), *booty*; *τὸ πέλωρ* (poet.), *monster*;
- (f) in *-ους*, Gen. *-ο-ος*, see ‡ 57, Rem. 4;
- (g) in *-ως*, Gen. *-ωτ-ος*; but *τὸ φῶς*, *light*;
- (h) in *-ψ*, Gen. *-πος*, *-βος*.

II. *Feminines*: (A) all nouns in *-ας*, Gen. *-ᾶς-ος*; *-εις*, Gen. *-ειδ-ος* (only *ὁ κλεῖς*, *key*); *-αυς*, Gen. *-ε-ος*; *-ινς*, Gen. *-ινδ-ος*; *-υνς*, Gen. *-υνδ-ος*; *-ης*, Gen. *-ητ-ος*; *-ις*, Gen. *-ιτ-ος* (only *ὁ χάρις*); *-υς*, Gen. *-υδ-ος* and *-υδ-ος*; *-ῶ* and *-ῶς*, Gen. *-ῶς-ος*;

(B) the following nouns with exceptions:—

- (a) in *-ις*, Gen. *-ι-ος*; but *ὁ χάλις*, *pure wine*; *ὁ φάλις*, *a part of a ship*; *ὁ ἄρις*, *carpenter's tool*; *ὁ κίς*, *corn-worm*; *ὁ γάλις*, *a kind of fish*; *ὁ λῖς* (Epic), *lion*, and *ὁ ἡ οἷς*, *sleep*;—in *-ις*, Gen. *-εως*, but *ὁ ὄρχις*, *testicle* (*ὁ ὄρχις*, *a kind of olive*); *ὁ ὄφις*, *serpent*; *ὁ* (later also *ὁ*) *ἔχις*, *viper*; *ὁ* (later *ὁ*) *κόρις*, *bug*; *οἱ* and *αἱ κόρυβες*, *law-tables*;—in *-ις*, Gen. *-ιδ-ος*; but *ὁ φάδις*, *-ιδος*, *a kind of cake*; *ὁ τίγρις*, Gen. *-ιος* and *-ιδος*, *tiger*;—in *-ις*, Gen. *-ιδ-ος*; but *ὁ ἡ ὄρνις*, *bird*;—in *-ις*, Gen. *-ῖν-ος*; but *ὁ δελφίς*, *dolphin*; *ὁ ἰκτίς*, *weasel*; *ὁ ἡ θίς*, *heap*; *ὁ τελεμίς*, *marsh-mud*;
- (b) in *-υς*, Gen. *-υ-ος*; but *ὁ βότρυς*, *cluster*; *ὁ θρήνυς*, *footstool*; *ὁ ἰχθύς*, *fish*; *ὁ μῦς*, *mouse*; *ὁ νέκυς*, *corpse*; *ὁ στάχυς*, *ear of corn*; *ὁ σκόλλυς*, *mode of tonaure*; *ὁ τῆφς*, *the night-mare*; *ὁ κᾶνδς*, *a Median garment*; *ὁ ἡ ἔς* or *οὔς*,

- swine*; δ μελάνθρις, *tun-fish*; ἡ (later also δ) ἑγγελευς, *eel*; δ χρέμυς, a *sea-fish*; — in -us, Gen. -eus; but δ πέλεκυς, *axe*; δ πήχυς, *cubit*;
 (c) in -ων, Gen. -ον-ος; but δ ἄκμων, *anvil*; δ πρίων, *saw*; δ κανών, *rule*; δ ἄξων, *axle*; δ σείσων, *earthen-vessel*; δ ἐπισείων, *slug*; δ ἡ κίων, *pillar*; δ κλαδών and ἀκρέμων, *bough*; δ λαγών, *gulf*; δ πλαγγών, *doll*; δ μυρμηδών, *ant's nest*; δ ἡ ἀλεκτρύων, *cock and hen*.

REMARK 1. Nouns in -ξ are partly masculine, partly feminine, except those in -αξ (Gen. -ἄκος), which are masculine; most of those in -ξ are feminine; the larger part of those in -ψ are masculine, but many are feminine, e. g. ἡ καλαῦροψ, -οπος, *shepherd's crook*; ἡ λαίλαψ, *tempest*; ἡ ὄψ (vox), *voice*; ἡ (rarely δ) ὤψ, ὠπός, *face*; ἡ φλέψ, φλεβός, *vein*; ἡ χέρνιψ, *holy-water*; ἡ κατῆλιψ, -ιφος, *upper story*, etc.

III. *Neuters*: (A) all in -α, Gen. -α-ος; -η, Gen. -η-ος (only τὸ κάρη); -ι, Gen. -ι-ος (only τὸ μέλι with its compounds); -υρ, Gen. -υρ-ος (only τὸ πῦρ, Gen. πυρ-ός, *fire*); -αρ, Gen. -α-ος or -ηρ, Gen. -η-ος; -ορ, Gen. -ορ-ος; -ας, Gen. -α-ος; -ος, Gen. (-ε-ος) -ους; -ι, Gen. -ε-ος; -υ, Gen. -υ-ος, and -ε-ος, and -α-ος, § 68, 1; —

(B) the following with exceptions: (a) -αρ, Gen. -α-ος; but δ ψάρ, *starling*; (b) -ας, Gen. -α-ος; but δ λίθς, *stone*; (c) -ωρ, Gen. -α-ος (except δ ἀχάρ, *l'châr*, ἔστωρ, ἡλέκτωρ, § 68, 15).

REM. 2. The following single words may be noted in addition: ἡ δαΐς, Gen. δαι-ός, *feast*; τὸ σταΐς or σταΐς, σταυτός, *dough*; τὸ οὖς, Gen. ὠτ-ός, *ear*.

§ 67. *Anomalous Forms of the Third Declension.*

All substantives, whose inflection differs from the rules and analogies above given, are included under the irregular substantives of the third Dec. All the anomalous forms of the third Dec. may be divided into three classes: —

(a) The first class includes those substantives whose Nom. cannot be derived, according to general analogy, from the Genitive-stem, e. g. ἡ γυνή, *wife*, Gen. γυναικ-ός.

(b) The second class includes those substantives, which, with one Nom. form, have in some or all of the Cases, two modes of formation; both of these, however, may come, in accordance with the general rules, from one form of the Nom., e. g. δ ἡ ὄρνις, Gen. -ίδος, *bird*, Pl. ὄρνιδες and ὄρνεις, as if from ὄρνις, Gen. -εως. These substantives are called *Heteroclites* (i. e. of different declensions or irregularly declined).

(c) The third class includes substantives, which, with one Nom. form, admit, in some or all of the Cases, two modes of formation, one of which may be derived from the Nom. form in use, but the other supposes a different Nom. form, e. g. δερῶπων, -οντος, *servant*, Acc. δερῶποντα and poet. δέραπα, as if from δέραψ. This formation is called *Metaplasma* (transformation), and the substantives included under it, *Metaplasts*. The Nom. form, presupposed in this case, is called the *Theme*.

§ 68. *Anomalous Forms of the Third Declension.*

1. Γόνυ (τò, *knee*), and δόρυ (τò, *spear*), see § 54 (c).

In the tragic poets, the Epic forms, γούνατα and γούνα, γούνασι, occur; also in the Attic poets, the Gen. δορός, Dat. δορί, and even δόρει, and Pl. δόρη instead of δόρατα, are formed from δόρυ; and in the phrase, δορὶ ἐλαῖν, *to take a prisoner of war*, this Dat. form is retained even by the Attic prose writers.

2. Γυνή (ἡ, *woman*), Gen. γυναικ-ός (as if from γύναιξ), Dat. γυναικ-ί, Acc. γυναῖκ-α, Voc. γύναι; Pl. γυναῖκες, γυναικῶν, γυναιξί (ν), γυναικας; on the accentuation, see § 65, 3 (a).

3. Δόρυ, see γόνυ, No. 1.

4. Ζεύς, Gen. Διός, Dat. Διί, Acc. Δία (as if from Δίς), Voc. Ζεῦ.

Poet. corresponding forms are Ζηνός, Ζηνί, Ζήνα.

5. Θεράπων (ὁ, *servant*), -οντος. In Eurip. Acc. Θέραπα, Pl. Θέραπες, § 67 (c).

6. Κάρα (τò, *head*), an Epic and poetic word, Gen. κρατ-ός, Dat. κρατί and κάρη, Acc. τò κάρα, τò κῤατα (τὸν κῤατα, § 214); Acc. Pl. τοὺς κῤατας, § 67 (c).

7. Κλείς (ἡ, *key*), Gen. κλειδ-ός, Dat. κλειδ-ί, Acc. κλεῖν (§ 53, Rem. 1), later κλειδα; Pl. Nom. and Acc. κλείς, and κλειδες, κλειδας, § 67 (b).

Old Attic, κλῆς, κληδός, κληδί, κληδα.

8. Κύων (ὁ, ἡ, *dog*); Gen. κυν-ός, Dat. κυνί, Acc. κύνα, Voc. κύον; Pl. κύνες, κνῶν, κυσί, κύνας.

9. Λίπα (τò, *oil, fatness*), in the Epic dialect always in the phrases, ἐλείψασθαι λίπ' ἐλαίῳ, χρίσαι and χρίσασθαι λίπ' ἐλαίῳ, and so also in the Attic prose, ἐλείφεσθαι, χρίεσθαι λίπα; λίπα is thus an abridged Dat. instead of λίπαϊ, λίπα, from τò λίπα, Gen. -ας, but ἔλαιον must be considered as an adjective from ἐλάα, *olive*, so that λίπα ἔλαιον means *olive-oil*.

10: Μάρτυς (ὁ, *witness*), Gen. μάρτυρος, Dat. μάρτυρι, Acc. μάρτυρα, and in Simonides μάρτυν; Dat. Pl. μάρτυσι (ν).

11. Ναῦς (ἡ, *ship*), Gen. νεώς, Dat. νηί, Acc. ναῦν, Voc. wanting; Dual, Gen. and Dat. νεοῖν (Nom. and Acc. wanting); Pl. νῆες, νεῶν, ναυσί (ν), ναῦς. Comp. γραῦς, § 57.

In Attic poets and later prose also, νηός, νηί, νῆα, etc

2. ὄρνις (ὁ, ἡ, *bird*), Gen. ὀρνίθ-ος, etc. The Pl. has a collateral form declined like πόλις, except the Dat.: ὀρνίθες and ὀρνεις, ὀρνίθων and ὀρνεων, ὀρνίσι, ὀρνίθας, ὀρνεις, and ὀρνίς, § 67 (b). So Ἀνάχαρσις, Ἀναχάρσιδος, and Ἀναχάρσεως.

In the Attic writers, the ι is sometimes short, ὀρνίς, ὀρνίν, Aristoph. Av. 16. 270, 335 (but ὀρνίς, ὀρνίν, 70, 103, 73).

13. Πύξις (ἡ, *place of meeting*), Gen. πυκν-ός, Dat. πυκνί, Acc. πύκνα.

14. Σῆς (ὁ, *moth*), Gen. σε-ός; Pl. σέες, Gen. σέων, etc.; in the later writers, Gen. σιγρός.

15. Σκώρ (τὸ, *dirt*), Gen. σκατός, etc., and ὕδωρ (τὸ, *water*), Gen. ὕδατος, etc. To both of these belong:—

16. Φρέαρ (τὸ, *a well*), and στέαρ (τὸ, *tallow*), Gen. -έατος and -ητός (α long in Attic, short in Epic).

17. Φθόις, φθοῖς (ὁ, *art of cooking*), Gen. φθοι-ός and (from φθοῖς) φθοῖδ-ος; Pl. φθόεις and φθοῖδες.

18. Χοῦς (ὁ, *a measure*), χοός, χοῖ, χοῖν, χόες, χοῶν, χουσί, χόας like βοῦς (§ 57); also Gen. χοῶς, Acc. χοᾶ, Acc. Pl. χοᾶς, as if from χοεύς. The latter forms are preferred by the Attic writers; χοῦς, with the meaning of *mound*, is inflected only like βοῦς. The form χοεύς is Ionic, Dat. χοεῖ.

19. Χρῶς (ὁ, *skin*), χρωτ-ός, χρωτέ, χρώτα. Collateral forms in the Ionic dialect and the Attic poets, are, Gen. χρο-ός, χροῖ, χρόα, like αἰδώς. The Dat. χρῶ is found in certain phrases with ἐν, e. g. ἐν χρῶ κείρεσθαι, Xen. Hell. 1. 7, 8. ξυρεῖ ἐν χρῶ, *it shaves close to the skin, it comes home*, Soph. Aj. 786.

§ 69. Defective Nouns of the Third Declension.

Some nouns of the third Dec. are wanting in one or more of the Cases, and are, consequently, called *Defectives*. Existing forms, however, of such substantives, are found, for the most part, only in certain phrases, e. g.

Χρέως (τὸ, *debt*), Ionic-Attic form for the Nom., Gen., and Acc.; also τὸ χρέος, Gen. χρέους, Pl. τὰ χρέα, Gen. χρεῶν; the Dat. and Dual are wanting; ὕναρ and ὕπαρ (only as Nom. and Acc.), *in dreaming and waking*; ὑφελος (only as Nom. and in the construction of the Acc. with the Inf.), *advantage*; μάλη only in the phrase ἐπὶ μάλης, *under the arm*.

REMARKS ON THE DECLENSIONS.

§ 70. I. *Redundant Nouns.*

Nouns are called *Redundant*, which have two modes of inflection in all or in most of the Cases:—

A. They belong to the same declension,

(a) of the same gender, e. g.

ὁ λαός and λαός, *people*; ὁ ναός and ναός, *temple*; ὁ λαγός and λαγός, *hare*; ὁ κάλως, *torre*, Pl. also κάλοι; ἡ ἄλως, *threshing-floor*, Pl. also αἱ ἄλοι; ἡ Γοργών and Γοργόν.

(b) of different genders (hence called heterogeneous), e. g.

ὁ νῶτος and τὸ νῶτον, *back* (the last form was regarded by the *Atticists* as the only proper form, still τὸν νῶτον Xen. R. Equ. 3, 3); ὁ ζυγός and τὸ ζυγόν, *yoke*. — In the Pl. the neuter form of these heterogeneous nouns is more frequently used, e. g. ὁ σῖτος, τὰ σῖτα; οἱ δεσμοί, and more commonly τὰ δεσμά; ὁ σταθμός, *a station, balance*, οἱ σταθμοί and τὰ σταθμά, *stations*, and τὰ σταθμά, sometimes also *balances*; οἱ ζυγοί does not probably occur.

B. To different declensions, and commonly of different genders (heterogeneous), e. g.

ὁ φθόγγος and ἡ φθογγή, *voice*; ὁ χῶρος and ἡ χώρα, *space*; ἡ ὄχθη and ὁ ὄχος, *rising ground*; ἡ δίψα and τὸ δίψος, *thirst*; ἡ νάπη (the older form) and τὸ νάπος, *valley*, etc. It should be observed further, that the word ὁ πρέσβυς, *elder*, has only Acc. πρέσβυν, Voc. πρέσβυ; these three forms are almost entirely poetic (πρεσβύτερος and πρεσβύτατος formed from this, are in frequent use); in the Common Language, ὁ πρεσβύτερος, -ου, *elder*; in the meaning of *messenger*, ἐπῆρ, the Common Language uses in the Sing. ὁ πρεσβευτής, -οῦ; but in the Pl. οἱ and τοὺς πρέσβεις, πρέσβων, πρέσβεσι; also, τὸ δάκρυον and τὸ δάκρυον. The latter and older form is retained in the poetic dialect; still, the Dat. Pl. δάκρυσι is found even in the Attic prose-writers (Thu. 7, 75; Dem. c. Onet. I § 32).

§ 71. II. *Heteroclites.*

Heteroclites [§ 67 (b)] have two modes of formation; they are either of the third Dec., which have been already presented together (§ 68), or of two different declensions. Those of different declensions are, e. g. as follows:—

A. Of the First and Third Declension.

Several substantives in -ης are inflected, either in whole or in part, according to the first and third declensions:—

(a) Some in -ης, Gen. -ου and -ητος, through all the Cases according to both

declensions: δ *μύκης*, *mushroom*, Gen. *μύκου* and *μύκητος*, and some proper names, e. g. *Χάρης*. The name *Θαλής*, in the old Attic, has the Ionic Gen. form *Θάλεω*, Dat. *Θαλήῳ*, Acc. *Θαλήν*; in the later writers, *Θαλοῦ* and *Θάλητος*, *Θάλητι* and *Θάλητα*. Observe that the accent is drawn back on *Θάλεω*.

(b) The proper names mentioned, § 59, Rem. 2, have *η* as well as *ην* in the Acc. Sing. only.

B. Of the Second and Third Declensions.

(a) Of the Common second and third declensions: several substantives in *-ος*, as masculine, are inflected according to the second Dec., but as neuter, according to the third Dec., e. g. δ and *τὸ ὄχος*, *chariot*, *τοῦ ὄχου* and *ὄχους*, *τὸν ὄχον* and *τὸ ὄχος*; δ and *τὸ σκότος*, *darkness*.

(b) Of the contract second and third declensions:—

πρόχοος (*ῆ*, *watering-pot*), Att. *πρόχους*, Gen. *πρόχου*, etc., Dat. Pl. *πρόχουσι* (like *βοῦς*, *βουσίην*).

Οἰδίπους, Gen. *Οἰδίποδος* and (poet.) *Οἰδίπου*, Dat. *Οἰδίποδι*, Acc. *Οἰδίποδα* and *Οἰδίπουν*, Voc. *Οἰδίπου*.

(c) Of the Attic second and third declensions:—

In the Acc. Sing., δ *γέλως*, *laughter*, *γέλωτος*, *γέλωτι*, Acc. *γέλωτα* and *γέλων*, and the three following: *πάτρις*, *patruus*, *μήτρις*, *avunculus*, and *Μῖνως*, which, in the Gen. and Acc. Sing., are inflected according to the third Dec. and the Attic second Dec.; in the other Cases, according to the third Dec.

πάτρις, Gen. *πάτρω* and *πάτρωος*, Dat. *πάτρωι*, Acc. *πάτρων* and *πάτρωα*;

Μῖνως, Gen. *Μίνω* and *Μίνωος*, Dat. *Μίνωι*, Acc. *Μίνω* (§ 48, Rem. 1), *Μίνων* and *Μίνωα*.

§ 72. III. Metaplasts.

Metaplasts [§ 67 (c)] like Heteroclitics, have two modes of formation; they are either of the third declension, which have been already presented together (68), or of two different declensions. Those of different declensions are, e. g. as follows:—

(a) Of the Common second and third declensions:—

Δένδρον (*τὸ*, *tree*), Gen. *δένδρου*, etc.; but in the Dat. Pl. among the Attic writers, *δένδρεσι* (from the stem *τὸ ΔΕΝΔΡΟΣ*) and *δένδροις*; the first form is regarded by the *Atticists* as the better. To this stem belong, also, the forms *τῷ δένδρει* and *τὰ δένδρη*, which occur in the Attic poets, and in later prose writers.

Κοινωνός (δ , *partaker*), Gen. *κοινωνοῦ*, etc.; Xenophon uses the forms *κοινωνες* and *τοὺς κοινωνῶνας* (from *ΚΟΙΝΩΝ*).

Κρίνον (τὸ, *lily*) Gen. *κρίνου*, etc., with the secondary form in the Dat. Pl. *κρίνεσι* in Aristoph. from the Pl. *κρίνεα* (in Herod.). Comp. *δένδρον*.

Λᾶς (ὁ, *stone*), Gen. *λᾶος* and in Soph. O. C. 196. *λᾶου*.

Ὁ δνείρος [and poetic τὸ δνείρον], *dream*, Gen. *δνείρου* and *δνείρατος*.

Πῦρ (τὸ, *fire*), *πυρός*. But Pl., τὰ *πυρά*, *watch-fires*, according to the second Dec.

Υἱός (ὁ, *son*), Gen. *υἱοῦ*, etc. Together with this formation, there is another according to the third Dec., much in use, particularly in the Attic writers, from the theme *ΤΙΕΥΞ*, Gen. *υἱός*, Dat. *υἱῇ* (Acc. *υἱέα* is rejected); Pl. *υἱείς*, Gen. *υἱέων*, Dat. *υἱέσι*, Acc. (*υἱέας*), Attic *υἱεῖς* (§ 57, Rem. 1); Dual, *υἱέε*, Gen. *υἱέων*.

(b) Of the Attic second and third declensions:—

The three substantives, ἡ *ἄλως*, *threshing-floor*; ὁ *ταῶς*, *peacock*; and ὁ *τυφός*, *whirlwind*, have, together with the common inflection according to the Attic second declension, another according to the third declension, in *-ωνος*, etc., e. g. *τυφῶνα*.

REMARK. The words ἡ *ἄλως* and ὁ *ταῶς* are generally declined according to the Attic second Dec., Acc. Sing. *ἄλων*, *ταῶν*; still, the *ν* is commonly rejected from *ἄλως* in the Acc., § 48, Rem. 1. But the forms *ἄλωνος*, *ἄλωνες*, *ἄλωνσι*(ν), *ταῶνι*, *ταῶνες*, *ταῶσιν*, etc., are used on account of their greater perspicuity.

§ 73. *Indeclinable and Defective Nouns.*

1. Substantives which do not vary the termination, but retain in all the Cases the form of the Nom., are called indeclinable. Except foreign proper names, as ὁ *Ἀβραάμ*, τοῦ *Ἀβραάμ*, and the indeclinable cardinal numbers, all indeclinable nouns are of the neuter gender. Here belong especially:—

- (a) The names of the letters, e. g. τὸ, τοῦ, τῷ, *ἄλφα*;
- (b) Most of the cardinal numbers, e. g. δέκα *ἄνδρων*;
- (c) Τὸ, τοῦ, τῷ, *χρεών*, *necessity*, *destiny*, and *δέμης* with *εἶστίν* and *εἶναι*, and several foreign words, e. g. τὸ, τοῦ, τῷ *πάσχα*;
- (d) The substantive infinitives, e. g. τὸ, τοῦ, τῷ *γράφειν*.

2. Some substantives are used only in the Sing., or only in the Pl. Such words may be termed defective in number. The reason of it is found, either in the meaning of the word, or simply in usage, e. g. ὁ *αἰθήρ*, *ether*; οἱ *ἐτῆσσιαι*, *the Etesian wind*; αἱ *Ἀθῆναι*, *Athens*; τὰ *Ὀλύμπια*, *the Olympic games*. Comp. further, Syntax, § 243.

3. It has been already noted, § 69, that some substantives are found only in single Cases (*Defectiva casu*).

CHAPTER II.

The Adjective and Participle.

§ 74. *Gender and Declension of the Adjective and Participle.*

1. The Adjective and the Participle, like the Substantive, have three genders, being varied by inflection to agree with the gender of their substantive. But all adjectives have not separate forms for the three genders; many have but two endings, one for the Masc. and Fem., the other for the Neuter, e. g. ὁ σὼφρων ἀνὴρ, ἡ σὼφρων γυνή, τὸ σὼφρον τέκνον. Several, indeed, have but one ending, commonly used only for the Masc. and Fem. See § 80, e. g. ὁ φυγὰς ἀνὴρ, ἡ φυγὰς γυνή.

2. In Adjectives and Participles of three endings, the Masc. and Neuter belong to the same declension (second or third), and the Neuter is like the Masc. in the Gen. and Dat.; the Fem. is always of the first Dec.

REMARK 1. Hence, in an Adjective in -os of three endings, the Masc. is declined like λόγος (§ 46), the Fem. like δίκη or σκιδ (§ 44), and the Neut. like σύκορ (§ 46).

REM. 2. The declension of Adjectives and Participles differs only in a few points from that of the Substantive; these will be noted hereafter. But it may be remarked here, as an essential deviation, that Participles always have the Voc. of the third Dec. like the Nom., § 53, Rem. 5.

§ 75. *Accentuation of Adjectives and Participles.*

The accentuation of Adjectives and Participles is like that of Substantives, with a few exceptions, which are now to be noted:—

1. The Fem. is accented on the same syllable as the Masc. through all the Cases, where the nature of the final syllable permits, e. g. καλός, καλή, καλόν; κούφος, κούφη, κούφον; χαρίεις, χαρίεσσα, χαρίεν; μέλας, μέλαινα, μέλαν; τέριον, τέριον, τέριον; βαρύς, βαρεία, βαρύ; βουλευσας, βουλευσάσα, βουλευσαν· τιθεῖς, τιθεῖσα, τιθέν.

REMARK 1. In adjectives in -ος, -η, -ον, or -ος, -ᾶ, -ων, the Fem., on account of the length of the final syllable (η, ᾶ), must be a Paroxytone, when the Masc. is a Proparoxytone, or a Properispomenon, e. g. ἀνδρόπινος, ἀνδρωπίνη, ἀνδρόπινω; ἐλεύθερος, ἐλευθερά, ἐλεύθερον; κούφος, κούφη, κούφον; σπουδαῖος, σπουδαία, σπουδαῖον; but, when the final syllable in the declension is short, it again takes the accentuation of the Masc., i. e. it becomes again a Proparoxytone, or a Properispomenon, e. g. ἀνδρόπιναι, ἐλεύθεραι, κούφαι, σπουδαῖαι, like ἀνδρόπινοι, ἐλεύθεροι, κούφοι, σπουδαῖοι. Hence the difference between Ῥόδιαι, Λύκλαι (γυναῖκες), as adjectives, and Ῥόδιαι, Λύκλαι, as substantives, according to § 45, 6.

2. Participles accent the same syllable in the Neuter Nom. as in the Masc., when the nature of the syllable permits, e. g.

παιδεύων,	πα.δεῦον	τιμῆσαν,	τιμῆσον
φιλῶν,	φιλοῦν	λιπῶν,	λιπόν.

REM. 2. Yet Adjectives sometimes deviate from this rule, see § 65, 5.

3. Contracts in -οῦς, -ῆ, -οῦν, from -εος, -εᾶ, -εον, -δος, -δή, or -δα, -δον (except the Nom. and Acc. Dual Masc. and Neuter, which are Oxytones, § 49, 3), are Perispomena through all the Cases and Numbers, though the uncontracted forms of those in -εος are Proparoxytones, e. g. ἀργύρεος = ἀργυροῦς, ἀργύρεον = ἀργυροῦν. On contracted compounds in -οος, -οον, e. g. εἰνους, εἰνουν, see § 49, 3.

4. Barytone feminines of adjectives and participles, whose Masc. is of the third declension, are Perispomena [§ 45, 6 (b)] in the Gen. Pl., but all the other Cases retain the accent of the Masc., e. g.

βαρύς, -εῖα, -έ	Gen. Pl. βαρέων, βαρειῶν
χαρίεις, -ίεσσα, -ίεν	" χαριέντων, χαριεσσῶν
μέλας, μέλαινα, μέλαν	" μελάνων, μελαινῶν
πᾶς, πᾶσα, πᾶν	" πάντων, πασῶν
τυφθεῖς, -εῖσα, -έν	" τυφθέντων, τυφθεισῶν
τίφας, τίφασα, τίψαν	" τυφάντων, τυψασῶν; but,
ἀνδρόπινος, -ίνη, -ινον	" ἀνδρωπίνων, as Masc., F., and N.
ἐλεύθερος, -ερά, -ερον	" ἐλευθέρων, as Masc., F., and N.
τυπτόμενος, -ένη, -ερον	" τυπτομένων, as Masc., F., and N.

REM. 3. On the accentuation of the monosyllable πᾶς, and of monosyllabic participles in the Gen. and Dat., see § 65, 2 (c).

REM. 4. On the accentuation of the Nominative of compound adjectives, the following things are to be noted:—

- (a) Those in -ος, when the last part is formed of a substantive or adjective, follow the general rule [§ 30, 1, (c)], and are Proparoxytones. e. g. φιλότακτος (from τέκνον), πάγκατος (from κάκος). But if the last part is formed of a verb, then adjectives with a long penult are Oxytones, e. g. ψυχοπομπός, μελοποιός, δεινωπός, ὀδηγός; but those with a short penult, are commonly Paroxytones, if they have an active sense, but if a passive, Proparoxytones, e. g.

λιθοβόλος, one casting stones;	λιθόβολος, cast down by stones;
μητροκτόνος, matricide;	μητρόκτονος, slain by a mother;
θηροτρόφος, nourishing wild beasts;	θηρότροφος, nourished by wild beasts.

Words compounded with prepositions, a privative and intensive, οὐ and

δύς, and αἰ, ἄγαν, ἀρι, ἀρτί, ἐρι, ἡμι, ζα, παν, and πολυ, are always Proparoxytones, and hence exceptions to the rule respecting words with a short penult.

(b) Verbal adjectives in -τός remain Oxytones, even in compounds, if they have three endings, but are Proparoxytones, if they have but two. See § 78, I. (c).

(c) All compounds in -πλήξ, -ρώξ, -σφάξ, are Oxytones.

SUMMARY OF THE ADJECTIVE AND PARTICIPLE ENDINGS.

§ 76. I. Adjectives and Participles of three Endings.

I. -ος, -η, -ον:	Nom.	ἀγαθός,	ἀγαθή,	ἀγαθόν, good,
	Gen.	ἀγαθοῦ,	ἀγαθῆς,	ἀγαθοῦ
	Nom.	ὀγδοός,	ὀγδὴ,	ὀγδοόν, eighth,
	Gen. Pl.	ὀγδόων,	ὀγδῶν,	ὀγδῶν (§ 75, 4.)
-ος, -α, -ον:	Nom.	γραφόμενος,	γραφόμενη,	γραφόμενον
	Gen. Pl.	γραφομένων,	γραφομένων,	γραφομένων
	Nom.	δικαίος,	δικαία,	δικαίον, just,
	Gen.	δικαίου,	δικαίας,	δικαίου
	Gen. Pl.	δικαίων,	δικαίων,	δικαίων
	Nom.	ἐχθρός,	ἐχθρά,	ἐχθρόν, hostile,
	Gen.	ἐχθροῦ,	ἐχθρᾶς,	ἐχθροῦ
	Nom.	ἄδρός,	ἄδρά,	ἄδρόν, full,
	Gen.	ἄδρου,	ἄδράς,	ἄδρου
	Gen. Pl.	ἄδρων,	ἄδρων,	ἄδρων.

Most of the adjectives belong to this class. The Fem. ends in α, when preceded by ι or ρ, § 43, 1. Still, adjectives in -οος have -δα in the Fem., when ρ precedes ο, otherwise, -ήη, c. g. ἄδρά, yet ὀγδὴ. On the accentuation of adjectives in -ος, -η (ᾶ), -ον, see § 75.

Adjectives in -εος, -έα, -εον, which denote the material, c. g. χρύσεος, golden; ἀργύρεος, silver; κεράμεος, earthen; and multiplicative adjectives in -όος, -όη, -όον, c. g. ἀπλόος, single; διπλόος, double, are contracted. On the accentuation of those in -εος, -έα, -εον, see § 75, 3, and on the contraction of those in -έα into -ᾶ, -όη into -ῆ, and -όα into -ᾶ, see § 9, II.

χρῦσ-εος,	χρῦσ-έα,	χρῦσ-εον
χρῦσ-οῦς,	χρῦσ-ῆ,	χρῦσ-οῦν
ἐρέ-εος,	ἐρέ-έα,	ἐρέ-εον
ἐρέ-οῦς,	ἐρέ-ᾶ,	ἐρέ-οῦν
ἀργυρ-εος,	ἀργυρ-έα,	ἀργυρ-εον
ἀργυρ-οῦς,	ἀργυρ-ᾶ,	ἀργυρ-οῦν
διπλ-όος,	διπλ-όη,	διπλ-όον
διπλ-οῦς,	διπλ-ῆ,	διπλ-οῦν.

REMARK 1. Contraction is seldom omitted in Attic classic prose, not unfrequently in the Tragedians, c. g. χρύσεια, Xen. Ag. 5, 5; yet ἄδρόος, -όᾶ, -όον, crowded, is rarely found contracted; δικρόος, -όᾶ, -όον, two-pronged, is commonly contracted in the Masc. and Neut., δικροῦς, δικροῦν, but in the Fem. the uncontracted form is usual, ἡ δικρά; ὀγδοός is always uncontracted.

II. -ύς, -εῖς, -ῶν: Nom. γλυκύς, γλυκεία, γλυκί, sweet,
Gen. γλυκῆς, γλυκείας, γλυκέος
Gen. Pl. γλυκῶν, γλυκειῶν, γλυκέων (§ 75, 4.)

The declension of the Masc. is like *πῆχυς*, though with the common genitives in *-έος, -έων*; the declension of the Neut. is like *ἔστυ*, yet always uncontracted in the Pl. (*-έα*). The only deviations from the regular accentuation are, *ἡμίονος, ἡμίσεια, ἡμίον, half*; *ἡθλῆς, ἡθλεία, ἡθλῶν, female*; *πρέσβυς, old* (used only in the Masc.), and some poetic forms. *Ἠθλῆς* is sometimes used as feminine in Homer and in the Tragedians.

REM. 2. The adjective *ἡμίονος*, in the Attic writers, has both the contracted and uncontracted forms in the Acc. Pl., *ἡμίσεις* and *ἡμίσεας*; also the Neut. *ἡμίσεια* is found in several passages in Demosthenes in the contracted form *ἡμίση*. Sometimes the Ionic Fem. form *-έα* occurs, e. g. *πλατεία*, X. R. Equ. 1, 14. (in all MSS.) *ἡμίσεας*, Pl. Menon. 83, c. in the best MSS.

III. <i>-ός, -ῶσα, -όν</i> :	Nom.	<i>δεικνός, δεικνύσα, δεικνόν, showing,</i>
	Gen.	<i>δεικνύοντος, δεικνύσης, δεικνύτος</i>
	Gen. Pl.	<i>δεικνύντων, δεικνυσῶν, δεικνύντων (§ 75, 4.)</i>
	Nom.	<i>φύς, φύσα, φύν, produced,</i>
	Gen.	<i>φύντος, φύσης, φύντος (§ 65, 2 (c).)</i>
	Gen. Pl.	<i>φύντων, φύσων, φύντων.</i>

So the Pres. and second Aor. Act. participles of verbs in *-μι*. For the declension of the Masc. and Neut., see § 54 (d).

IV. <i>-εῖς, -έσσα, -εν</i> :	Nom.	<i>χαρίεις, χαρίεσσα, χαρίεν, lovely,</i>
	Gen.	<i>χαρίεντος, χαρίεσσης, χαρίεντος</i>
	Gen. Pl.	<i>χαρίεντων, χαρίεσῶν, χαρίεντων.</i>

For the declension of the Masc. and Neut., see § 54 (d), the only difference being that the Dat. Pl. ends in *-εσι*, not *-εισι*, e. g. *χαρίεσι*. — The Masc. and Neut. is in the Nom. a Paroxytone, in the Fem. a Proparoxytone; yet the ancient grammarians prescribe that the Neut. of *χαρίεις* should be accented on the antepenult, hence *χάρειν*.

REM. 3. Some of the adjectives in *-ήεις, -ήεσσα, -ήεν*, and *-όεις, -όεσσα, -όεν*, admit contraction, e. g.

Nom.	<i>τιμῆ-εις, τιμῆ-εσσα, τιμῆ-εν, honored,</i>
	<i>τιμῆς, τιμῆσσα, τιμῆν</i>
Gen.	<i>τιμῆντος, τιμῆσσης, τιμῆντος</i>
Nom.	<i>μελιτό-εις, μελιτό-εσσα, μελιτό-εν, honeyed,</i>
	<i>μελιτοῦς, μελιτούσσα, μελιτοῦν</i>
Gen.	<i>μελιτοῦντος, μελιτούσσης, μελιτοῦντος.</i>

V. <i>-εῖς, -εῖσα, -έν</i> :	Nom.	<i>λειψδεῖς, λειψδεῖσα, λειψδέν, relictus,</i>
	Gen.	<i>λειψδέντος, λειψδείσης, λειψδέντος</i>
	Gen. Pl.	<i>λειψδέντων, λειψδειςῶν, λειψδέντων</i>
	Nom.	<i>τιδέεις, τιδέισα, τιδέν, placing,</i>
	Gen.	<i>τιδέντος, τιδείσης, τιδέντος.</i>

For the declension of the Masc. and Neut., see § 54 (d), and also in the Dat. Pl., e. g. *τυφδεῖσι*. So likewise the first and second Aor. Pass. Participle, and the Pres. and second Aor. Active Part. of *τίθημι* and *τιμῆμι*, e. g. *ίείς, ίείσα, ίέν. αἰς, εἶσα, έν, δείς, δείσα, δέν.*

VI. <i>-ᾶς, -αινᾶ, -ᾶν</i> :	Nom.	<i>μέλας, μέλαινα, μέλᾶν, black,</i>
	Gen.	<i>μέλανος, μελαινης, μέλανος</i>
	Gen. Pl.	<i>μελάνων, μελαινῶν, μελάνων.</i>

In the same manner only *τάλας, τάλαινα, τάλᾶν, unhappy*, the feminine Voc. of which has also *τάλαν*. For the declension of the Masc. and Neut., see § 54 (d), with Rem. 6.

VII. -ās, -āσα, -ἄν:	Nom.	πᾶς, πᾶσα, πᾶν, <i>all, every</i> ,
	Gen.	παντός, πάσης, παντός
	Gen. Pl.	πάντων, πασῶν, πάντων.

In the same manner only the compounds of πᾶς, e. g. ἅπας (ἅπασα, ἅπαν), συμπᾶς, πρόπας, etc.; these compounds have a short α in the Neut., in dactylic and anapestic verse. See § 54 (d), for the declension of the Masc. and Neut., and § 65, 2 (c), for the accentuation of the simple adjective in the Gen. and Dat. Pl. and Dual.

VIII. -ās, -ἄσᾶ, -ἄν:	Nom.	λείπας, λείψασᾶ, λείπαν, <i>having left</i> ,
	Gen.	λείπαντος, λειψάσης, λείπαντος
	Gen. Pl.	λειψάντων, λειψασῶν, λειψάντων.

So the first Aor. Act. Part., and also the Pres. and second Aor. Act. Part. of ἵστημι: ἱστάς, -ἄσα, -άν; στάς, -ἄσα, -άν. For the declension, see § 54 (d).

IX. -ήν, -είνα, -εν:	Nom.	τέρην, τέρεινα, τέρεν (poetic), σποοή,
	Gen.	τέρενος, τερείνης, τέρενος
	Gen. Pl.	τερένων, τερεινῶν, τερένων.

No other adjective is thus declined. For the declension, see § 55, 1.

X. -ούς, -οῦσα, -όν:	Nom.	διδούς, διδοῦσα, διδόν, <i>giving</i> ,
	Gen.	διδόντος, διδούσης, διδόντος
	Gen. Pl.	διδόντων, διδουσῶν, διδόντων.

Thus only the Part. Pres. and the second Aor. Act. (δοῦς, δοῦσα, δόν, Gen. δόντος, δούσης, Gen. Pl. Fem. δουσῶν) of verbs in -ωμι.

XI. -ών, -οῦσα, -όν:	Nom.	ἐκών, ἐκούσα, ἐκόν, <i>willing</i> ,
	Gen.	ἐκόντος, ἐκούσης, ἐκόντος
	Gen. Pl.	ἐκόντων, ἐκουσῶν, ἐκόντων.

Thus only the compound ἀέκων, commonly ἄκων, ἔκουσα, ἄκων. For the declension, see § 54 (d).

XII. -ων, -ουσα, -ον:	Nom.	λείπων, λείπουσα, λείπον, <i>leaving</i> ,
	Gen.	λείποντος, λειπούσης, λείποντος
	Gen. Pl.	λειπόντων, λειπουσῶν, λειπόντων.

So also the Pres., Fut., and second Aor. Act. Part., the last, however, with a different accentuation: -όν, -ούσα, -όν, e. g. λιπών, -ούσα, -όν. For the declension, see § 54 (d). In the same manner, the Present participles of contract verbs in -άω, -έω, and -όω, e. g.

Nom.	τιμών, -ώσα, -ών	Nom.	φιλῶν, -ούσα, -ούν
Gen.	τιμώντος, -ώσης, -ώντος	Gen. Pl.	φιλούντων, -ουσῶν, -ούντων.
Gen. Pl.	τιμώντων, -ωσῶν, -ώντων.	Nom.	μισθῶν, -ούσα, -ούν
		Gen. Pl.	μισθούντων, -ουσῶν, -ούντων.

The Fut. Act. Part. of Liquid verbs is declined like φιλῶν, φιλοῦσα, φιλοῦν, Gen. φιλοῦντος, etc., e. g. σπερῶν, -ούσα, -ούν (formed from σπερέων, etc.), from σπείρω, to sow.

XIII. -ώς -υῖα -ός:	Nom.	τετυφώς, τετυφύια, τετυφός, <i>having struck</i> ,
	Gen.	τετυφότης, τετυφυίας, τετυφότης
	Gen. Pl.	τετυφότην, τετυφυιών, τετυφότην.

On the form ἑστᾶς, -ᾶσα, ἑστάς and -ός, etc., see below, § 193, Rem. 2 and 3.

XIV. The adjectives, μέγας, μεγάλη, μέγα, *great*, πολὺς, πολλή, πολλή, *much*, are irregular in the Nom., Acc., and Voc. of the Masc. and Neut. Sing.; the other parts are regular; but even πολλόν instead of πολόν or πολόν, occurs in the Attic poets; Aesch. S. 824, uses the Voc. μέγαλε; πῤῥος, πρᾶεῖα, πῤῥον, *soft*, is also irregular; it has, throughout the Fem., in the Pl. and Dual Neut., as also in the Gen. Pl. Masc., and sometimes, also, in the other Cases of the Masc. Pl., a form like πῤῥαῖς, -εῖα, -ῶ (comp. γλυκὺς, -εῖα, -ῶ), which occurs in the Dialects. See the Paradigm.

‡ 77. Paradigms.

S. N.	ἀγαθός	ἀγαθή	ἀγαθόν, good	φίλιος	φίλιᾱ	φίλιον, lovely
G.	ἀγαθοῦ	ἀγαθῆς	ἀγαθοῦ	φίλιου	φίλιᾱς	φίλιου
D.	ἀγαθῷ	ἀγαθῇ	ἀγαθῷ	φίλιῳ	φίλιᾳ	φίλιῳ
A.	ἀγαθόν	ἀγαθήν	ἀγαθόν	φίλιον	φίλιᾱν	φίλιον
V.	ἀγαθέ	ἀγαθή	ἀγαθόν	φίλιε	φίλιᾱ	φίλιον
P. N.	ἀγαθοί	ἀγαθαί	ἀγαθά	φίλιοι	φίλιαι	φίλια
G.	ἀγαθῶν	ἀγαθῶν	ἀγαθῶν	φίλιων	φίλιων	φίλιων
D.	ἀγαθοῖς	ἀγαθαῖς	ἀγαθοῖς	φίλιοις	φίλιας	φίλιοις
A.	ἀγαθούς	ἀγαθάς	ἀγαθά	φίλιους	φίλιας	φίλια
V.	ἀγαθοί	ἀγαθαί	ἀγαθά	φίλιοι	φίλιαι	φίλια
Dual	ἀγαθῶ	ἀγαθαί	ἀγαθῶ	φίλιῳ	φίλιᾱ	φίλιῳ
	ἀγαθοῖν	ἀγαθαῖν	ἀγαθῶν	φίλιων	φίλιᾱν	φίλιων
S. N.	γλυκὺς	γλυκεῖα	γλυκύ, sweet	πῤῥος	πρᾶεῖα	πῤῥον, soft
G.	γλυκέος	γλυκεῖας	γλυκέος	πῤῥου	πρᾶεῖας	πῤῥου
D.	γλυκεῖ	γλυκεῖα	γλυκεῖ	πῤῥῳ	πρᾶεῖα	πῤῥῳ
A.	γλυκύν	γλυκεῖαν	γλυκύ	πῤῥον	πρᾶεῖαν	πῤῥον
V.	γλυκύ	γλυκεῖα	γλυκύ	πῤῥος(ε)	πρᾶεῖα	πῤῥον
P. N.	γλυκεῖς	γλυκεῖαι	γλυκέα	πῤῥοι, πρᾶεῖς	πρᾶεῖαι	πρᾶα
G.	γλυκέων	γλυκεῖων	γλυκέων	πρᾶέων	πρᾶεῖων	πρᾶέων
D.	γλυκέσι(ν)	γλυκεῖαις	γλυκέσι(ν)	πρᾶοις, πρᾶεῖσι	πρᾶεῖαις	πρᾶεῖσι
A.	γλυκεῖς	γλυκεῖας	γλυκέα	πρᾶους, πρᾶεῖς	πρᾶεῖας	πρᾶα
V.	γλυκεῖς	γλυκεῖαι	γλυκέα	πρᾶοι, πρᾶεῖς	πρᾶεῖαι	πρᾶα
Dual	γλυκέε	γλυκεῖα	γλυκέε	πρᾶῳ	πρᾶεῖα	πρᾶῳ
	γλυκέοιν	γλυκεῖαιν	γλυκέοιν	πρᾶοιν	πρᾶεῖαιν	πρᾶοιν
S. N.	χαρίεις	χαρίεσσα	χαρίεν	λειψδεῖς	λειψδεῖσα	λειψδέν
G.	χαρίεντος	χαρίεσσης	χαρίεντος	λειψδέντος	λειψδεῖσσης	λειψδέντος
D.	χαρίεντι	χαρίεσση	χαρίεντι	λειψδέντι	λειψδεῖσση	λειψδέντι
A.	χαρίεντα	χαρίεσσαν	χαρίεν	λειψδέντι	λειψδεῖσσαν	λειψδέν
V.	χαρίεν	χαρίεσσα	χαρίεν	λειψδεῖς	λειψδεῖσα	λειψδέν
P. N.	χαρίεντες	χαρίεσσαι	χαρίεντα	λειψδέντες	λειψδεῖσαι	λειψδέντα
G.	χαρίέντων	χαρίεσσῶν	χαρίέντων	λειψδέντων	λειψδεῖσῶν	λειψδέντων
D.	χαρίεσι(ν)	χαρίεσαις	χαρίεσι(ν)	λειψδέεσι(ν)	λειψδεῖσαις	λειψδέεσι(ν)
A.	χαρίεντας	χαρίεσσαῖς	χαρίεντα	λειψδέντας	λειψδεῖσῶς	λειψδέντα
V.	χαρίεντες	χαρίεσσαι	χαρίεντα	λειψδέντες	λειψδεῖσαι	λειψδέντα
Dual	χαρίεντε	χαρίεσσᾱ	χαρίεντε	λειψδέντε	λειψδεῖσᾱ	λειψδέντε
	χαρίέντων	χαρίεσσαιν	χαρίέντων	λειψδέντων	λειψδεῖσαιν	λειψδέντων

χρύσεος χρυσούς	χρυσᾶ χρυσῇ	χρύσειον, golden χρυσοῦν	ἀπλούς ἀπλοῦς	ἀπλόῃ ἀπλῇ	ἀπλόον, single ἀπλοῦν
χρυσέου χρυσοῦ	χρυσέας χρυσῆς	χρυσέου χρυσοῦ	ἀπλόου ἀπλοῦ	ἀπλόης ἀπλῆς	ἀπλόου ἀπλοῦ
χρυσέῳ χρυσῷ	χρυσέᾳ χρυσῇ	χρυσέῳ χρυσῷ	ἀπλόῳ ἀπλῷ	ἀπλόῃ ἀπλῇ	ἀπλόῳ ἀπλῷ
χρύσειον χρυσοῦν	χρυσέαν χρυσῇν	χρύσειον χρυσοῦν	ἀπλόον ἀπλοῦν	ἀπλόην ἀπλῇν	ἀπλόον ἀπλοῦν
doubtful	χρυσέα χρυσῇ	χρύσειον χρυσοῦν	doubtful	ἀπλόῃ ἀπλῇ	ἀπλόον ἀπλοῦν
χρύσειοι χρυσοῖ	χρύσειαι χρυσαῖ	χρυσᾶ χρυσᾶ	ἀπλόοι ἀπλοῖ	ἀπλόαι ἀπλαῖ	ἀπλόα ἀπλᾶ
χρυσέων χρυσῶν	χρυσέων χρυσῶν	χρυσέων χρυσῶν	ἀπλόων ἀπλῶν	ἀπλόων ἀπλῶν	ἀπλόων ἀπλῶν
χρυσέοις χρυσοῖς	χρυσέαις χρυσαῖς	χρυσέοις χρυσοῖς	ἀπλόοις ἀπλοῖς	ἀπλόαις ἀπλαῖς	ἀπλόοις ἀπλοῖς
χρυσέους χρυσοῦς	χρυσέας χρυσᾶς	χρυσᾶ χρυσᾶ	ἀπλόους ἀπλοῦς	ἀπλόας ἀπλᾶς	ἀπλόα ἀπλᾶ
χρύσειοι χρυσοῖ	χρύσειαι χρυσαῖ	χρυσᾶ χρυσᾶ	ἀπλόοι ἀπλοῖ	ἀπλόαι ἀπλαῖ	ἀπλόα ἀπλᾶ
χρυσέῳ χρυσῷ	χρυσᾶ χρυσᾶ	χρυσέῳ χρυσῷ	ἀπλόῳ ἀπλῷ	ἀπλόᾳ ἀπλᾶ	ἀπλόῳ ἀπλῷ
χρυσέοιιν χρυσοῖιν	χρυσέαιιν χρυσαιῖν	χρυσέοιιν χρυσοῖιν	ἀπλόοιιν ἀπλοῖιν	ἀπλόαιιν ἀπλαιῖν	ἀπλόοιιν ἀπλοῖιν
ἀργύρεος ἀργυροῦς	ἀργυρέα ἀργυρᾶ	ἀργύρειον, silver ἀργυροῦν	τετυφός τετυφότης	τετυφύῃα τετυφύας	τετυφός, having τετοφότης (struck)
ἀργυρέου ἀργυροῦ	ἀργυρέας ἀργυρᾶς	ἀργυρέου ἀργυροῦ	τετυφότη τετυφότης	τετυφύῃα τετυφύας	τετυφότη τετυφότης
ἀργυρέῳ ἀργυρῷ	ἀργυρέᾳ ἀργυρῇ	ἀργυρέῳ ἀργυρῷ	τετυφότες τετυφότης	τετυφύῃαι τετυφύαις	τετυφότης τετυφότης
ἀργύρειον ἀργυροῦν	ἀργυρέαν ἀργυρᾶν	ἀργύρειον ἀργυροῦν	τετυφόσι τετυφότας	τετυφύῃαις τετυφύας	τετυφόσι τετυφότας
ἀργύρει ἀργυρῇ	ἀργυρέα ἀργυρᾶ	ἀργύρειον ἀργυροῦν	τετυφότε τετυφότης	τετυφύῃαι τετυφύαις	τετυφότε τετυφότης
πολύς πολλοῦ	πολλή πολλῆς	πολύ, much πολλοῦ	μέγας μεγάλου	μεγάλῃ μεγάλῃς	μέγα, great μεγάλου
πολλῷ πολύν	πολλῇ πολλῇν	πολλῷ πολύν	μεγάλῳ μέγαν	μεγάλῃ μεγάλῃν	μεγάλῳ μέγα
πολύ πολλή	πολλή πολλῇ	πολύ πολλή	μέγα μεγάλῃ	μεγάλῃ μεγάλῃ	μέγα μεγάλῃ
πολλοί πολλῶν	πολλοί πολλῶν	πολλοί πολλῶν	μεγάλοι μεγάλων	μεγάλοι μεγάλων	μεγάλοι μεγάλων
πολλοῖς πολλοῦς	πολλοῖς πολλοῖς	πολλοῖς πολλοῖς	μεγάλους μεγάλους	μεγάλαις μεγάλαις	μεγάλους μεγάλους
πολλοί πολλοί	πολλοί πολλοί	πολλοί πολλοί	μεγάλοι μεγάλοι	μεγάλοι μεγάλοι	μεγάλοι μεγάλοι
			μεγάλῳ μεγάλῳ	μεγάλοι μεγάλῳ	μεγάλῳ μεγάλῳ

μέλας μελάνος μέλασι μέλασα μέλαν	μέλαινα μελαίνης μελαίνη μέλαιναν μέλαινα	μέλαν, black μελάνος μέλανι μέλαν μέλαν	πᾶς παντός παντί πάντα πᾶς	πᾶσα πάσης πάσῃ πᾶσαν πᾶσα	πᾶν, all παντός παντί πᾶν πᾶν
μέλαρες μελάνων μελασι μέλαρας μέλαρες	μέλαιραι μελαινῶν μελαίναις μέλαινας μέλαιναι	μέλαρα μελάνων μέλασι μέλαρα μέλαρα	πάντες πάντων πᾶσι πάντας πάντες	πᾶσαι πασῶν πάσαις πᾶσας πᾶσαι	πάντα πάντων πᾶσι πάντα πάντα
μέλανε μελάνοι	μελαίνα μελαίναιν	μέλανε μελάνοιν.	πάντε πάντοιν	πάσᾳ πάσαιν	πάντε πάντοιν.
στάς στάτος στάντι στάτα στάς	στάσα στάσης στάση στάσαν στάσα	στάν, standing στάτος στάντι στάν στάν	λιπών λιπόντος λιπόντι λιπόντα λιπών	λιπούσα λιπούσης λιπούσῃ λιπούσαν λιπούσα	λιπόν, leaving λιπόντος λιπόντι λιπόν λιπόν
στάντες στάτων στάσι(ν) στάτας στάτες	στάσαι στασῶν στάσαις στάσας στάσαι	στάνα στάτων στάσι(ν) στάνα στάνα	λιπόντες λιπόντων λιπούσι(ν) λιπόντας λιπόντες	λιπούσαι λιπούσων λιπούσαις λιπούσας λιπούσαι	λιπόντα λιπόντων λιπούσι(ν) λιπόντα λιπόντα
στάντε στάτοιν	στάσᾳ στάσαιν	στάντε στάτοιν.	λιπόντε λιπόντοιν	λιπούσᾳ λιπούσαιν	λιπόντε λιπόντοιν.
φανών φανούτος φανούτι φανούντα φανών	φανούσᾳ φανούσης φανούσῃ φανούσαν φανούσᾳ	φανούν, about to φανούτος [show] φανούτι φανούντα φανούν	zeugnús zeugnútotos zeugnútiti zeugnútata zeugnús	zeugnúsai zeugnútosis zeugnútisē zeugnútisan zeugnúsai	zeugnún, joining zeugnútotos zeugnútiti zeugnún zeugnún
φανούτες φανούντων φανούσι φανούτας φανούτες	φανούσαι φανουσῶν φανούσαις φανούσας φανούσαι	φανούντα φανούντων φανούσι φανούτας φανούντα	zeugnúnτες zeugnúnτων zeugnúσι zeugnúnτας zeugnúnτες	zeugnúsai zeugnúsων zeugnúsαις zeugnúsας zeugnúsαι	zeugnúnτα zeugnúnτων zeugnúσι zeugnúnτα zeugnúnτα
φανούτε φανούντοιν	φανούσᾳ φανούσαιν	φανούτε φανούντοιν.	zeugnúnτε zeugnúnτοιν	zeugnúsᾳ zeugnúsαιν	zeugnúnτε zeugnúnτοιν.

REMARK. All participles in -eis are declined like λειφθεῖς (see § 76, V.); all participles in -us, like δεικνύς (see § 76, III.); all participles in -as, like στάς (see § 76, VIII.); the Pres. Fut. and second Aor. Part. Active, like λιπών (§ 76, XII.); the Fut. Act. Part. of Liquid verbs, like σπερῶν (§ 76, XII.)

§ 78. II. Adjectives of two Endings.

Adjectives in -os of two endings are declined like ἀγαθός, except that they have no separate form for the feminine, the same form being used for the masculine and feminine.

I. -ος, -ον; δ ἡ ἄλογος, τὸ ἄλογον, *irrational*.

To this class belong,

(a) A few simple adjectives without particular derivative endings, e. g. δ ἡ βάρβαρος, *not Greek*; ἄδρος, *vehement*; ἡμερος, *gentle*; λοιδορος, *calumniating*; τιδασός, *mild*; χέρσος, *unfruitful*; ἡσυχος, *silent*; δάπανος, *extravagant*; ἔωλος, *yesterday*;

(b) Most simple adjectives with the derivative-endings -ιος and -εος, and -μος, e. g. δ ἡ σωτήριος, *saving*; δ ἡ βασιλείος, *regal*; δ ἡ γνῶριμος, *recognizable*;

(c) All compounds, e. g. δ ἡ ἄλογος, τὸ ἄλογον, *irrational*; δ ἡ ἀργός (instead of ἀεργός), *inactive* (but ἀργός, -ή, -όν, *bright*); δ ἡ πᾶγκαλος, *very fair* (but καλός, -ή, -όν); δ ἡ πᾶλλευκος, *very white* (but λευκός, -ή, -όν); θεόπνευστος, -ον, *divinely inspired* (but πνευστός, -ή, -όν); adjectives compounded with adjectives in -κός, which then become Proparoxytones, e. g. δ ἡ ψευδάττικος, *not pure Attic*, but (Ἀττικός, -ή, -όν) δ ἡ μισοπέρσιος (but Περσικός, -ή, -όν).

Exceptions are adjectives derived from compound verbs with the derivative-endings -κός, which remain Oxytones; those in -τέος, which remain Paroxytones, e. g. ἐπιδεκτικός, -ή, -όν, from ἐπιδέκνυμι; those in -τός vary between two and three endings, e. g. ἀνεκτός, -ή, -όν (from ἀνέχω), and ἀνεκτός, -όν, see Lobeck, ad S. Aj. 1296. Paralipp. p. 482, sq. Poppo ad Th. 2, 41, 4. But when compounds in -τός, -τής, -τόν, are again compounded, they have but two endings, and are Proparoxytones, e. g. δ ἡ ἀκατασκεύαστος.

REMARK 1. Comparatives and Superlatives have three endings, even when the Positive has but two, though there are some rare exceptions, e. g. ἀπορότερος ἡ λήψις, Thu. 5, 110. δυνεμβολώτατος ἡ Δόκρις, Id. 3, 110.

II. -ους, -ουν; δ ἡ εὖνους, τὸ εὖνουν, *benevolent*.

Adjectives with these endings are,

(a) Those compounded with the contracted substantives νοῦς and πλοῦς, and hence in the Masc. and Fem. are declined like these, but in the Neuter like δατοῦν (§ 47), yet the Neuter Pl. in -οα does not admit contraction, consequently τὰ εὖνοα. On the accentuation, see § 49, 3.

REM. 2. Attic writers sometimes omit the contraction in the Pl., e. g. κακοῦσις X. Cy. 8. 2, 1. κρυψινοῦσις X. Ag. 11, 5. δύνουσις X. H. 2. 1, 2.

(b) Such as are compounded with the substantive ποῦς, e. g. δ ἡ πολύπους, τὸ πολύπου, and are inflected like it, but in the Acc. Sing., even as Οἰδίπους (§ 71, B. (b)), are partly of the contract second Dec. and partly of the third, e. g. Gen. πολύποδος and πολύπου; Acc. πολύποδα and πολύπου, etc.

REM. 3. In several adjectives of this kind, e. g. ἔπους, βραδύπους, δίπους, ἀνιπτόπους, the inflection does not follow the second Dec.

III. -ως, -ων; δ ἡ ἱλεως, τὸ ἱλεων, *compassionate*.

Adjectives of these endings are like the Attic second Dec. (§ 48).

REM. 4. The Acc. commonly ends in -ων, but in a number of compound words, it ends in -ω (§ 48, Rem. 1), e. g. ἀξιώχρως, ἀνάπλω, ἄγηρως (in respect to the accentuation, see § 29, Rem. 7), ἐπίπλω, ὑπέρχρως.

REM. 5. There are three endings to the simple adjective:—

Πλέως, πλέα, πλέων, *full*, Gen. πλέω, πλέας, πλέω, Pl. πλέω, πλέαι, πλέα; the compounds are either of two endings, e. g. δ ἡ ἀνάπλεως, τὸ ἀνάπλεων, Pl. οἱ αἱ ἔκπλεω (ἱππεῖς ἔκπλεω X. Cy. 6. 2, 7. ἔκπλεω τράπεζαι X. Hier. 1, 18), τὰ ἔκπλεω X. Cy. 3, 1, 28. 1, 6, 7, and even the Nom. Pl. πλέω, of the simple adjective is not seldom used for the Masc. and Fem., or they have (yet more seldom)

three endings, e. g. ἀνάπλεως, ἀναπλέα (Pl. Phaedon 83, d.), ἀνάπλεων. Eur. Alc. 730, has πλέων, after the example of Homer, as Neuter Sing. So likewise compounds, seldom in the Sing., e. g. τὸ ἐμπλεον, Soph., oftener in the Pl., e. g. ἐμπλεοί Pl. Rp. 6. 505, c. and very frequently in the Neuter, e. g. ἐκπλεα X. Cy. 6. 2, 7, and 8. περίπλεα 6. 2, 33. Also from πλεως, Plato Phaedon 95. a. has πλεα as Neut. Pl.

REM. 6. Ὁ ἢ σῶς, τὸ σῶν, *salvus*, is formed from the old word ΣΑΟΣ by contraction. In addition to the Nom. σῶς, σῶν, this word forms only the Acc. Sing. σῶν, like the Attic second Dec.; it has also the Acc. σῶον. The form σᾶ (from σᾶα), occurs as Fem. Sing. in Eurip. Fr. 629. (Dind.) and as Neut. Pl. in Plat. Critias, 111, c. in the best MSS. The Pl. consists of forms from σῶς of the second Dec. and of forms from the lengthened σῶος, namely:—

Pl. N. οἱ αἱ σῶς (from σῶες), and οἱ σῶοι, αἱ σῶαι, N. σῶα, rarely σᾶ.

A. τοὺς τὰς σῶς (from σῶας), and τοὺς σῶους, N. σῶα, rarely σᾶ.

The Singular forms of σῶος are very rare in the Attic writers, e. g. σῶος, X. An. 3. 1, 32.

REM. 7. The compounds of κέρας and γέλως are partly like the Attic second Dec., partly like the third Dec., e. g. ὁ ἢ χρυσόκερως, τὸ χρυσόκερυν, Gen. χρυσόκερως and χρυσοκέρωτος; ὁ ἢ φιλόγελως, τὸ φιλόγελυν, Gen. φιλόγελως and φιλογέλαιος; βούκερως, Gen. βούκερως and βουκέρωτος, so εὐκερως. The adjective δυσέρως follows the third Dec. only, e. g. δυσέρωτος, etc. Forms like the Common second Dec. originate from forms of the Attic second Dec., e. g. δίκερων, τήκεροι, ἄκερα. On the accentuation, see § 29, Rem. 7.

IV. -ων; -ον; N. ὁ ἢ σῶφρων, τὸ σῶφρον, *prudens*,
G. τοῦ τῆς τοῦ σῶφρονος (according to § 55, 1).

REM. 8. From ὁ ἢ πίων, *fat*, comes also the Fem. form πείρα, even in prose writers; so also πρόφρασσα from ὁ ἢ πρόφρων, occurs in the poets.

REM. 9. Here belong, also, the Comparatives in -ων, -ον, -ίων, -ιον; but in respect to the declension of these it is to be noted, that, after the rejection of ν, they are contracted in the Acc. Sing., and in the Nom., Acc., and Voc. Pl. See the Paradigms, § 79. In the Attic writers, the uncontracted forms in -ονα, -ονες, -ονας, frequently occur, e. g. μείζονα, ἐλάττονα, καλλίονα, ἐλάττονες, κακίονες, μείζονες, βελτίονες, πλείονες, ἥττονας, βελτίονας, ἐλάττονας, X. Cy. 5. 2, 36. 7. 5, 83. 2. 1, 23. 2. 1, 36. Hell. 6. 5, 52. Cy. 7. 5, 70. On the accentuation, see § 65, 5.

V. -ης, -ες; N. ὁ ἢ ἀληθής, τὸ ἀληθές, *true*,
G. τοῦ τῆς τοῦ ἀληθέος, ἀληθοῦς (§ 59).

On the contraction of -έα into -ᾶ (instead of -ῆ), where a vowel precedes, see § 59, Rem. 1.

REM. 10. Compounds in -έτης (from ἔτος, Gen. ἔτους), are either of two endings, e. g. πορείαν χιλιετῆ, Pl. Rp. 10. 615, a. περιῶδον τῇ χιλιετεί, Phaed. 249, a., or they take a particular Fem. form, namely, -έτις, Gen. -έτιδος, c. μ. ἐπitéτης, F. ἐπitéτις; τριακοντούκιδων σπονδῶν, Th. 1. 87.

REM. 11. Simple adjectives in -ης are ὀχυτοκες, except πλήρης, πλήρης, *full*. On the accentuation of the Voc. and of the Neuter, see § 65, 5, and on the accentuation of the Gen. Pl. § 59, Rem. 4.

VI. -ην, -εν; N. ὁ ἢ ἄρην, τὸ ἄρην
G. τοῦ τῆς τοῦ ἄρηνος (§ 55, 1). No other word like this.

VII. -ωρ, -ορ; N. ὁ ἢ ἀπάτωρ, τὸ ἀπατωρ, *fatherless*,
G. τοῦ τῆς τοῦ ἀπάτορος (§ 55, 1). In like manner οὐκ
ἐμήτωρ, ἐμητορ.
g*

VIII. -is, -i; (a) N. ὁ ἡ ἴσρις, τὸ ἴσρι, *knowing*,
G. τοῦ τῆς τοῦ ἴσριος (§ 63, Rem. 5).

In like manner, only νῆστις, *temperate*, and τρέφισ, *nourished*. In addition to the form in -ιος, these adjectives have another in -ιδος, but more rare, and only poetic, e. g. ἰδριδα, ἰδριδες.

(b) N. ὁ ἡ εὐχαρις, τὸ εὐχαρι, *agreeable*,
G. τοῦ τῆς τοῦ εὐχάριτος.

Here belong the compounds of χάρις, πάτρις, ἑλπις, φρόντις, which are declined like the simples, e. g. εὐελπις, εὐελπι, Gen. εὐέλπιδος; φιλόπατρις, Gen. φιλοπάτριδος; the Acc. ends according to § 53, 3, in -ιν, e. g. εὐελπιν, εὐχαριν; but compounds of πόλις, when they refer to persons, are inflected in the *Attic* dialect in -ιδος, e. g. φιλόπολις, Gen. -ιδος, yet in the Acc., φιλόπολιν and -ίδα; still, as epithets of cities, etc., they are inflected like πόλις, e. g. καλλίπολις, δικαιοπολις, etc., Gen. καλλιπόλεως, etc.

IX. -us, -u; (a) N. ὁ ἡ ἄδακρυς, τὸ ἄδακρυ, *tearless*.

So compounds of δακρυ; yet these inflect only the Acc. Sing. like the third Dec., e. g. ἄδακρυν, Neut. ἄδακρυ. The other Cases are supplied by ἀδάκρυτος, -α, Gen. -ου, according to the second Dec.

(b) N. ὁ ἡ δίπηχυς, τὸ δίπηχυ, *two ells long*,
G. τοῦ τῆς τοῦ διπήχεος.

Here belong the compounds of πῆχυς; the declension is like γλυκύς, γλυκῆ (§§ 76, II. and 77), except that the Neuter Pl. in -εα is contracted into -η, like ὄστη, e. g. διπήχη.

X. -ous, -on; N. ὁ ἡ μονόδους, τὸ μονόδον, *one-toothed*,
G. τοῦ τῆς τοῦ μονόδοντος.

So the remaining compounds of ὀδούς. For the Dec., see § 54 (d).

§ 79. Paradigms.

S. N.	ἐνδοξος	ἐνδοξον	δίπους	δίπους	δίπουν
G.	ἐνδόξου	ἐνδόξου		δίποδος	
D.	ἐνδόξῳ	ἐνδόξῳ		δίποδι	
A.	ἐνδοξον	ἐνδοξον	δίποδα and	δίπουν	δίπουν
V.	ἐνδοξε	ἐνδοξον	δίπου		
P. N.	ἐνδοξοι	ἐνδοξα	δίποδες		δίποδα
G.	ἐνδόξων	ἐνδόξων		διπόδων	
D.	ἐνδόξοις	ἐνδόξοις		δίποσι	
A.	ἐνδόξους	ἐνδοξους	δίποδας		δίποδα
V.	ἐνδοξοι	ἐνδοξα	δίποδες		δίποδα
Dual.	ἐνδόξῳ	ἐνδόξῳ		δίποδε	
	ἐνδόξοιν	ἐνδόξοιν.		διπόδοιν.	

S. N. G. D. A. V.	εὐπλ(ο-ος)ους εὐπλου εὐπλῳ εὐπλου doubtful	εὐπλ(ο-ον)ουν	ἰλεως ἰλεως ἰλεω ἰλεω ἰλεω	ἰλεω ἰλεω ἰλεω ἰλεω
P. N. G. D. A. V.	εὐπλοι εὐπλους εὐπλοι	εὐπλων εὐπλοις εὐπλοα εὐπλοα	ἰλεφ ἰλεως ἰλεφ	ἰλεων ἰλεφς ἰλεω ἰλεω
Dual.	εὐπλω εὐπλωιν.		ἰλεω ἰλεφν.	
S. N. G. D. A. V.	εὐδαιμων εὐδαιμονος εὐδαιμονι εὐδαιμονα εὐδαιμον	ἐχθίων ἐχθίονος ἐχθίονι ἐχθίονα-ίω ἐχθίον	εὐχθίων εὐχθίονος εὐχθίονι εὐχθίονα-ίω εὐχθίον	μείζων μείζονος μείζονι μείζονα μείζον
P. N. G. D. A. V.	εὐδαιμονες εὐδαιμόνων εὐδαιμοσι(ν) εὐδαιμονας εὐδαιμονα	ἐχθίονες ἐχθίονος ἐχθίωνων ἐχθίοσι(ν) ἐχθίονας ἐχθίονος ἐχθίονα like the Nominative.	ἐχθίονες ἐχθίονος ἐχθίωνων ἐχθίοσι(ν) ἐχθίονας ἐχθίονος ἐχθίονα like the Nominative.	μείζονες μείζονος μείζονων μείζοσι(ν) μείζονας μείζονος μείζονα like the Nominative.
Dual.	εὐδαιμονε εὐδαιμόνοιν.	ἐχθίονε ἐχθιόνοιν.	μείζονε μειζόνοιν.	
S. N. G. D. A. V.	ἀληθής ἀληθ(έ-ος)ούς ἀληθ(έ-ι)εῖ ἀληθ(έ-α)ῇ ἀληθές	ἀληθές ἀληθ(έ-ος)ούς ἀληθ(έ-ι)εῖ ἀληθές ἀληθές	ὑγιής ὑγι(έ-ος)ούς ὑγι(έ-ι)εῖ ὑγι(έ-α)ᾶ ² ὑγιές	ὑγιές ὑγι(έ-ος)ούς ὑγι(έ-ι)εῖ ὑγιές ὑγιές
P. N. G. D. A. V.	ἀληθ(έ-ες)εῖς ἀληθ(έ-ων)ῶν ¹ ἀληθέσι(ν) ἀληθ(έ-ας)εῖς like the Nominative.	ἀληθ(έ-α)ῇ ἀληθ(έ-ων)ῶν ¹ ἀληθέσι(ν) ἀληθ(έ-ας)εῖς like the Nominative.	ὑγι(έ-ες)εῖς ὑγι(έ-ων)ῶν ὑγιέσι(ν) ὑγι(έ-ας)εῖς like the Nominative.	ὑγι(έ-α)ᾶ ² ὑγι(έ-ων)ῶν ὑγιέσι(ν) ὑγι(έ-α)ᾶ like the Nominative.
Dual.	ἀληθ(έ-ε)ῇ ἀληθ(έ-οιν)οῖν.		ὑγι(έ-ε)ῇ ὑγι(έ-οιν)οῖν.	
S. N. G. D. A. V.	εὐχαρις εὐχάρϊτος εὐχάρϊτι εὐχάρϊτα and εὐχαριν εὐχαρι	εὐχαρις εὐχάρϊτος εὐχάρϊτι εὐχαριν εὐχαρι	ἀπάτωρ ἀπάτορος ἀπάτορι ἀπάτορα ἄπατορ	ἄπατορ ἀπάτορος ἀπάτορι ἀπάτορα ἄπατορ
P. N. G. D. A. V.	εὐχάρϊτες εὐχαρίτων εὐχάρϊσι εὐχάρϊτας εὐχάρϊτες	εὐχάρϊτα εὐχαρίτων εὐχάρϊσι εὐχάρϊτα εὐχάρϊτα	ἀπάτορες ἀπατόρων ἀπάτορσι ἀπάτορας ἀπάτορες	ἀπάτορα ἀπάτορας ἀπάτορα ἀπάτορας ἀπάτορες
Dual.	εὐχάρϊτε εὐχαρίτω		ἀπάτορε ἀπατόρουν.	

¹ but συνηθέων = συνήδων, § 59, Rem. 4.

² § 59, Rem. 1.

§ 80. III. *Adjectives of one Ending.*

Adjectives of one ending have no separate form for the Neuter, partly because their meaning is of such a nature that they generally occur in connection with persons, and partly because their formation admits of no separate neuter form. In poetry, however, these adjectives sometimes occur in those Cases in which the Neut. form is like that of the Masc. and Fem., i. e. in the Gen. and Dat., even in connection with neuter substantives, e. g. *μανιάσιν λυσσήμασιν*, Eur. Or. 264. *ἐν πένητι σώματι*, Ia El. 375. They very seldom take a separate form for the Neut., e. g. *ἐπῆλυς*, *ἐπῆλυδα* *ἔθνεα*, Her. 8, 73; a derivative adjective is commonly used, where the neuter is to be denoted.

Endings.

I. -as, Gen. -ου; *ὁ μονίας*, Gen. *μονίου*, single (Paroxytone).

II. -as, Gen. -αντος: *ὁ ἡ ἀκάμας*, Gen. *-αντος*, unwearyed (Paroxytone).

III. -ds, Gen. -δδος: *ὁ ἡ φυγᾶς*, Gen. *φυγᾶδος*, fugitive (Oxytone).

IV. -ap, Gen. -αρος: only *μάκαρ*, though the Fem. form *μάκαιρα* is sometimes found.

V. -ης, Gen. -ου: *ὁ ἐδελοντής*, Gen. *ἐδελοντοῦ*, voluntary.

Some of these adjectives take, in connection with Fem. substantives, a separate Fem. form in -is (Gen. -ιδος), e. g. *εὐώπης*, Fem. *εὐώπις*, fair-looking. They are Paroxytones, except *ἐδελοντής*, *ἐκοντής*, and *ὕβριστής*.

VI. -ης, Gen. -ητος: *ὁ ἡ ἀργής*, Gen. *ἀργήτος*, white.

So all compounds in -δής, -δμής, -βλής, -πλής, and -κμής, and some simple adjectives, e. g. *γυμνής*, naked; *χερνής*, needy; *πένης*, poor; *πλάνης*, wandering, etc.

VII. -ήν, Gen. -ήνος: *ὁ ἡ ἀπτήν*, Gen. *ἀπτήνος*, unfeathered. In like manner no other.

VIII. -ώς, Gen. -ῶτος: *ὁ ἡ ἀγνώς*, Gen. *ἀγνώτος*, unknown.

So all compounds in -βρός, -γνός, and -χρός, and also *ἀπτός*, firm.

IX. -is, Gen. -ιδος: *ὁ ἡ ἀνάλκis*, Gen. *ἀνάλκιδος*, powerless.

These adjectives after the omission of a feminine substantive to which they belong, are, like those in -ds, -δδος, e. g. *ἡ Ἑλλάς* (sc. γῆ), used as substantives, e. g. *ἡ πατρίς* (sc. γῆ), fatherland.

X. -ύς, Gen. -ύδος: *ὁ ἡ νέηλυς*, Gen. *νεήλυδος*, one lately come

In like manner only a few other compounds.

XI. ζ. Gen. -γος, -κος, -χος: ὁ ἡ ἀρπαξ, Gen. -αγος, rapacious.
 ὁ ἡ ἴλιξ, " -ἴκος, equal.
 ὁ ἡ μῶνυξ, " -ῦχος, one-hoofed.

XII. ψ. Gen. -πος: ὁ ἡ ἀγίληψ, Gen. -ιπος, high.

XIII. Such as end in an unchanged substantive, e. g. ἄπαις, childless; μακρόχειρ, long-handed; αὐτόχειρ, done with one's own hand; μακροίων, long-lived; μακροχών, long-necked; λεύκασπις, having a white shield. The declension of such adjectives is like that of the substantives, e. g. μακροῦχενος. On the compounds of ποῖς, however, comp. ‡ 78, II. (b).

‡ 81. Comparison of Adjectives.

1. The quality expressed by an adjective may belong to an object in different degrees:—

(a) When the quality belongs to one object in a higher degree than to another, the form is called the Comparative, e. g. *Plato was MORE LEARNED than Xenophon.*

(b) When the quality in the highest degree belongs to an object, the form is called the Superlative, e. g. *Plato was the MOST LEARNED of the disciples of Socrates.*

(c) The form of the adjective which expresses its simple meaning without any comparison, is called the Positive, e. g. *Plato was LEARNED.*

2. Only the adjective and adverb are susceptible of comparison; the participle does not admit it, except in a few rare cases, where the participle has the meaning of an adjective, e. g. ἐρρωμένος, -έστερος, -έστατος.

3. The Greek has two classes of terminations for the Comparative and Superlative. The first, and much the most common, is -τερος, -τέρᾱ, -τερον, for the Comparative, and -τατος, -τάτη, -τατον, for the Superlative; the second is -(εῖ)ων, -(εῖ)ον, or -ων, -ον, for the Comparative, and -(εῖ)στος, -(εῖ)στη, -(εῖ)στον, for the Superlative. The εῖ is the union-vowel.

4. The first class of terminations is appended to the stem of the adjective by the connecting syllables ο (ω), αι, ις, ες; hence the general rule: *In most adjectives, the usual endings are appended to the stem by means of the connecting syllable.*

REMARK. Instead of the single forms of the Comparative and Superlative, the Greek, like the Latin, can prefix *μᾶλλον* (magis) and *μάλιστα* (maxime) to the Positive. This periphrasis is necessary in all adjectives, which, for the sake of euphony, have no Comparative form.

§ 82. A. *First Form of Comparison.*

Comparative, -τερος, -τέρᾱ, -τερον;

Superlative, -τατος, -τάτῃ, -τατον.

These endings are appended to the stem of the adjective; the stem is found by rejecting *ος* in the Nom. of the second Dec., and the same syllable in the Gen. of the third Dec.

I. Adjectives in -ος, -ῃ (-ᾱ), -ον.

(a) Most adjectives of this class annex the above endings to the stem by means of the union-vowel *ο* or *ω*; the union-vowel is *ο*, when a syllable long by nature or by position (§ 27, 3), precedes, but *ω*, when a short syllable precedes, — *ω* being then used to prevent the concurrence of too many short syllables, e. g.

κοῦφ-ος, <i>light</i> ,	Com. κοῦφ-ό-τερος,	Sup. κοῦφ-ό-τατος, -ῃ, -ον,
ισχυρ-ός, <i>strong</i> ,	“ ισχυρ-ό-τερος,	“ ισχυρ-ό-τατος,
λεπτ-ός, <i>thin</i> ,	“ λεπτ-ό-τερος,	“ λεπτ-ό-τατος,
σφοδρ-ός, <i>vehement</i> ,	“ σφοδρ-ό-τερος,	“ σφοδρ-ό-τατος,
πικρ-ός, <i>bitter</i> ,	“ πικρ-ό-τερος,	“ πικρ-ό-τατος,
σοφ-ός, <i>wise</i> ,	“ σοφ-ώ-τερος,	“ σοφ-ώ-τατος,
ἐχυρ-ός, <i>firm</i> ,	“ ἐχυρ-ώ-τερος,	“ ἐχυρ-ώ-τατος,
ἔξι-ος, <i>worthy</i> ,	“ ἔξι-ώ-τερος,	“ ἔξι-ώ-τατος.

REMARK 1. A mute and liquid here always make a syllable long by position, though the Attic poets, on account of the verse, sometimes consider such syllable as short, e. g. *εὐτεκνώτατος* from *εὐτεκνος*, Eur. Hec. 579. 618. (Port.), *δυσπρεμότερα*, Id. Ph. 1367.

(b) Contracts in -εος = -ους and -οος = -ους are contracted also in the forms of Comparison; the first contract *ε* and *ω* the union-vowel into *ω*; the last assume the union-syllable *ες* and contract in with the preceding *ο*, e. g.

πορφύρ-εος = πορφυρ-οῦς	ἁπλ-ός = ἁπλ-οῦς
πορφυρ-εώτερος = πορφυρ-ώ-τερος	ἁπλο-έσ-τερος = ἁπλ-οῦς-τερος
πορφυρ-εώτατος = πορφυρ-ώ-τατος	ἁπλο-έσ-τατος = ἁπλ-οῦς-τατος.

Here belong also contracts of two endings in -ους and -ουν, e. g. *εὐν-οος* = *εὐν-ους*, Neut. *εὐν-οον* = *εὐν-ουν*, Com. *εὐνο-έσ-τερος* = *εὐν-οῦς-τερος*, Sup. *εὐνο-έσ-τατος* = *εὐν-οῦς-τατος*.

REM. 2. Adjectives in -ος take also the uncontracted forms of the Comparative and Superlative in -ώτερος, -ώτατος, e. g. εὐπνοώτεροι, X. B. Equ. 1, 10. εὐχρόατερος, X. O. 10, 11.

(c) The following adjectives in -αῖος: γεραῖος, *old*; παλαιός, *ancient*; περαῖος, *on the other side*; σχολαῖος, *at leisure*, assume -τερος and -τατος without a union-vowel, e. g.

γεραῖ-ός,	Com. γεραῖ-τερος,	Sup. γεραῖ-τατος,
παλαι-ός,	" παλαι-τερος,	" παλαι-τατος.

REM. 3. Παλαιός and σχολαῖος have also the usual forms of Comparison; παλαιώτερος, σχολαιώτερος, so also γεραιώτερος, Antiph. 4, p. 125, 6.

(d) The following adjectives in -ος: εὐδῖος, *calm*; ἡσυχός, *quiet*; ἴδιος, *peculiar*; ἴσος, *equal*; μέσος, *middle*; ὄρθριος, *early*; ὀψιος, *late*; παραπλήσιος, *similar*; and πρώϊος, *in the morning*, assume the union-syllable αι, the Comparative and Superlative thus becoming like the preceding words in -αῖος, e. g.

μέσ-ος,	Com. μεσ-αῖ-τερος,	Sup. μεσ-αῖ-τατος,
ἴδι-ος,	" ἰδι-αῖ-τερος,	" ἰδι-αῖ-τατος.

REM. 4. Sometimes also the common form is found, e. g. ἡσυχώτερος, ἡσυχώτατος; φιλότερος, φιλότατος are the usual forms in the Attic writers. Here belong also the adverbial forms πρωϊαίτερον, πρωϊαίτετα, from πρώϊος; thus in Plato; likewise πρωίτερον and πρωίτατα; thus always, as it seems, in Thu. (Popp. ad 7, 19, 1), also in Xen. Anab. 3. 4, 1. πρωίτερον according to the best MSS. (on the contrary πρωϊαίτατα, Cy. 8. 8, 9). The adjective φίλος has three forms: φιλότερος seldom (e. g. Xen. C. 3. 11, 18.), and φιλότατος, φιλαίτερος seldom in prose (e. g. Xen. An. 1. 9, 29, though one good Ms. has φιλότερον), and φιλαίτατος seldom in prose (e. g. Xen. H. 7. 3, 8.), φίλτερος poetic, and φίλτατος very frequent; the Comparative is usually expressed by μᾶλλον φίλος. In addition to these three forms, also the Superlative φίλιστος (as in Homer, the Comparative φιλίω) is found in Attic poetry.

REM. 5. The two adjectives, μέσος, *middle*, and νέος, *young*, have a special Superlative form, μέσατος, νέατος; but this is in use only when a series of objects is to be made prominent, μέσατος denoting the very middle of the series, and νέατος the last or most remote, whereas μεσαίτατος expresses the idea of the middle in general, and νεώτατος retains the primary signification of the adjective, *young, new*. In prose, νέατος is used only in reference to the tones of music (νέατος φθόγγος); and then the Feminine is contracted, νήτη, *the lowest line or string*.

(e) Two adjectives in -ος: ἐρρώμενος, *strong*, and ἀκρᾶτος, *unmixed*, append the union-syllable ες to the stem, e. g. ἐρρώμεν-

ἑσ-τερος, ἑρρωμέν-ἑσ-τατος, ἀκρατ-ἑσ-τερος, ἀκρατ-ἑσ-τατος. So also αἰδοῖς has αἰδοι-ἑσ-τατος in the superlative.

REM. 6. Further, the adjectives, ἄφθονος, *rich*; σπουδαῖος, *zealous*; and ἥσμενος, *glad*, sometimes take the above form, as ἀφθονέστερος, -έστατος, together with the common form, -ώτερος, -ώτατος. From ἥσμενος is formed ἥσμενότερος, and the adverbial neuter, ἥσμενάτατα and ἥσμεν-ἑσ-τατα.—Several other adjectives also have this formation, yet for the most part only in poetry, e. g. εὔζωρος, *unmixed* (of wine); ἡδυμος, *sweet*; ἐπίπεδος, *flat* (ἐπιπεδέστερος, X. H. 7. 4, 13), and all contracts in -ους; comp. (b). The forms in -έστερος, -έστατος, belong properly to adjectives in -ης and -ων.

(f) The following adjectives in -ος: λάλος, *talkative*; μονοφάγος, *eating alone*; ὀψοφάγος, *dainty*; and πτωχός, *poor*, drop os, and append the syllable ις, e. g. λάλ-ος, Com. λαλ-ίς-τερος, Sup. λαλ-ίς-τατος; πτωχός has also Sup. πτωχότατος.

REM. 7. These endings properly belong to adjectives in -ης, Gen. -ου.

II. Adjectives in -ης, Gen. -ου, and ψευδής, -ές, Gen. -έος, drop -ης, and append the syllable -ις, e. g. κλέπτ-ης (Gen. -ου), *thievish*, Com. κλεπτ-ίς-τερος, Sup. κλεπτ-ίς-τατος; ψευδ-ίς-τερος, ψευδ-ίς-τατος.

Exceptions. ὕβριστής, -οῦ, *insolent*, has ὕβριστότερος, X. An. 5. 8, 3, ὕβριστότατος, X. An. 5. 8, 22. C. 1. 2, 12. From ἀκρατής (Gen. -έος) is the Com. ἀκρατίστερος, to distinguish it from ἀκρατέστατος, No. (e).

III. Adjectives of the third Declension. The Comparison-endings are appended to the stem of the adjectives, either directly or by inserting the syllable -ες (also -ις).

(1) Those in -ύς, -εῖα, -ύ, — -ης, -ες (Gen. -εος = -ους), — -ας, -αν, and the word μάκαρ, *happy*, append the endings of Comparison directly to the pure stem, which appears in the Neuter form, e. g.

γλυκύς,	Neut. -ύ	— γλυκύ-τερος	γλυκύ-τατος
ἀληθής,	Neut. -ές	— ἀληθέσ-τερος	ἀληθέσ-τατος
μέλας,	Neut. -αν	— μελάν-τερος	μελάν-τατος
τάλας,	Neut. -αν	— ταλάν-τερος	ταλάν-τατος
μάκαρ,		— μακάρ-τερος	μακάρ-τατος.

REM. 8. The adjectives ἡδύς, ταχύς, and πολὺς are compared in -ίων and -ων. See § 83, I.

(2) Adjectives in -ων, -ον (Gen. -ονος), assume -ες, e. g.

εὐδαίμων,	Neut. εὐδαιμον,	<i>happy</i> .
	Com. εὐδαιμον-ἑσ-τερος,	Sup. εὐδαιμον-ἑσ-τατος.

(3) Adjectives in *-ξ* sometimes assume *-ες*, sometimes *-ις*, e. g.

<i>ἀφῆλιξ</i> , Gen. <i>ἀφῆλικ-ος</i> , <i>growing old</i> ,	<i>ἀρπαξ</i> , Gen. <i>ἀρπαγ-ος</i> , <i>rapax</i> ,
Com. <i>ἀφῆλικ-ίσ-τερος</i> ,	Com. <i>ἀρπαγ-ίσ-τερος</i> ,
Sup. <i>ἀφῆλικ-ίσ-τατος</i> ,	Sup. <i>ἀρπαγ-ίσ-τατος</i> .

(4) Adjectives in *-εις*, *-εν*, whose stem ends in *ντ*, append the Comparison-endings directly to the stem, the last *τ* being changed into *σ*, and the preceding *ν* being then dropped (§ 20, 2).

χαρίεις, *-εν*, Gen. *χαρίεντ-ος*, *pleasant*.
Com. *χαρίεσ-τερος*, Sup. *χαρίεσ-τατος*.

(5) The compounds of *χάρις* assume *ω*, e. g.

<i>ἐπίχαρις</i> , Gen. <i>ἐπιχάριτ-ος</i> , <i>pleasant</i> .	
Com. <i>ἐπιχαριτ-ώ-τερος</i> ,	Sup. <i>ἐπιχαριτ-ώ-τατος</i> .

**Ἀχαρίστερος* in Homer, comes from *ἀχαρίτ-τερος*; comp. No. (4).

§ 83. B. Second Form of Comparison.

Comparative. *-ίων*, Neut. *-ιον*, or *-ων*, Neut. *-ον*.

Superlative, *-ιστος*, *-ίστη*, *-ιστον*.

REMARK 1. On the quantity of *ι* in *-ίων*, *-ιον*, see § 28, 1; on the declension, § 78, Rem. 9; and on the accent, § 65, 5 (a).

This form of Comparison includes,

I. Some adjectives in *-υς*, which drop *-υς* and append *-ίων*, etc.; this usually applies only to *ἡδύς*, *sweet*, and *ταχύς*, *swift* (the other form of these adjectives in *-ύτερος*, *-ύτατος*, is sometimes used, but not by Attic writers). *Ταχύς* has in the Comparative *θάσσων* (Att. *θάττων*), Neut. *θάσσον* (*θάττον*). Comp. §§ 21, 3, and 17, 6. *Ταχίων* is found only among the later writers. Thus,

ἡδύς, Com. *ἡδ-ίων*, Neut. *ἡδ-ιον*, Sup. *ἡδ-ιστος*, *-η*, *-ον*.

ταχύς, " *θάσσων*, Att. *θάττων*, Neut. *θάσσον*, Att. *θάττον*, Sup. *τάχιστος*.

REM. 2. The other adjectives in *-υς*, as *βαθύς*, *deep*; *βαρύς*, *heavy*; *βραδύς*, *slow*; *βραχύς*, *short*; *γλυκύς*, *sweet*; *θασύς*, *thick*; *εὐρύς*, *wide*; *δξύς*, *sharp*; *πρέσβυς*, *old*; *ώκύς*, *swift*, have the form in *-ύτερος*, *-ύτατος* (§ 82, III.); in Attic poetry, however, single examples of these adjectives are found with the other form, e. g. *βράχιστος*, *πρέσβιστος*, *ώκιστος*.

II. The following adjectives in *-ρος*: *αἰσχροός*, *base*; *ἐχθροός*, *hostile*; *κυδρόος*, *honorable*; and *οἰκτροός*, *wretched* (but always

οἰκρότερος in the Comparative), — the ending -ρος here also being dropped, e. g. αἰσχρός, Com. αἰσχ-ίων, Neut. αἰσχ-ιον, Sup. αἰσχ-ιστος.

REM. 3. Οἰκτιστος, κυδίων, κύδιος, are poetic. Besides this form, in -ίων, etc., which is preferred by the Attic writers, the above adjectives have also, though seldom, the other form in -ότερος, -ότατος, e. g. ἐχθρότατος; but always in prose, οἰκρότατος

§ 84. Anomalous Forms of Comparison.

Positive.	Comparative.	Superlative.
1. ἀγαθός, good,	ἀμείνων, Neut. ἀμεινον βελτίων (βέλτερος, Poet.) κρείσσων, Att. κρείττων λφών (φέρτερος, Poet.)	ἄριστος βέλτιστος (βέλτατος, Poet.) κράτιστος λφστος (φέρτατος, φέριστος, Poet.)
2. κακός, bad,	κακίων χείρων ἥσσων, Att. ἥττων	κάκιστος χείριστος Adv. ἥκιστα
3. καλός, beautiful,	καλλίων	κάλλιστος
4. ἀλγεινός, painful,	ἀλγεινότερος ἀλγίων	ἀλγεινότατος ἐλγιστος
5. μακρός, long,	μακρότερος (μάσσων, Poet.)	μακρότατος μήκιστος
6. μικρός, small,	μικρότερος ἐλάσσων, Att. ἐλάττων	μικρότατος ἐλάχιστος
7. ὀλίγος, few,	μείων	ὀλίγιστος
8. μέγας, great,	μείζων	μέγιστος
9. πολὺς, much,	πλείων, or πλέων	πλείστος
10. ῥᾱδῖος, easy,	ῥᾱών	ῥᾱστος
11. πέπων, ripe,	πεπαλότερος	πεπαλτατος
12. πῖων, fat,	πιότερος	πιότατος.

REMARK 1. The Superlative ἄριστος (from Ἄρης, the god of war), and the Comp. ἀμείνων, have particularly the idea of *bravery, boldness*; βελτίων, like the Latin *melior*, signifies *better*, in a moral sense, though by no means confined to that; λφών is mostly used in such phrases as λφόν ἐστι, *it is better*, and λφστος mostly in the Voc. ὦ λφστε. The poetic Superlative φέριστος is found in Plato, in the exclamation ὦ φέριστε! *O most worthy!* The irregular forms of μικρός, viz. ἐλάσσων, ἐλάχιστος, express both the idea of *smallness* and *fewness* (ὀλίγος); but μείων generally expresses the idea of *fewness*, seldom that of *smallness*; the regular forms of μικρός, viz. μικρότερος, -ότατος, always retain their original idea of *smallness*, and also ὀλίγιστος that of *fewness*, though ὀλίγος often signifies *small*.

REM. 2. The use of the longer and shorter form of the Comparative *πλείων*, *πλέον*, should be particularly noted. The neuter *πλέον* is more frequent than *πλείων*, especially when it is used adverbially; *πλέονος* and *πλείονος*, *πλείονι* and *πλείονι*, Acc. *πλέον*, *πλέονα*, and *πλείω*, are used indiscriminately; Pl. Nom. and Acc., usually *πλείους*, also *πλείονες* and *πλείονας* (but not *πλέους*); *πλείω* is much more frequent than *πλέον*; *πλείωνων* and *πλείοσι* are more frequent than *πλείων* and *πλείοι*. Finally, the shortened form of the Neut. Sing. *πλεῖν* (formed from *πλείων*), but limited to such phrases as *πλεῖν ἢ μύριοι*, should be mentioned as a special *Atticism*.

Several adjectives, which express the idea of an *order* or *series*, have only the Comparative and Superlative forms, because, on account of their signification, they cannot be used absolutely, but only in comparison. An adverb of place is usually the root of these forms of Comparison, e. g.

- (from *πρό*), *πρότερος* (prior), *πρῶτος* (primus), *first*.
- (" *ἄνω*), *ἀνώτερος* (superior), *ἀνάτατος* (supremus).
- (" *ὑπέρ*), *ὑπέρτερος* (superior), *higher*, *ὑπέρτατος*, Poet. *ὑψατος* (supremus).
- (" *ὕπο*?), *ὑστέρος* (posterior), *later*, *ὑστατος* (postremus), *last*.
- (" *ἐξ*), *ἐσχατος* (extremus), *outermost*.
- (" *πλησίον*, *prope*), (*πλησίος*, Homeric), *πλησιαιτέρος*, or *πλησιέστερος* (proprior), *nearer*, *πλησιαιτάτος*, *-έστατος* (proximus), *nearest*.
- (" *πρὸς*), *ἄνω*, *προσώτερος*, *farther*, *προσώτατος*, *farthest*.

REM. 3. Other adjectives in the Comparative and Superlative, which are also derived from adverbs, have no Positive form of the adjective, e. g. *ἡρέμα*, *quietly*, *ἡρεμέστερος*, *ἡρεμέστατος*; *προὔργου*, *useful*, *προὔργιαίτερος*, *more useful*, *προὔργιαίτατος*.

REM. 4. Comparatives and Superlatives are also formed from substantives. Here two cases are to be distinguished: (a) when the substantive, both in form and signification, is the Positive from which the Comparative and Superlative may be formed, i. e. when the substantive can be considered as an adjective, e. g. *δοῦλος*, *slave*, *δουλότερος*, *more slavish*; — (b) when the substantive, in respect to the signification, is not really the Positive, but only in respect to the form can be considered as the basis of the Comparative and Superlative, the proper Positive form having been lost, (comp. *κράτιστος* from the Epic *κρατός*, *ἐλέγχιστος* from the Epic *ἐλεγχής*.) Numerous examples of the last kind may be found in poetry, particularly in Epic. See § 216, Rem. 2.

REM. 5. For the sake of greater emphasis, the Comparative and Superlative are sometimes compared, e. g. *ἐσχατος* (Superl.), *ἐσχατώτερος*, *ἐσχατότατος*; so *πρότιστος* from *πρώτος*. This is frequent in the Comic writers, seldom in Homer and the Tragedians, still more seldom in prose.

§ 85. Comparison of Adverbs.

1. Adverbs derived from adjectives, when compared, have commonly no independent adverbial ending; the Comparative is expressed by the Acc. Sing. neuter of the Comparative adjective, and the Superlative by the Acc. Pl. neuter of the Superlative, e. g.

σοφῶς	(from σοφός)	Com. σοφώτερον	Sup. σοφότατα
σαφῶς	(" σαφής)	σαφέστερον	σαφέστατα
χαριέντως	(" χαρίεις)	χαριέστερον	χαριέστατα
εὐδαιμόνως	(" εὐδαίμων)	εὐδαιμονέστερον	εὐδαιμονέστατα
αἰσχροῦς	(" αἰσχρός)	αἰσχίον	αἰσχίστα
ἡδέως	(" ἡδύς)	ἡδίον	ἡδίστα
ταχέως	(" ταχύς)	δᾶσσον, -ττον	τάχιστα.

REMARK 1. The *Singular* of the Comparative is used, because only two objects are compared, and it is affirmed that one of these is better, etc. than the other; but the *Plural* of the Superlative, because the object compared is the best, etc. of many others.

REM. 2. But sometimes these adverbs also retain in the Comparative the adverbial ending of the Positive -ως, e. g. χαλεπωτέρως, ἀλγεστέρως, μοχθηροτέρως, καλλιόνως, especially μειζόνως, etc. The Neuter Singular is seldom used in the Superlative, and belongs mostly to poetry.

2. All original adverbs in -ω, e. g. ἄνω, κάτω, ἔξω, ἔσω, etc., retain the ending -ω regularly in the Comparative, and almost uniformly in the Superlative, e. g.

ἄνω, above,	Com. ἀνωτέρω	Sup. ἀνωτάτω
κάτω, below,	κατωτέρω	κατωτάτω.

In like manner, most other original adverbs have the ending -ω in the Comparative and Superlative, e. g.

ἀγχοῦ, near,	Com. ἀγχοτέρω	Sup. ἀγχοτάτω
πέρα, ultra,	περαιτέρω	Sup. wanting
τηλοῦ, far,	τηλοτέρω	τηλοτάτω
ἐκός, far,	ἐκαστέρω	ἐκαστάτω
ἐγγύς, near,	ἐγγυτέρω	ἐγγυτάτω and
	ἐγγύτερον	ἐγγύστα
		ἐγγίστα (rarely).

CHAPTER III.

The Pronoun.

† 86. *Nature and Division of Pronouns.*

1. Pronouns do not, like substantives, express the idea of an object, but only the *relation of an object to the speaker*; i. e. they show whether the object is the *speaker himself* (the first person), or the person or thing *addressed* (the second person), or the person or thing *spoken of* (the third person), e. g. *I* (the teacher) give to *thee* (the scholar) *it* (the book).

2. All pronouns are divided into five principal classes: (1) Personal, (2) Demonstrative, (3) Relative, (4) Interrogative, (5) Indefinite Pronouns. Pronouns are again divided, according to their signification and form, into (a) Substantive, (b) Adjective, and (c) Adverbial Pronouns, e. g. ἐγὼ ταῦτα ἐποίησα; (a) *I, thou, he, she, it*; (b) *my, thy, his*; (c) *here, there, thus*.

I. PERSONAL PRONOUNS.

A. Substantive Personal Pronouns.

† 87. *The simple ἐγώ, ego, σύ, tu, οὗ, sui.*

Singular.			
Nom.	ἐγώ, <i>I</i>	σύ, <i>thou</i>	wanting
Gen.	μοῦ (μου), <i>of me</i>	σοῦ (σου), <i>of thee</i>	οὗ (οῦ), <i>of himself, etc.</i>
Dat.	μοί (μοι), <i>to me</i>	σοί (σοι), <i>to thee</i>	οἱ (οι), <i>to himself, etc.</i>
Acc.	μέ (με), <i>me</i>	σέ (σε), <i>thee</i>	ἑ (ἐ), <i>himself, etc.</i>
Dual.			
N. A.	ὡ, <i>we both, us both</i>	σφά, <i>you both</i>	σφωέ, Acc. (Poet.), <i>them both</i>
G. D.	ᾤν, <i>of us both, to us both</i>	σφῶν, <i>of you both, to you both</i>	σφωίν (σφωῖν), <i>of them both, to them both</i>
Plural.			
Nom.	ἡμεῖς, <i>we</i>	ὑμεῖς, <i>ye (ὑ)</i>	σφεῖς, Neut. σφέα (Poet.), (σφεα)
Gen.	ἡμῶν, <i>of us</i>	ὑμῶν, <i>of you (ὑ)</i>	σφῶν, <i>of them</i> [they]
Dat.	ἡμῖν, <i>to us</i>	ὑμῖν, <i>to you (ὑ)</i>	σφίσι(ν) (σφισι[ν]), <i>to them</i>
Acc.	ἡμᾶς, <i>us</i>	ὑμᾶς, <i>you (ὑ)</i>	σφᾶς, Neut. σφέα (σφεα), <i>them</i> .

REMARK 1. The forms susceptible of inclination are put in a parenthesis, without any mark of accent. Comp. §§ 33 (b), and 35, 3. On the accentuation and use of the third Pers. of the Pronoun, see § 302, Rem. 3. The Vocative is here, as in the following paradigms, omitted, because, when it occurs, it is always like the Nominative.

REM. 2. The Gen. Sing. of these three pronouns, in imitation of Homer, often has, among the Attic poets, also the forms ἐμέθεν, σέθεν, ἑθεν; these forms always retain their accent, except when ἑθεν is not used as a reflexive (*sui*), but as a pronoun of the third person (*ejus*). Comp. § 35, 3 (b).

REM. 3. The Acc. Sing. and Pl. of οὗ has in Attic poetry also the form οὖν (*νιν*) signifying *him, her, it, Pl. them*, e. g. Soph. OR. 868. 1331, instead of αὐτόν and αὐτάς. See the Dialects, § 217.

REM. 4. The oblique Cases of ἡμεῖς and ὑμεῖς, when not emphatic, sometimes undergo a certain inclination among the poets, being written in the following manner: ἡμῶν ὑμῶν, ἡμῖν ὑμῖν, or ἡμῖν ὑμῖν; still, this inclination cannot take place if a Paroxytone precedes. The shorter form of the pronoun of the third Pers. is used in the Dat. and Acc. Pl. by the poets (also by the Attic writers), e. g. Dat. σφί (or σφίν) instead of σφίσιν(ν), *to them*, Acc. σφέ instead of σφᾶς, *them*. Both forms, σφί and σφίν, though seldom, are used by the poets as the Dat. Sing.; the form σφέ, on the contrary, is used much more frequently as the Acc. Sing. instead of αὐτόν, -ήν, -ό, also as reflexive instead of ἑαυτόν.

‡ 88. (b) *The Reflexive Pronouns, ἐμαυτοῦ, σεαυτοῦ, ἑαυτοῦ.*

Singular.		
G. ἐμαυτοῦ, -ῆς, of myself	σεαυτοῦ, -ῆς, or σεαυτοῦ, -ῆς, of thyself	ἑαυτοῦ, -ῆς, or αὐτοῦ, -ῆς, of himself, of herself
D. ἐμαυτῷ, -ῇ, to myself	σεαυτῷ, ῇ, or σεαυτῷ, ῇ, to thyself	ἑαυτῷ, -ῇ, or αὐτῷ, -ῇ, to himself, to herself, to [itself]
A. ἐμαυτόν, -ήν, myself	σεαυτόν, -ήν, or σεαυτόν, -ήν, thyself	ἑαυτόν, -ήν, -ό, or αὐτόν, -ήν, -ό, himself, herself, [itself]
Plural.		
G. ἡμῶν αὐτῶν, of ourselves	ὑμῶν αὐτῶν, of your- selves	ἐαυτῶν or αὐτῶν, or σφῶν αὐτῶν, of themselves
D. ἡμῖν αὐτοῖς, -αῖς, to ourselves	ὑμῖν αὐτοῖς, -αῖς, to yourselves	ἑαυτοῖς -αῖς, or αὐτοῖς -αῖς, or σφίσιν αὐτοῖς -αῖς, to themselves
A. ἡμᾶς αὐτούς, -δας, ourselves	ὑμᾶς αὐτούς, -δας, yourselves	ἑαυτούς, -δας, -ά, or αὐτούς, -δας, -ά, or σφᾶς αὐτούς, -δας, σφέα αὐτά, themselves.

§ 89. (c) *Reciprocal Pronouns.*

To express reciprocal relation, the Greek has a special pronominal form, which is made by the coalescence of ἄλλοι ἄλλων, ἄλλοι ἄλλοις, ἄλλοι ἄλλους, into one word. From the nature of the relation, this word can have no Singular.

Plural Gen.	ἑλλήλων, of one another	Dual ἑλλήλων, -ων, -ων
Dat.	ἑλλήλοις, -αις, -οις	ἑλλήλων, -αῖν, -οῖν
Acc.	ἑλλήλους, -ας, -α	ἑλλήλω, -ᾶ, -ω.

§ 90. B. Adjective Personal Pronouns.

Personal pronouns, having the form of adjectives, are called Possessive pronouns, since they express *possession*. They are formed from the Genitive of substantive personal pronouns:—

ἐμός, -ή, -όν, meus, -a, -um, from ἐμοῦ; ἡμέτερος, -τέρᾳ, -τερον, noster, -tra, -trum, from ἡμῶν;

σός, -ή, -όν, tuus, -a, -um, from σοῦ; ὑμέτερος, -τέρᾳ, -τερον, vester, -tra, -trum, from ὑμῶν;

σφέτερος, -τέρᾳ, -τερον, suus, -a, -um, from σφῶν (used in speaking of many; when single persons or things are spoken of, Att. prose always uses the Gen. ἐαυτοῦ, -ῆς). The Epic form, ὅς, ῆ, ὄν, suus, -a, -um, also occurs in the Tragedians, though seldom.

§ 91. II. DEMONSTRATIVE PRONOUNS.

Singular.								
	the		hic	haec	hoc	ipse	ipsa	ipsum
Nom.	ὁ ἡ τό	οὗτος	αὕτη	τούτο	αὐτός	αὕτη	αὐτό	
Gen.	τοῦ τῆς τοῦ	τούτου	ταύτης	τούτου	αὐτοῦ	αὐτῆς	αὐτοῦ	
Dat.	τῷ τῇ τῷ	τούτῳ	ταύτῃ	τούτῳ	αὐτῷ	αὐτῇ	αὐτῷ	
Acc.	τόν τήν τό	τούτον	ταύτην	τούτο	αὐτόν	αὐτήν	αὐτό	
Plural.								
Nom.	οἱ αἱ τά	οὗτοι	αὗται	ταῦτα	αὐτοί	αὗται	αὐτά	
Gen.	τῶν τῶν τῶν	τούτων	ταύτων	τούτων	αὐτῶν	αὐτῶν	αὐτῶν	
Dat.	τοῖς ταῖς τοῖς	τούτοις	ταύταις	τούτοις	αὐτοῖς	αὐταῖς	αὐτοῖς	
Acc.	τούς τάς τά	τούτους	ταύτας	ταῦτα	αὐτούς	αὐτάς	αὐτά	
Dual.								
N. A.	τό (τά) τό	τούτω (ταῦτᾱ)	τούτω	αὐτό	αὐτό	αὐτό	αὐτό	
G. D.	τοῖν ταῖν τοῖν	τούτοι	ταῦται	τούτοι	αὐτοῖν	αὐταῖν	αὐτοῖν	

1. The pronoun οὗτος is composed of the article ὁ, ἡ, τό, and the pronoun αὐτός; where the article has ο, ω, or οι, they combine with the first syllable of αὐτός and make ου; all other vowels of the article are absorbed by the

first syllable of *αὐτός*. Hence the first syllable of *οὗτος* ends in *ου* where the article has *ο*, *ω*, or *οι*; elsewhere in *αν*. The same rule holds when *αὐτός* is compounded with an adjective pronoun, e. g. *τοσοῦτος* (from *τόσος* and *αὐτός*).

Examples: *ὁ αὐτός* = *οὗτος*, *ἡ αὐτή* = *αὕτη*, *τὸ αὐτό* = *τοῦτο*; *τοῦ αὐτοῦ* = *τούτου*, *τῆς αὐτῆς* = *ταύτης*, etc.; so *τόσος αὐτός* = *τοσοῦτος*, *τούση αὐτή* = *τοσαύτη*, *τόσον αὐτό* = *τοσοῦτο*, *τόσου αὐτοῦ* = *τοσοῦτον*, etc.

2. Like *ὁ*, *ἡ*, *τό* is declined, *ὅδε*, *ἥδε*, *τόδε*, *τοῦδε*, *τῆςδε*, Pl. *οἷδε*, *αἷδε*, *τάδε*;

Like *οὗτος* are declined, *τοσοῦτος*, *τοσαύτη*, *τοσοῦτο(ν)*, *ταῖς*, -α, -ι, *τοιούτος*, *τοιαύτη*, *τοιούτο(ν)*, *ταῖς*, -ε, *τηλικούτος*, *τηλικαύτη*, *τηλικούτο(ν)*, *σο* great, *so* old; it is to be noted, that the neuter Sing., besides the form in *ο* has also the common form in *ον*;

Like *αὐτός* is declined, *ἐκεῖνος*, *ἐκεῖνη*, *ἐκεῖνο*, *he*, *she*, *it*, *ἄλλος*, *ἄλλη*, *ἄλλο*, *alius*, *alia*, *aliud*, the neuter Sing. here also ending in *ο*.

REMARK 1. The neuter form in *ο* seems to have rejected a *δ*, as may be inferred from the Latin, *is*, *ea*, *id*, *ille*, -a, -ud, *alius*, -a, -ud. — On the Dual forms, *τά*, *ταῖν*, *ταῖτᾶ*, *ταῖταιν*, see § 241, Rem. 10 (b). — Instead of *ἐκεῖνος*, the Ionic *κεῖνος* is also used in *Attic poetry*; this word occurs somewhat frequently in *Attic prose*, but always after a long vowel or diphthong; hence Aphaeresis (§ 14, 5) must be assumed here, as *ῥ' κεῖνος*, Pl. Rp. 2. 370, a.

	Singular.			Plural.		
Nom.	τοσοῦτος	τοσαύτη	τοσοῦτο(ν)	τοσοῦτοι	τοσαῦται	τοσαῦτα
Gen.	τοσοῦτου	τοσαύτης	τοσοῦτου	τοσοῦτων	τοσοῦτων	τοσοῦταιν
Dat.	τοσοῦτῳ	τοσαύτῃ	τοσοῦτῳ	τοσοῦτοῖς	τοσαῦταις	τοσοῦτοῖς
Acc.	τοσοῦτον	τοσαύτην	τοσοῦτο(ν)	τοσοῦτους	τοσαῦτας	τοσαῦτα
Dual.						
N. A.	τοσοῦτω	τοσαῦτα	τοσοῦτω			
G. D.	τοσοῦτοιν	τοσαῦταιν	τοσοῦτοιν.			

REM. 2. The article usually coalesces by Crasis (§ 10) with *αὐτός* and forms one word, viz. *αὐτός* (instead of *ὁ αὐτός*, *idem*), *αὐτή*, *ταὐτό*, usually *ταὐτόν* (instead of *τὸ αὐτό*), *ταὐτοῦ*, but *τῆς αὐτῆς*, *ταὐτῷ*, *ταὐτῇ* (to distinguish it from *ταύτη*, *this*), but *τὸν αὐτόν*, *τὴν αὐτήν*, *αὐτοί*, *αὐταί*, *ταὐτά* (instead of *τὰ αὐτά*, to distinguish it from *ταῦτα*, *haec*), but *τῶν αὐτῶν*, *τοῖς αὐτοῖς*, etc.

§ 92. III. RELATIVE PRONOUN.

	Singular.			Plural.			Dual.		
Nom.	ὅς	ῥ	ὅ	οἳ	αἳ	ἃ	ὅ	ἃ	ὅ
Gen.	οὗ	ῥς	οῦ	ῶν	ᾶν	ᾶν	οῖν	αῖν	οῖν
Dat.	ὃ	ῥ	ὃ	οῖς	αῖς	οῖς	οῖν	αῖν	οῖν
Acc.	ὃν	ῥν	ὅ	οὓς	ᾶς	ἃ	ὅ	ἃ	ὅ.

§ 93. IV. INDEFINITE AND INTERROGATIVE PRONOUNS.

The Indefinite and Interrogative Pronouns are denoted by the same form, but are distinguished by the accent and position, the Indefinite being enclitic (§ 33) and placed after some word or words, the Interrogative being always accented and placed before.

REMARK 1. When the interrogative pronouns stand in an indirect question, the relative *ἃ* is placed before their stem, which, however (except in the case of *ἥτις*), is not inflected, e. g. *ὁποῖος, ὁπόσος, ὁπότερος*, etc.

Sing. N.	τις, <i>some one</i>	N. τι, <i>some thing</i>	τίς; quis?	τί; quid?
G.	τινός, or τοῦ		τινός, or τοῦ	.
D.	τινί, or τῷ		τινί, or τῷ	
A.	τινά	N. τι	τινά	τι
Plur. N.	τινές	N. τιὰ and ἅττα	τινές	τινά
G.	τινῶν		τινῶν	
D.	τισί(ν)		τίσι(ν)	
A.	τινάς	N. τιὰ and ἅττα	τινάς	τινά
Dual N. A.	τινέ		τινέ	
G. and D.	τινοῖν		τινοῖν.	

N.	ὅστις, <i>whoever</i>	ἧτις ὁ τι	οἵτινες	αἵτινες	ἅτινα, or ἅττα
G.	οὗτινος, or οὗτου	ἧστινος	ὧτινων	(rarely δταν)	
D.	ὧτινι, or οὗτω	ἧτινι	οὗτισσι(ν)	(rarely δτοισι[ν])	αἰστισι(ν) οἰστισι(ν)
A.	ὧτινα	ἧτινα ὁ τι	οὗστινας	αἵστινας	ἅτινα, or ἅττα

Dual N. A. ὧτινε, αἵτινε, G. D. οὖντινοιν, αἰντινοιν.

REM. 2. The form *ἄττα* not enclitic (Ion. *ἄσσα*) is often used instead of *τινὰ* in connection with adjectives, e. g. *θεῖα ἄττα, μικρὰ ἄττα*, or placed first, e. g. *ἦν γὰρ δὴ ἄττα τοιάδε*, Pl. Phaedon. 60, e. On the accent of *ἄντιων, ὀντιων, αἄντιων*, see § 34, Rem. 1. The shorter forms, *στου, στφ*, etc. are used by the dramatists almost always; *στου, στφ* are also used by the orators; but *στων, στουσι(ν)* are very rare in prose. The negative compounds of *τις*, viz. *οὔτις, οὔτι, μήτις, μήτι*, no one, nothing, inflect the simple *τις* merely, e. g. *οὔτις, οὔτις, etc.* These forms are poetic; instead of them, prose writers use *οὐδεὶς, μηδεὶς*; only *οὔτι* and *μήτι* are used in prose with the adverbial meaning, in no respect, not at all, and in the phrase, *οὔτι γε δὴ (μήτι γε δὴ), let alone then, much less*.

Sing. N.	ὁ ἢ τὸ θεῖον, <i>some one, some thing</i>	Plur. οἱ θεῖοι
G.	τοῦ τῆς τοῦ θεῖου	τῶν θεῶν
D.	τῷ τῇ τῷ θεῷ	wanting
A.	τὸν τὴν τὸ θεῖον	τοὺς θεῖους.

REM. 3. *Δεῦτε* is also used indeclinably, though seldom, e. g. τοῦ τῆς τοῦ δεῦτε.

§ 94. *Correlative Pronouns.*

Under Correlative Pronouns are included all those which express a mutual relation (correlation) to each other, so that if one implies a question, the other with a corresponding form contains the answer.

1. This mutual relation is either a *general* or a *definite* one. The *general* correlation is expressed by *τις*; *τί*; *who? what?* *τις*, *τι*, *some one, some thing*; *ὅς*, *ὅσος*, *he, this*; *ἐκεῖνος*, *that one*; *οὐδείς*, *no one*; *ὅς*, *who, which*, etc. Here the *forms* of the correlatives do not correspond with each other, except in the case of *τις*. For example, if a question is asked *τίς τις*, the answer may be by *τις*, *ὅς*, *ὅσος*, etc.

2. The definite correlation has four different forms, viz. the Interrogative, Indefinite, Demonstrative, and Relative. This fourfold correlation belongs both to adjective and adverbial pronouns. All the four forms come from the same root, but they are distinguished, partly by a different accent, partly by a different initial; the Interrogative begin with *π*, the Indefinite have the same form, though with a different accent, the Demonstrative begin with *τ*, and the Relative with the Spiritus Asper. The indirect interrogatives, as shown above, § 93, Rem. 1, place the relative *ὅ* before the initial *π*.

3. Correlative adjective pronouns express relations of *quantity* and *quality*; correlative adverbial pronouns, the relations of *place*, *time*, and *manner*, or *condition*.

(a) *Adjective Correlatives.*

Interrogative.	Indefinite.	Demonstrative.	Relat. and Depend. Interrog.
<i>πόσος</i> , -η, -ον; <i>how great? how much? quantus?</i>	<i>ποσός</i> , -ή, -όν, <i>of a certain size, or number, aliquantus</i>	<i>τόσος</i> , -η, -ον, <i>so great, so much, tantus</i> <i>τοσόςδε, τοσήδε, τοσόνδε</i> <i>τοσοῦτος, -αῦτη, -οὔτο(ν)</i>	<i>ὅσος</i> , -η, -ον and <i>ὅπόσος</i> , -η, -ον, <i>as great, as much, quantus</i>
<i>ποῖος</i> , -ᾱ, -ον; <i>of what kind? qualis?</i>	<i>ποιός</i> , -ᾱ, -όν, <i>of a certain kind</i>	<i>τοῖος</i> , -ᾱ, -ον, <i>of such a kind, talis</i> <i>τοιόςδε, τοιδέ, τοιόνδε</i> <i>τοιούτος, -αῦτη, -οὔτο(ν)</i>	<i>οἷος</i> , -ᾱ, -ον and <i>ὅποιος</i> , -ᾱ, -ον, <i>of what kind, qualis</i>
<i>πῆλίκος</i> , -η, -ον; <i>how great? how old?</i>	wanting	<i>τῆλίκος</i> , -η, -ον, <i>so great, so old</i> <i>τῆλικόςδε, -ήδε, -όνδε</i> [old] <i>τῆλικούτος, -αῦτη, -οὔτο(ν)</i>	<i>ῆλίκος</i> , -η, -ον and <i>ὀπῆλίκος</i> , -η, -ον, <i>as great, as old.</i>

REMARK 1. The simple forms *τόσος* and *τοῖος* are seldom used in Attic prose; *τόσος* and *τοῖος* are found in the phrase, *τοῖος ἢ τοῖος*, Pl. Phædr. 211, d, and elsewhere; *τόσος καὶ τόσος* (Pl. ib.); *ἐκ τόσου* (*so long time since*), Pl. Leg. 642, at end; *τόσῳ* with a Comparative, corresponding to the relative *ὅσῳ*, e. g. Th. 8, 24. X. Cy. 1. 6, 26. Vect. 4, 32.

(b) Adverbial Correlatives.

Interrogative.	Indefinite.	Demonstrative.	Relative.	Indirect Interrog.
ποῦ; <i>where?</i> ubi?	ποῦ, <i>somewhere</i> , alicubi	wanting (hic, ibi)	οὗ, <i>where</i> , ubi	ποῦ, <i>where</i> , ubi
πόθεν; <i>whence?</i> unde?	πόθεν, <i>from some</i> <i>place</i> , alicunde	wanting (hinc, inde)	θεν, <i>whence</i> , unde	πόθεν, <i>whence</i> , unde
πῶς; <i>whither?</i> quo?	πῶς, <i>to some place</i> , aliquo	wanting (eo)	ὅς, <i>whither</i> , quo	πῶς, <i>whither</i> , quo
πότε; <i>when?</i> quando?	πότε, <i>some time</i> , aliquando	τότε, <i>then</i> , tum	ὅτε, <i>when</i> , quum	πότε, <i>when</i> , quando
πῇ; <i>quo</i> temporis puncto? quotā hora?	wanting	τῇνικαὶ } hoc κότε } ipso τῇνικαὶ } tem- καὶτα } pore	ῇνικα, <i>when</i> , quo ipso tempore	πῇνικα, <i>quo</i> ipso tem- pore
ὡς; <i>how?</i> πῇ; <i>whither?</i> how?	ὡς, <i>some how</i> πῇ, <i>to some place</i> , <i>thither</i> , in some way	ὡς(ς) ὡς, <i>so</i> τῇδε } <i>hither</i> , ταύτῃ } <i>or here</i>	ὡς, <i>how</i> πῇ, <i>whither</i>	ὡς, <i>how</i> πῇ, <i>whither</i>

REM. 2. The forms to express the idea of *here*, *there* (hic, ibi), wanting in the Common language, are supplied by ἐνταῦθα, ἐνθάδε, and the idea of *hence*, *thence* (hinc, inde), by ἐνθεν, ἐντεῦθεν; ἐνθα and ἐνθεν in the old and poetic language have both a demonstrative and relative sense, but in prose only a relative sense, except in certain phrases, e. g. ἐνθα μὲν — ἐνθα δέ, hic, illic, ἐνθεν καὶ ἐνθεν, hinc, illinc, and when the signification of place is changed to that of time, e. g. ἐνθα λέγει, *then he says*, ἐνθεν, *thereupon*. The forms πῶς, *thus*, τῇ, *hither*, *here*, are poetic; ὡς (instead of οὕτως), is also for the most part poetic; in prose, it is confined almost wholly to certain phrases, e. g. καὶ ὡς, *vel sic*, οὕδ' (μηδ') ὡς, *ne sic quidem*, and in comparisons, ὡς — ὡς, *ut — sic*, Pl. Rp. 7. 530, d. Prot. 326, d.; also ὡς οὖν, *so then*, Th. 3, 37.

† 95. Lengthening of the Pronoun.

Some small words are so appended to the pronouns, for the purpose of giving a particular turn to their signification, that they coalesce and form one word. They are the following:—

(a) The enclitic γέ is joined to the Personal pronouns of the first and second person, in order to make the person emphatic, by putting him in contrast with others, e. g. ἐγώ γε, *I for my part*. The pronoun ἐγώ then draws back its accent in the Nom. and Dat. e. g. ἐγώ γε, ἐμοί γε, ἐμέ γε, σὺ γε. As γέ can be joined with any other word, so also with any other pronoun, but it does not form one word with the pronoun, e. g. οὗτός γε.

(b) The particles δὴ (most commonly δῆποτε), and οὖν, are appended to relatives compounded of interrogatives or indefinites, as well as to ὅσος, in order to make the meaning general or indefinite, i. e. to extend it to everything embraced in the object denoted by the pronoun, e. g. ὅστις δὴ, ὅστις δῆποτε, ὅστις-δήποτε, ὅστις οὖν, ἥτις οὖν, ὅτι οὖν, *whoever it be*, *I know not who*, nescio quis, quicumque (Gen. οὗτινος οὖν or οὐτου οὖν, ἥτις οὖν, Dat. ὅτι οὖν or ὅπου οὖν, etc.); — ὅσοις δὴ, ὅσοις οὖν, ὅσοις δῆποτε, *quantuscunque*; — ὅπῃ οὖν, *however great*, *how old soever*; so also ὥς οὖν [comp. (d)].

(c) The suffix *δε* is joined with some demonstratives for the purpose of strengthening their demonstrative relation, e. g. *ὅδε, ἥδε, τόδε; τοιόςδε; τοσόςδε; τηλικόςδε*, from *τοῖος, τόσος, τηλικός*, which change their accent after *δε* is appended (§ 34, Rem. 3).

(d) The enclitic *περ* is appended to all relatives, in order to strengthen the reference to a demonstrative, and thus to connect the relative more closely with its antecedent; hence it denotes, *even who, which, the very man, who*, etc. e. g. *ὅσπερ, ἥπερ, ὅπερ* (Gen. *οὕπερ*, etc.); *ὅσοςπερ, οἷόςπερ* (Gen. *ὅσουςπερ, οἷουςπερ*, etc.); *ὅθενπερ, ὅθενπερ*.

(e) The inseparable demonstrative *τ*, is appended to demonstratives and some few adverbs, always giving them a stronger demonstrative sense. It takes the acute accent (which yet, according to § 31, I., is changed into the grave in connected discourse) and absorbs every short vowel immediately preceding it, and also shortens the long vowels and diphthongs:—

οὗτος, *this here* (hicce, celui-ci), *αὐτή, τούτ*,
Gen. *τουτοῦτ, ταυτησὶτ*, Dat. *τουτῷτ, ταυτῇτ*, Pl. *οὗτοίτ, αὐταίτ, ταυτί*;
ὅδ, *ἥδ*, *τόδ* from *ὅδε; ἥδε* from *ἥδε*; *οὕτως* from *οὕτως*;
ἐντεθεν from *ἐντεῦθεν*; *ἐνθαδ* from *ἐνθάδε*; *νυν* from *νῦν*; *θεν* from *θεν*.

CHAPTER IV.

The Numerals.

§ 96. Nature and Division of Numerals.

1. Numerals express the relation of number and quantity. They are divided into the following classes, according to their signification:—

(a) Cardinals, which express a definite number absolutely, and answer the question, *how many?* e. g. one, two, three. The first four Numerals and the round numbers from 200 (*διακόσιοι*) to 10,000 (*μύριοι*) and their compounds, are declined; but all the others are *indeclinable*. The thousands are expressed by adverbial Numerals, e. g. *τρисχίλιοι*, 3000.

(b) Ordinals, which denote a series, and answer the question, *which one in the series?* All have the three endings of adjectives, *-ος, -η, -ον*, except *δευτέρος*, which has *-ος, -ᾱ, -ον*. All up to 19, except 2, 7, 8, end in *-τος* and have the accent as near as possible to the beginning of the word. From 20 upwards they end in *-στός*.

REMARK 1. *Adverbial Ordinals*, which also denote a series, are expressed by the Neut. Sing. or Pl., with or without the article, but sometimes also with the adverbial ending *-ως*, e. g. *πρῶτον, τὸ πρῶτον, πρῶτα, τὰ πρῶτα, πρῶτως*.

(c) Numeral adverbs, which express *how often*, or *how many times* anything has happened, and which answer the question, *how many times*? They are formed, except the first three, from the ordinals with the ending -άκις, e. g. πεντάκις, *five times* (§ 98).

(d) Multiples, which show the number of parts of which a whole is composed, and answer the question, *how many fold*? All are compounded of πλοῦς, and are adjectives of three endings, -οῦς, -ῆ, -οῦν (§§ 76, I, and 77).

ἁπλοῦς, -ῆ, -οῦν, *single*; διπλοῦς (2), τριπλοῦς (3), τετραπλοῦς (4), πενταπλοῦς (5), ἑξαπλοῦς (6), ἑπταπλοῦς (7), ὀκταπλοῦς (8), ἑνναπλοῦς (9), δεκαπλοῦς (10), ἑκατονταπλοῦς (100), χιλιαπλοῦς (1000), μυριαπλοῦς (10,000).

REM. 2. The adverbial Multiples in answer to the question, *how many fold*? or *into how many parts*? are formed from the Cardinals with the ending -χᾶ or -χῆ and -χῶς, e. g. πένταχᾶ, πενταχῆ, πενταχῶς.

(e) Proportionals, which denote a *proportion*, and answer the question, *how many times more*? All are compounded with the endings -πλάσιος, -ιά, -ον (more seldom -πασίων, -ον, e. g. ἑκατονταπλάσιον, -ον) :—

διπλάσιος, *twice as much* (as another which is taken as an unit), τριπλάσιος (3), τετραπλάσιος (4), πενταπλάσιος (5), ἑξαπλάσιος (6), ἑπταπλάσιος (7), ὀκταπλάσιος (8), ἑνναπλάσιος (9), δεκαπλάσιος (10), ἑκατονταπλάσιος (100), χιλιοπλάσιος (1000), μυριοπλάσιος (10,000).

(f) Substantive Numerals, which express the *abstract* idea of number. Except the first, all are formed from the Cardinals with the ending -άς, Gen. -άδος :—

ἡ μονάς (from μόνος, *only*), more seldom ἡ ἐνός, *unity*; δύος, *duality*; τριάς (3), τετράς (4), πεντάς or πεμπτάς (5). ἑξάς (6), ἑβδομάς (7), ὀγδοάς (8), ἑννεάς (9), δεκάς (10), εἰκάς (20), τριάκας (30), τετταρακοντάς (40), πεντηκοντάς (50), ἑκατοντάς (100), χιλιάς (1000), μυριάς (10,000), δύο μυριάδες (20,000).

REM. 3. In addition to the Numerals mentioned above, there is still another class, which does not, like those, express a definite number, but either an indefinite number or an indefinite quantity, e. g. ἔνιοι, *some*; πάντες, *all*; πολλοί, *many* (§ 77); ὀλίγοι, *few*; ὀλίγον, ὀλίγα, *a little*; οὐδεὶς, *no one*; οὐδέν, *nothing*, etc.

2. Numerals, like pronouns, are divided, according to their signification and form, into Substantive, Adjective, and Adverbial Numerals, e. g. τρεῖς ἄλλων; ὁ τρίτος ἀνὴρ; τρίς.

§ 97. Numeral Signs.

1. The Numeral Signs are the twenty-four letters of the Greek alphabet, to which three obsolete letters are added, viz. after ϵ , $\text{Ba}\tilde{\upsilon}$, or the Digamma F , or $\Sigma\tau\tilde{\iota}$, τ ; the last character is taken from the figure τ , which is a mutilated form of the Digamma, but which has only an accidental resemblance to the abbreviation of σ (τ) and τ (§ 1, Rem. 2); — $\text{K}\acute{\omicron}\pi\pi\alpha$, 5, as the sign for 90; — $\Sigma\alpha\mu\pi\tilde{\iota}$, $\var�$, as the sign for 900.

2. The first eight letters, i. e. from α to δ with the $\text{Ba}\tilde{\upsilon}$ or $\Sigma\tau\tilde{\iota}$, denote the units; the following eight, i. e. from ι to π with the $\text{K}\acute{\omicron}\pi\pi\alpha$, the tens; the last eight, i. e. from ρ to ω with the $\Sigma\alpha\mu\pi\tilde{\iota}$, the hundreds.

3. Up to 999, the letters as numeral signs, are distinguished by a mark placed *over* them, and when two or more letters stand together, as numeral signs, only the last has this mark. With 1000, the alphabet begins again, but the letters are distinguished by a mark placed *under* them, thus, $\alpha' = 1$, $\mu = 1000$, $\iota' = 10$, $\mu = 10,000$, $\epsilon\psi\mu\beta' = 5742$, $\mu\omega\mu\beta' = 1842$, $\rho' = 100$, $\rho = 100,000$.

§ 98. Principal Classes of Numerals.

Cardinals.		Ordinals.	
1 α'	$\epsilon\tilde{\iota}\varsigma$, $\mu\acute{\iota}\tilde{\alpha}$, $\tilde{\epsilon}\nu$	$\pi\rho\acute{\omega}\tau\omicron\varsigma$, $-\eta$, $-\omicron\nu$	primus, -a, -um
2 β'	$\delta\acute{\upsilon}\omicron$	$\delta\epsilon\tilde{\upsilon}\tau\epsilon\rho\omicron\varsigma$, $-\tilde{\alpha}$, $-\omicron\nu$	
3 γ'	$\tau\rho\epsilon\tilde{\iota}\varsigma$, $\tau\rho\acute{\iota}\alpha$	$\tau\rho\acute{\iota}\tau\omicron\varsigma$, $-\eta$, $-\omicron\nu$	
4 δ'	$\tau\acute{\epsilon}\tau\tau\alpha\rho\epsilon\varsigma$, $-\alpha$, or $\tau\acute{\epsilon}\sigma\sigma\alpha\rho\epsilon\varsigma$, $-\alpha$	$\tau\acute{\epsilon}\tau\alpha\rho\tau\omicron\varsigma$, $-\eta$, $-\omicron\nu$	
5 ϵ'	$\pi\acute{\epsilon}\nu\tau\epsilon$	$\pi\acute{\epsilon}\mu\pi\tau\omicron\varsigma$, $-\eta$, $-\omicron\nu$	
6 σ'	$\xi\tilde{\xi}$	$\xi\kappa\tau\omicron\varsigma$, $-\eta$, $-\omicron\nu$	
7 ζ'	$\epsilon\pi\tau\acute{\alpha}$	$\xi\beta\delta\omicron\mu\omicron\varsigma$, $-\eta$, $-\omicron\nu$	
8 η'	$\delta\kappa\tau\acute{\omega}$	$\delta\gamma\delta\omicron\omicron\varsigma$, $-\eta$, $-\omicron\nu$	
9 θ	$\epsilon\nu\tilde{\nu}\acute{\epsilon}\alpha$	$\xi\nu\alpha\tau\omicron\varsigma$, $-\eta$, $-\omicron\nu$	
10 ι'	$\delta\acute{\epsilon}\kappa\alpha$	$\delta\acute{\epsilon}\kappa\alpha\tau\omicron\varsigma$, $-\eta$, $-\omicron\nu$	
11 $\iota\alpha'$	$\tilde{\epsilon}\nu\delta\epsilon\kappa\alpha$	$\tilde{\epsilon}\nu\delta\acute{\epsilon}\kappa\alpha\tau\omicron\varsigma$, $-\eta$, $-\omicron\nu$	
12 $\iota\beta'$	$\delta\omega\delta\epsilon\kappa\alpha$	$\delta\omega\delta\acute{\epsilon}\kappa\alpha\tau\omicron\varsigma$, $-\eta$, $-\omicron\nu$	
13 $\iota\gamma'$	$\tau\rho\epsilon\tilde{\iota}\varsigma$ ($\tau\rho\acute{\iota}\alpha$) $\kappa\alpha\iota$ $\delta\acute{\epsilon}\kappa\alpha$ ¹	$\tau\rho\acute{\iota}\tau\omicron\varsigma$, $-\eta$, $-\omicron\nu$ $\kappa\alpha\iota$ $\delta\acute{\epsilon}\kappa\alpha\tau\omicron\varsigma$, $-\eta$, $-\omicron\nu$ ²	
14 $\iota\delta'$	$\tau\acute{\epsilon}\tau\tau\alpha\rho\epsilon\varsigma$ (α) $\kappa\alpha\iota$ $\delta\acute{\epsilon}\kappa\alpha$ ²	$\tau\acute{\epsilon}\tau\alpha\rho\tau\omicron\varsigma$, $-\eta$, $-\omicron\nu$ $\kappa\alpha\iota$ $\delta\acute{\epsilon}\kappa\alpha\tau\omicron\varsigma$, $-\eta$, $-\omicron\nu$	
15 $\iota\epsilon'$	$\pi\epsilon\nu\tau\epsilon\kappa\alpha\iota\delta\epsilon\kappa\alpha$	$\pi\acute{\epsilon}\mu\pi\tau\omicron\varsigma$, $-\eta$, $-\omicron\nu$ $\kappa\alpha\iota$ $\delta\acute{\epsilon}\kappa\alpha\tau\omicron\varsigma$, $-\eta$, $-\omicron\nu$	
16 $\iota\sigma'$	$\epsilon\kappa\kappa\alpha\iota\delta\epsilon\kappa\alpha$	$\xi\kappa\tau\omicron\varsigma$, $-\eta$, $-\omicron\nu$ $\kappa\alpha\iota$ $\delta\acute{\epsilon}\kappa\alpha\tau\omicron\varsigma$, $-\eta$, $-\omicron\nu$	
17 $\iota\zeta'$	$\epsilon\pi\tau\alpha\kappa\alpha\iota\delta\epsilon\kappa\alpha$	$\xi\beta\delta\omicron\mu\omicron\varsigma$, $-\eta$, $-\omicron\nu$ $\kappa\alpha\iota$ $\delta\acute{\epsilon}\kappa\alpha\tau\omicron\varsigma$, $-\eta$, $-\omicron\nu$	
18 $\iota\eta'$	$\delta\kappa\tau\omega\kappa\alpha\iota\delta\epsilon\kappa\alpha$	$\delta\gamma\delta\omicron\omicron\varsigma$, $-\eta$, $-\omicron\nu$ $\kappa\alpha\iota$ $\delta\acute{\epsilon}\kappa\alpha\tau\omicron\varsigma$, $-\eta$, $-\omicron\nu$	
19 $\iota\theta'$	$\epsilon\nu\tilde{\nu}\epsilon\alpha\kappa\alpha\iota\delta\epsilon\kappa\alpha$	$\xi\nu\alpha\tau\omicron\varsigma$, $-\eta$, $-\omicron\nu$ $\kappa\alpha\iota$ $\delta\acute{\epsilon}\kappa\alpha\tau\omicron\varsigma$, $-\eta$, $-\omicron\nu$	
20 κ'	$\epsilon\acute{\iota}\kappa\omicron\varsigma$ (ν)	$\epsilon\acute{\iota}\kappa\omicron\sigma\tau\omicron\varsigma$, $-\acute{\eta}$, $-\acute{\omicron}\nu$	

¹ The rare Attic form $\tau\rho\acute{\iota}\sigma\kappa\alpha\iota\delta\epsilon\kappa\alpha$ is indeclinable.

² The non-Attic form $\tau\epsilon\sigma\sigma\alpha\rho\alpha\kappa\alpha\iota\delta\epsilon\kappa\alpha$ is indeclinable.

³ The forms given from the 13th to the 19th are preferable to $\tau\rho\acute{\iota}\sigma\kappa\alpha\iota\delta\acute{\epsilon}\kappa\alpha\tau\omicron\varsigma$, $\tau\epsilon\tau\tau\alpha\rho\alpha\kappa\alpha\iota\delta\acute{\epsilon}\kappa\alpha\tau\omicron\varsigma$, $\pi\epsilon\nu\tau\epsilon\alpha\kappa\alpha\iota\delta\acute{\epsilon}\kappa\alpha\tau\omicron\varsigma$, etc.

Cardinals		Ordinals	
21	κα' εἰκοσιν εἰς, μία, ἕρ	εἰκοστός, -ή, -όν, πρῶτος, -η, -ον	*
30	λ' τριάκοντα	τριάκοστός, -ή, -όν	
40	μ' τετταράκοντα	τετταράκοστός, -ή, -όν	
50	ν' πενήκοντα	πεντηκοστός, -ή, -όν	
60	ξ' ἑξήκοντα	ἑξακοστός, -ή, -όν	
70	ς' ἑβδομήκοντα	ἑβδομηκοστός, -ή, -όν	
80	π' ὀγδοήκοντα	ὀγδοηκοστός, -ή, -όν	
90	ς' ἐνενήκοντα	ἐνενηκοστός, -ή, -όν	
100	ρ' ἑκάτον	ἑκατοστός, -ή, -όν	
200	ς' διακόσιοι, -αι, -α	διακοσιοστός, -ή, -όν	
300	τ' τριάκόσιοι, -αι, -α	τριάκοσιοστός, -ή, -ον	
400	ν' τετράκόσιοι, -αι, -α	τετρακοσιοστός, -ή, -όν	
500	φ' πεντάκόσιοι, -αι, -α	πεντακοσιοστός, -ή, -όν	
600	χ' ἑξάκόσιοι, -αι, -α	ἑξακοσιοστός, -ή, -όν	
700	ψ' ἑπτάκόσιοι, -αι, -α	ἑπτακοσιοστός, -ή, -ον	
800	ω' ὀκτάκόσιοι, -αι, -α	ὀκτακοσιοστός, -ή, -ον	
900	Ϟ' ἐννέκόσιοι, -αι, -α	ἐννακοσιοστός, -ή, -όν	
1000	α χίλιοι, -αι, -α	χιλιοστός, -ή, -όν	
2000	β δισχίλιοι, -αι, -α	δισχιλιοστός, -ή, -όν	
3000	γ τρισχίλιοι, -αι, -α	τρισχιλιοστός, -ή, -όν	
4000	δ τετράκισχίλιοι, -αι, -α	τετρακισχιλιοστός, -ή, -ον	
5000	ε πεντάκισχίλιοι, -αι, -α	πεντακισχιλιοστός, -η, -όν	
6000	ς ἑξάκισχίλιοι, -αι, -α	ἑξακισχιλιοστός, -ή, -όν	
7000	ζ ἑπτάκισχίλιοι, -αι, -α	ἑπτακισχιλιοστός, -ή, -όν	
8000	η ὀκτάκισχίλιοι, -αι, -α	ὀκτακισχιλιοστός, -ή, -όν	
9000	θ ἐννὰκισχίλιοι, -αι, -α	ἐννακισχιλιοστός, -ή, -όν	
10,000	ι μύριοι, -αι, -α	μυριοστός, -ή, -όν	
20,000	κ δισμύριοι, -αι, -α	δισμυριοστός, -ή, -όν	
100,000	ρ δεκακισμύριοι, -αι, -α	δεκακισμυριοστός, -ή, -όν	
1,000,000	ιρ ἑκατοντακισμύριοι, -αι, -α	ἑκατοντακισμυριοστός, -ή, -όν	
2,000,000	κρ διακοσιακισμύριοι, -αι, -α	διακοσιακισμυριοστός, -ή, -όν	

Numeral Adverbs.

1 ἅπαξ, once	13 τρισκαίδεκάκις	50 πεντηκοντάκις
2 δῖς, twice	14 τετταρεσκαίδεκάκις	60 ἑξηκοντάκις
3 τρίς	15 πεντεκαίδεκάκις	70 ἑβδομηκοντάκις
4 τετράκις	16 ἑκκαίδεκάκις	80 ὀγδοηκοντάκις
5 πεντάκις	17 ἑπτακαίδεκάκις	90 ἐνενηκοντάκις
6 ἑξάκις	18 ὀκτωκαίδεκάκις	100 ἑκατοντάκις
7 ἑπτάκις	19 ἐννεακαίδεκάκις	200 διακοσιάκις
8 ὀκτάκις	20 εἰκοσάκις	300 τριακοσιάκις
9 ἐννέκις, ἐνάκι	21 εἰκοσάκις ἅπαξ	1000 χιλιάκις
10 δεκάκις	22 εἰκοσάκις δῖς	2000 δισχιλιάκις
11 ἐνδεκάκις	30 τριακοντάκις	10,000 μυριάκις
12 δωδεκάκις	40 τετταρακοντάκις	20,000 δισμυριάκις

§ 99. *Remarks.*

1. The rarer subordinate forms of 13, 14, etc., used by later writers, are *δεκατρεῖς*, Neut. *δεκατρία*, *δεκατέτταρες*, -α, *δεκαπέντε*, etc.

2. *Μύριοι*, 10,000, when Paroxytone (*μυρίοι*), signifies innumerable.

3. In compound numerals, the smaller number either precedes the larger, and then always with *καί*, or it follows the larger, usually with *καί*, sometimes without it. The first order corresponds with the usage in English, e. g. *five and twenty*; the second only in part, e. g. *twenty-five*, e. g.

25: *πέντε καὶ εἴκοσι*(ν), or *εἴκοσι καὶ πέντε*,

345: *πέντε καὶ τετταράκοντα καὶ τριακόσιοι*, or *τριακ. τεττ. καὶ π.*

The same holds of the Ordinals, e. g.

πέμπτος καὶ εἰκοστός, or *εἰκοστός καὶ πέμπτος*.

4. The tens compounded with 8 or 9 are frequently expressed in the form of subtraction, by means of the participle of *δεῖν*, *to want*, which agrees with the larger number, e. g.

49: *πεντήκοντα ἐνὸς δέοντα ἔτη*¹, *undequinquaginta anni*,

48: *πεντήκοντα δυοῖν δέοντα ἔτη*, *duodequinquaginta anni*,

39: *νῆες μῆς δέουσαι τετταράκοντα*, *undequadraginta naves*.

So with the Ordinals, e. g.

49: *ἐνὸς δέων πενήκοντος ἀνὴρ*, *undequinquagesimus vir*.

5. Fractions are usually expressed by *μέρος* or *μοῖρα*. These words, as denominators of the fraction, are put in the Gen., depending on the numeral which denotes the numerator. If they are expressed as denominators, they are understood with the numeral denoting the numerator; if they are expressed as numerators, they are understood with the numeral denoting the denominator, e. g. $\frac{2}{5}$ is *τῶν πέντε μερῶν τὰ δύο* [*μέρη*], or *τῶν πέντε* [*μερῶν*] *τὰ δύο μέρη*, *two parts of the five*; $\frac{1}{2}$ is *τῶν ὀκτῶ μοιρῶν αἱ πέντε* [*μοῖραι*], or *τῶν ὀκτῶ* [*μοιρῶν*] *αἱ δύο μοῖραι*. But *one half* is expressed by compounds with *ἡμι*, e. g. *ἡμιδαρεικόν*, *half a daric*; so in the Pl. *τρία, πέντε ἡμιδαρεικά*, *a daric and a half, two darics and a half*.—Fractions are also expressed by an ordinal with *μόριον* or *μέρος*, e. g. *τρίτημόριον* or *τρίτον μέρος* = $\frac{1}{3}$, *πέμπτον μέρος* = $\frac{1}{5}$; a mixed number is also expressed by *ἡμι* preceded by a numeral, e. g. *πέντε ἡμιδαρεικά* = $2\frac{1}{2}$ darics, also by *ἐπί* prefixed to an ordinal, e. g. *ἐπίτρίτον* = $1\frac{1}{3}$, *ἐπίπέμπτον* = $1\frac{1}{5}$.

6. The Cardinal numbers compounded with *σύν* are equivalent to the Latin distributives, e. g. *σύνδυο* (*bini*), *two together, two at a time, each two*, *συντρεις* (*terni*), *σύμπεντε* (*quini*), etc.

¹ Fifty years, wanting one.

7. Declension of the first four Numerals:—

Nom.	εἷς	μία	ἕν	δύο	
Gen.	ἑνός	μῆς	ἑνός	δυοῖν (very seldom δυεῖν)	
Dat.	ἐνί	μῇ	ἐνί	δυοῖν (δυσί[ν] Ionic and Th. 8, 101.)	
Acc.	ἕνα	μίαν	ἕν	δύο	
Nom.	τρεῖς	Neut. τρία	τέτταρες, or τέσσαρες	Neut. τέτταρα	
Gen.	τριῶν		τεττάρων		
Dat.	τρισί(ν)		τέτταρσι(ν)		
Acc.	τρεῖς	Neut. τρία	τέτταρας	Neut. τέτταρα	

REMARK. Like εἷς are also declined οὐδεῖς and μηδεῖς, *no one*; like εἷς too they have the irregular accent, e. g. οὐδεῖς, οὐδεμία, οὐδέν, Gen. οὐθενός, οὐδεμῆς, Dat. οὐδενί, οὐδεμῇ, etc.; but in the Pl. οὐδένες (μηδένες), -ένων, -έσι(ν), -έας. Comp. further, § 65, 3 (c). The form δύο, instead of δύο, seems to be foreign to the Attic dialect. Δύο is often used as indeclinable in all the Cases. Ἄμφω, *both*, is declined like δύο, Gen. and Dat. ἀμφοῖν, Acc. ἀμφω.

CHAPTER V.

The Adverb.

‡ 100. *Nature and division of the Adverb.*

Adverbs (§§ 38 and 314) are indeclinable words, denoting the relations of *place, time, manner, modality, intensity, and repetition*. They are formed either from *essential* words (§ 38, 3), viz. Substantives, Adjectives, Participles, or from *formal* words, viz. Pronouns and Numerals, or they are *primitive* words, e. g. οὐ, μή, καί, μὴν, ἦ, ἄν, etc.

- (a) Adverbs of *place*, e. g. οὐρανῶθεν, coelitus, πανταχῇ, ubivis;
- (b) Adverbs of *time*, e. g. νύκτωρ, noctu, νῦν, nunc;
- (c) Adverbs of *manner*, e. g. καλῶς, οὕτω(s);
- (d) Adverbs of *modality*, which, e. g. ναί and οὐ(κ), express an *affirmation* and *negation*, or e. g. μὴν, τοί, ἦ, ἦ μὴν, δή, ἴσως, ποῦ, ἔν, πάντως, etc. which express *certainty, definiteness, uncertainty, conditionality*;
- (e) Adverbs of *intensity and frequency*, e. g. μάλα, πάνν, πολύ, ὅσον, etc. τρίς, *three times*; αἰδίς, *again*; πολλάκις, *often*.

§ 101. *Formation of Adverbs.*

1. Most Adverbs are formed from adjectives by the ending *-ως*. This ending is annexed to the pure stem of the adjective; hence, as the stem of adjectives of the third Dec. appears in the Gen., and as adjectives in the Gen. Pl. are accented like adverbs, the following rule for the formation of adverbs from adjectives may be given:—

Change -ων, the ending of the adjective in the Gen. Pl., into -ως, e. g.

	Gen. Pl. φιλ-ων	Adv. φιλ-ως
φιλ-ος, lovely,	“ καλ-ων	καλ-ως
καλ-ός, fair,	“ καίρι-ων	καίρι-ως
καίρι-ος, timely,	“ ἀπλ(ό-ων)ων	ἀπλ(ό-ως)ως
ἀπλ(ό-ος)ους, simple,	“ (εὐνó-ων) εὐνων	(εὐνó-ως) εὐνωσ
εὐν(ó-ος)ους, benevolent,	“ πάντ-ων	πάντ-ως
πᾶς, all, παντός,	“ σωφρόν-ων	σωφρόν-ως
σωφρόν, prudent,	“ χαριέντ-ων	χαριέντ-ως
χαρίεις, pleasant,	“ ταχέ-ων	ταχέ-ως
ταχύς, swift,	“ μεγάλ-ων	μεγάλ-ως
μέγας, great,	“ ἀληθ(έ-ων)ων	ἀληθ(έ-ως)ως
ἀληθής, true,	“ (συνηδέ-ων) συνηδων	(συνηδέ-ως) συνηδωσ.
συνήδης, accustomed,		

REMARK 1. On the accent of compounds in *-ήδως*, and of the compound *αὐτάρως*, see § 59, Rem. 4, also on the accent of *εὐνωσ*, instead of *εὐνῶς*, § 49, 3. On the comparison of Adverbs, see § 85.

2. In addition to the adverbs with the ending *-ως*, there are many which have the endings of the Gen., Dat., or Acc.

(a) The Gen. ending appears in many adverbs in *-ης* and *-ου*, e. g. *ἐξῆς*, *ἐφεξῆς*, *in order*; *ἐξαπίνης*, *suddenly*; *πού*, *alicubi*; *πού*, *ubi*? *ὅπου*, *οὐ*, *ubi*; *αἰτοῦ*, *ibi*; *οἰδαμοῦ*, *nowhere*.

(b) The Dat., or an obsolete Abl. or Locative¹ ending, occurs in the following adverbs,

(a) In adverbs with the ending *-ι*, e. g. *ἤρι*, *in the morning*, comp. *ἤρ*, *spring*, *ἄωρ*, *unseasonably*; *ἐκῆτι* (Dor. *ἐκατι*), *ἄεκῆτι*, *έκοντι*, *ἀεκοντι*; in adverbs of manner in *-ει* and *-ι*, from adjectives in *-ας* and *-ης*, and almost exclusively in adverbs compounded of a privative and *πᾶς* or *αὐτός*, e. g. *πανορμει* and *πανορμῃ*. On the use of both forms, see Large Grammar, Part I, § 363 (β).

¹ The Locative Case, is one which denotes the place *where*.

- (β) In local adverbs in -οῖ, commonly derived from substantives of the second Dec., e. g. 'Ισθμοῖ from 'Ισθμός, Πυδοῖ from Πυδά, Μεγαροῖ (τῇ Μεγάρᾳ), Πειραιοῖ, Κικυννοῖ from ἡ Κίκυννα), οἶ, ὅποι, quo, *whither*, οἴκοι, domi, from οἶκος.

REM. 2. Adverbs in -οῖ, derived from substantives, denote an indefinite *where*, but those derived from pronouns commonly denote the direction *whither*, yet sometimes the indefinite *where*.

- (γ) In local adverbs in -αι. This ending occurs only in a few forms, e. g. χαμαί, humi, πάλαι. To this form corresponds the Pl. locative form -ησι(ν), or where, precedes, -ασι(ν), derived from substantives of the first Dec.; this ending originally belonged to plural substantives only, but was transferred later to substantives in the singular number, e. g. Θήβησι(ν) from Θῆβαι, Ἀθήνησι(ν) from Ἀθῆναι, Πλαταιᾶσι(ν) from Πλαταιαί; Περγασήσι(ν) from Περγασή, Ὀλυμπιάσι(ν) from Ὀλυμπία.
- (δ) In adverbs in -η and -ᾶ, e. g. ἄλλῃ, ἑτέρῃ, περὶ, on foot; κρυφῇ, λάθρᾳ, εἰκῇ, *temere*; οὐδαμῇ, δημοσίᾳ, *publice*; κοινῇ, in common; ἰδίᾳ, *privatim*; κομῶδῇ, *diligenter*; also πῇ, ὅπῃ, πάντῃ, ᾧ, τῇ, τῇδε, ταύτῃ, etc.; η and α commonly have an Iota subscript.

(c) The Acc. ending occurs in the following forms,

- (α) In the endings -ην and -αν, e. g. πρῶην; μακρᾶν, *far*; πέραν and πέραν, *trans* (but πέρα, *ultra*), etc.; so also of substantives, e. g. δίκην, *instar*; ἀκμήν (*acme*), σκάρειν, *gratis*.
- (β) In the ending -ον, e. g. θηρόν, *diu*; σήμερον, *hodie*; αὔριον, *to-morrow*.
- (γ) In the endings -δον, -δην, -δα (adverbs of manner), e. g. αὐτοσχέδον, *continus*; χανδόν, *ἰπποτροχάδην*, *ἄποσταδόν*.
- (δ) In some substantive forms in the Acc. of the third Dec., e. g. χάριν, *for the sake of*; ποικίλᾳ, *gratuitously*.

CHAPTER VI.

The Verb.

NATURE AND DIVISION OF THE VERB.

† 102. *Classes of the Verb.*

1. The Verb expresses an action or state, which is affirmed of a subject, e. g. *the father writes, the rose blooms, the boy sleeps, God is loved.*

2. Verbs are divided into the following classes:—

- (1) Active verbs, which express an action, that the subject itself performs or manifests, e. g. γράφω, *to write*; θάλλω, *to bloom* (comp. § 248);
- (2) Middle or Reflexive verbs, which express an action that the subject performs on itself, the subject being,

therefore, both agent and object, e. g. *βουλεύομαι, I advise myself, I deliberate*;

- (3) Passive verbs, which express an action that the subject receives from another object, e. g. *τύπτομαι ὑπὸ τινός, I am smitten by some one.*

3. Verbs, which are used only in the middle form, are called Deponent. They have either a reflexive or intransitive meaning. They are divided into Middle Deponents, which have a middle form for their Aorist and Future, e. g. *χαρίζομαι, gratificor, Aor. ἐχαρισάμην, Fut. χαριῶμαι*; and into Passive Deponents, which have a Passive form for their Aorist, but commonly a middle form for their Fut., e. g. *ἐνδυμέομαι, mecum reputo, Aor. ἐνεδυμήθην, mecum reputavi, Fut. ἐνδυμήσομαι, mecum reputabo.* Comp. § 197.

§ 103. *The Tenses.*

1. The Tenses denote the time of the action of the verb. The Greek has the following Tenses:—

- I. (1) Present, *βουλεύω, I advise,*
 (2) Perfect, *βεβούλευκα, I have advised*;
 - II. (3) Imperfect, *ἐβούλεον, I was advising,*
 (4) Pluperfect, *ἐβεβουλεύκειν, I had advised,*
 (5) Aorist, *ἐβούλευσα, I advised (indefinite)*;
 - III. (6) Future, *βουλεύσω, I shall or will advise,*
 (7) Future Perfect (almost exclusively in the middle form), *βεβουλεύσομαι, I shall have advised myself, or I shall have been advised.*
2. All the Tenses may be divided into,
 a. Principal tenses: Present, Perfect, and Future;
 b. Historical tenses: Imperfect, Pluperfect, and Aorist.

REMARK. The Greek has two forms for the Perf. and Pluperf. Act., two for the simple Fut. Pass., and two each for the Act., Pass., and Mid. Aorist; these two forms may be distinguished as Primary and Secondary tenses; i. e. the first Perfect is a primary tense, the second Perfect a secondary tense, etc. Still, only a very few verbs have both forms; most verbs construct the above tenses with one or the other form, but not with both. No verb has all the

tenses. Pure verbs (§ 108, 5) form, with very few exceptions, only the primary tenses. Mute and liquid verbs (§ 108, 5) may form both the primary and secondary tenses, but no verb has all the forms in use. The Fut. Perf., which is found in but few verbs, is entirely wanting in liquid verbs. It is seldom found in verbs which have the temporal augment (§ 121), e. g. αἶρω, *to take*, ἡρῆσμαι, Pl. Prot. 338, c., ἀτιμάω, *to dishonor*, ἡτιμώσμαι, Dem. 19, 284.

§ 104. *The Modes.*

The Modes denote the manner in which the action of the verb is represented, whether as a direct affirmation, a condition, or a command, etc. (comp. § 258, seq.) The Greek has the following Modes:—

I. The Indicative, which makes a direct affirmation, e. g. the rose *blooms, bloomed, will bloom*.

II. The Subjunctive, which expresses what is merely conceived, or conditional. The Subjunctive of the historical tenses is called the Optative. Comp. γράφουμι with *scriberem*.

REMARK. See § 257, 2 (a), (b), and Rem. 1, for the manner in which the Aorist may use both forms of the Subj., and how the Future may have an Optative.

III. The Imperative, which expresses a command, e. g. βούλευε, *advise*.

§ 105. *Participials (Infinitive and Participle)*

Besides the modes, the verb has two forms, which, as they partake both of the nature of the verb and also of the nature of the substantive and adjective, are called Participials:—

(a) The Infinitive, which is the substantive participial, e. g. ἐθέλω βουλεύειν, *I wish to advise*, and τὸ βουλεύειν, *the advising*.

(b) The Participle, which is the adjective participial, e. g. βουλεύων ἀνὴρ, *a counsellor*.

REMARK. These two participials may be called *verbum infinitum*; the remaining forms of the verb, *verbum finitum*.

§ 106. *The Persons and Numbers.*

The personal forms of the verb show whether the subject of the verb be the speaker himself (*I, we*, first person); or a person or thing addressed (*thou, you*, second person); or a person or thing spoken of (*he, she, it*, third person). They also show the relation of number: Singular, Dual, and Plural (comp. § 41, 1), e. g. *βουλεύω*, *I*, the speaker, *advise*; *βουλεύεις*, *thou*, the person addressed, *adviseest*; *βουλεύει*, *he, she, it*, the person or thing spoken of, *advices*; *βουλεύετον*, *ye two*, the persons addressed, *advise*; *βουλεύουσι*, *they*, the persons spoken of, *advise*.

REMARK 1. The student will at once observe that the ending, or personal forms of the Greek verb, determines the person and number without the subject being expressed. So in Latin. But in English, as the verb is not varied so as to indicate the person and number of itself, the subject must be expressed.

REM. 2. There is no separate form for the first Pers. Dual throughout the Act., and none for the Pass. Aorists; in these instances it is expressed by the form of the first Pers. Pl.

§ 107. *Conjugation.*

Conjugation is the inflection of the verb in its Persons, Numbers, Modes, Tenses, and Voices. The Greek has two forms of conjugation, that in *-ω*, which includes much the larger number of verbs, e. g. *βουλεύ-ω*, and the older, original conjugation in *-μι*, e. g. *ἵστη-μι*, *to station*.

CONJUGATION OF VERBS IN *-ω*.§ 108. *Stem, Augment, and Reduplication.*—*Characteristic.*

1. Every verb is divided into the stem, which contains the ground-form of the verb, and into the syllables of formation, by which the relations of person, number, tense, etc. are denoted. The stem is found in most verbs in *-ω* by cutting off the ending of the first Pers. Ind. Pres., e. g. *βουλεύ-ω*, *λέγ-ω*, *τρίβ-ω*.

2. The syllables of formation are either annexed as endings to the stem, and are then called inflection-endings, *ἔ. g. βουλεύ-ω, βουλεύ-σω, βουλεύ-σομαι*, or are prefixed to the stem, and are then called Augment and Reduplication, *ἔ. g. ἐ-βούλεον, I was advising; βε-βούλεκα, I have advised*. For a change in the stem of many verbs, *ἔ. g. τρέπ-ω, τέ-τροφ-α, ἐ-τρέπ-ην*, see § 140.

3. The Augment is *ε* prefixed to the stem of verbs which begin with a consonant, *ἔ. g. ἐ-βούλεσα, I advised*; but in verbs which begin with a vowel, it consists in lengthening the first stem-vowel, *α* and *ε* into *η* (and in some cases into *αι*), *ι* and *υ* into *ϊ* and *ϋ*, and *ο* into *ω*. The Augment implies past time, and hence belongs to all the historical tenses (Imperfect, Aorist, and Pluperfect); but it is confined to the Indicative.

4. Reduplication consists in repeating the first stem-consonant with *ε*, when the stem begins with a consonant; but when the stem begins with a vowel, the Reduplication is the same as the augment, *ἔ. g. βε-βούλεκα, I have advised; ἱκέτεκα, I have supplicated*, from *ἱκετεύ-ω*. The Reduplication denotes the *completion* of the action, and hence belongs to the Perfect, Pluperfect, and Future Perfect. For a fuller view of the Augment and Reduplication, see § 119, sq.

5. The last letter of the stem, after the ending *-ω* is cut off, is called the verb-characteristic, or merely the characteristic, because, according to this, verbs in *-ω* are divided into different classes; according as the characteristic is a vowel, a mute, or a liquid, verbs are divided into pure, mute, and liquid verbs, *ἔ. g. βουλεύ-ω, τιμά-ω* (pure verbs), *τρίβ-ω* (mute), *φαίν-ω* (liquid).

§ 109. Inflection-endings.

In the inflection-endings, so far as they denote the relation of tense, mode, and person, there are three different elements: the tense-characteristic, the mode-vowel, and the personal-ending, *ἔ. g. βουλεύ-σ-ο-μαι*.

§ 110. (a) Tense-characteristic and Tense-endings.

1. The tense-characteristic is that consonant which stands next after the stem of the verb, and is the characteristic mark

of the tense. In pure verbs, κ is the tense-characteristic of the Perf. and Plup. Ind. Act., e. g.

βε-βούλευ-κ-α

ἐ-βε-βουλεύ-κ-ειν;

the characteristic of the Fut. and first Aor. Act. and Mid., and the Fut. Perf. is σ , e. g.

βουλεύ-σ-ω
ἐ-βούλευ-σ-α

βουλεύ-σ-ομαι
ἐ-βούλευ-σ-άμην;

βε-βουλεύ-σ-ομαι

the characteristic of the first Aor. Pass. is θ ; the first Fut. Pass. has, besides the tense-characteristic σ , the ending of the first Aor. Pass. - $\theta\eta$, thus,

ἐ-βουλεύ-θ-ην

βουλευ-θῆ-σ-ομαι.

The primary tenses only (§ 103, Rem.) have a tense-characteristic.

2. The tense-characteristic, together with the ending following, is called the tense-ending. Thus, e. g. in the form βουλεύσω, σ is the tense-characteristic of the Fut., and the syllable σω is the tense-ending of the Fut. The stem of the verb, together with the tense-characteristic and the augment or reduplication, is called the tense-stem. Thus, e. g. in ἐβούλευσ-α, ἐβουλευσ is the tense-stem of the first Aor. Act.

§ 111. (b) *Personal-endings and Mode-vowels.*

The personal-ending denotes the person of the verb, and takes a different form according to the different persons and numbers; the mode-vowel connects the tense-stem and the personal-ending, and takes a different form according to the different modes, e. g.

1 Pers. Sing. Ind. Pres. M.	βουλεύ-σ-μαι	Subj.	βουλεύ-ω-μαι
3 " " " Fut. "	βουλεύ-σ-ε-ται	Opt.	βουλεύ-σ-οι-το
1 " Pl. " Pres. "	βουλευ-ό-μεθα	Subj.	βουλευ-ώ-μεθα
2 " " " " "	βουλεύ-ε-σθε	"	βουλεύ-η-σθε
1 " Sing. " A. I. "	ἐβουλευ-σ-ά-μην	"	βουλεύ-σ-ω-μαι
3 " " " " "	ἐβουλεύ-σ-α-το	Opt.	βουλεύ-σ-αι-το.

REMARK. In the above forms, βουλευ is the verb-stem, and βουλευ, βουλευσ, and ἐβουλευσ are the tense-stems, namely, of the Pres., Fut., and first Aor. Mid.; the endings -μαι, -ται, etc., are the personal-endings, and the vowels ω , ϵ , $\sigma\iota$, η , α , ω , are the mode-vowels. The mode-vowels ϵ and σ of the Indic are lengthened into η and ω in the Subj.

§ 112. *Summary of the Mode-vowels.*

Person.	Indicative.		Subj.		Opt.	Impr.	Inf.	Part.
	Pres. and Fut. Active.	Impf., A. II. A. and M. and Pres. and F.M.	Act.	Mid.				
S. 1.	ω	ο	ω	ω	οι	—	ει, ε	ω, ο
2.	ει	ε	η	η	οι	ε		
3.	ει	ε	η	η	οι	ε		
D. 1.	—	ο	—	ω	οι	—		
2.	ε	ε	η	η	οι	ε		
3.	ε	ε	η	η	οι	ε		
P. 1.	ο	ο	ω	ω	οι	—		
2.	ε	ε	η	η	οι	ε		
3.	ο	ο	ω	ω	οι	ε		

Person.	Indicative.			Optative.	Impr.	Infinitive.
	Plpf.	A. I. M.	A. I. A. and Pf. A.	A. I. A. and M.	A. I. A. and M.	A. I. A. and M.
S. 1.	ει	ᾶ	ᾶ	αι	—	α
2.	ει	ᾶ	ᾶ	αι	ο	α
3.	ει	ᾶ	ᾶ	αι	α	α
D. 1.	—	ᾶ	—	αι	—	Participle. A. I. A. and M. and Pf. A.
2.	ει	ᾶ	ᾶ	αι	α	
3.	ει	ᾶ	ᾶ	αι	α	
P. 1.	ει	ᾶ	ᾶ	αι	—	
2.	ει	ᾶ	ᾶ	αι	α	
3.	(ει) ε	ᾶ	ᾶ	αι	α	α

§ 113. *Personal-endings of Verbs in -ω.*

I. Active Form.				II. Middle Form.			
A. Ind. and Subj. the Princ. tenses.		B. Ind. and Opt. the Hist. tenses.		A. Ind. and Subj. the Princ. tenses.		B. Ind. and Opt. the Hist. tenses.	
Sing. 1.		ν, Opt. μι		μαι		μην	
2.	ς	ς		σαι		σο, ο	
3.	—	—		ται		το	
Dual 1.	—	—		μεδον		μεδον	
2.	τον	τον		σδον		σδον	
3.	τον	την		σδον		σδην	
Plur. 1.	μεν	μεν		μεδα		μεδα	
2.	τε	τε		σδε		σδε	
3.	(ντι) σι(ν)	ν, σαν		νται (αται)		ντο (ατο)	
C. Imperative.				C. Imperative.			
Sing. 2.		3. τω		Sing. 2. (σο) ο		3. σδω	
Dual 2.	τον	3. των		Dual 2. σδον		3. σδων	
Plur. 2.	τε	3. τωσαν		Plur. 2. σδε		3. σδωσαν, σδων	
D. Infinitive.				D. Infinitive.			
ν Pres., Fut., and Aor. II. ναι Perf. Act. and Aor. I. and II. Pass. ι Aor. I.				σδαι			
E. Participle.				E. Participle.			
Stem ντ, with exception of the Perf., whose stem ends in -στ.				μενος, μένῃ, μενον; μένος, μένῃ, μένον, Perf.			

REMARK. The Personal-endings follow so directly the mode-vowel, and are so closely joined to it, that often the two do not appear separately, but are united together, e. g. *βουλεύσ-ης*, instead of *βουλεύσ-η-ις*, *βουλεύ-η*, instead of *βουλεύ-ε-αι* (α and ε coalescing and ι being subscribed).

§ 114. *Difference between the Personal-endings in the Principal and the Historical Tenses.*

1. The difference between the Principal and Historical tenses is important. The Principal tenses (Pres., Perf., and Fut.) form the second and third Pers. Dual with the same ending -ον, e. g. *βουλεύ-ε-τον βουλεύ-ε-τον*; *βουλεύ-ε-σθον βουλεύ-ε-σθον*; the Historical tenses also form the second Pers. Dual in -ον, but the third in -ην, e. g.

ἔβουλεύ-ε-τον ἔβουλεν-έ-την, ἔβουλεύ-ε-σθον ἔβουλεν-έ-σθην.

2. The Principal tenses form the third Pers. Pl. Act. in -σι(ν), from -ντι, -νσι, and the Mid. in -νται; the Historical tenses in the Active, in -ν, and Mid., in -ντο, e. g.

βουλεύ-ο-νσι = βουλεύ-ουσι(ν) ἔβουλεύ-ο-ν
βουλεύ-ο-νται ἔβουλεύ-ο-ντο.

REMARK. In *βουλεύονται* the ν is dropped, and as a compensation the ο preceding it is lengthened; so also in the Fut. Act. Comp. 116, 5.

3. The Principal tenses in the Sing. Mid. end in -μαι, -σαι, -ται; the Historical in -μην, -σο, -το, e. g.

βουλεύ-ο-μαι ἔβουλεν-ό-μην
βουλεύ-ε-σαι = βουλεύ-η, ἔβουλεύ-ε-σο = ἔβουλεύ-ου
βουλεύ-ε-ται ἔβουλεύ-ε-το.

4. The Personal-endings of the Subj. in the Principal tenses are like those of the Ind. in the same tenses; the Opt. are like those of the Ind. of the Historical tenses;

2 and 3 Du. In I. Pr.	<i>βουλεύ-ε-τον</i>	Subj. <i>βουλεύη-τον</i>
	<i>βουλεύ-ε-σθον</i>	" <i>βουλεύη-σθον</i>
3 Pl. " "	<i>βουλεύου-σι(ν)</i>	" <i>βουλεύω-σι(ν)</i>
	<i>βουλεύο-νται</i>	" <i>βουλεύω-νται</i>
1 Sing. " "	<i>βουλεύο-μαι</i>	" <i>βουλεύω-μαι</i>
2 " " "	<i>βουλεύ-η</i>	" <i>βουλεύ-η</i>
3 " " "	<i>βουλεύ-ε-ται</i>	" <i>βουλεύη-ται</i>
2 and 3 Du. " Impf.	<i>ἔβουλεύ-ε-τον, -έ-την</i>	Opt. <i>βουλεύοι-τον, -οί-την</i>
	<i>ἔβουλεύ-ε-σθον, -έ-σθην</i>	" <i>βουλεύοι-σθον, -οί-σθην</i>
3 Pl. " "	<i>ἔβούλευ-ον</i>	" <i>βουλεύοι-εν</i>
	<i>ἔβουλεύο-ντο</i>	" <i>βουλεύοι-ντο</i>
1 Sing. " "	<i>ἔβουλεύ-ο-μην</i>	" <i>βουλεύοι-μην</i>
2 " " "	<i>(ἔβουλεύ-ε-σο) ἔβουλεύ-ου</i>	" <i>(βουλεύοι-σο) βουλεύοι-ο</i>
3 " " "	<i>ἔβουλεύ-ε-το</i>	" <i>βουλεύοι-το.</i>

§ 115. *Conjugation of the Regular Verb in -ω*

PRELIMINARY REMARKS.

1. Since pure verbs do not form the secondary tenses (§ 103, Rem.) these tenses are supplied in the Paradigm from two mute verbs and one liquid verb (*τρέβ-ω*, *λείπ-ω*, stem *ΛΙΠ*, *φαίν-ω*, *ΦΑΝ*), so as to exhibit a full Conjugation.

2. In learning the table, we are to note,

(1) That the Greek forms may always be resolved into, (a) Personal-ending, (b) Mode-vowel, (c) Tense-characteristic, (d) Tense-stem, (e) Verb-stem, (f) Augment, or Reduplication.

(2) The spaced forms, e. g. *βουλεύ-ετον*, *βουλεύ-ητον*, third Pers. Du. Ind. and Subj. Pres., may direct attention to the difference between the Historical tenses in the Ind. and Opt., and the Principal tenses.

(3) Similar forms, as well as those that differ only in accentuation, are distinguished by a star (*). The learner should compare these together, e. g. *βουλεύσω*, 1. Sing. Ind. Fut. Act. or 1. Sing. Subj. I. Aor. Act.; *βούλευσαι*, 2. Sing. Imp. I. Aor. Mid., *βουλεύσαι*, 3. Sing. Opt. I. Aor. Act., *βουλεύσαι*, Inf. I. Aor. Act.

(4) The accentuation (§ 118) should be learned with the form. The following general rule will suffice for beginners: *The accent of the verb is as far from the end as the final syllable will permit.* Those forms, whose accentuation deviates from this rule, are indicated by a dagger (†).

(5) When the Paradigm is thus thoroughly learned, the pupil may first resolve the forms either of *βουλεύω*, or any pure verb, into their elements, i. e. Personal-ending, Mode-vowel, etc.; observing this order, viz. *βουλεύσω* is. (1) first Pers., (2) Sing., (3) Ind., (4) Fut., (5) Act., (6) from *βουλεύω*, to advise; then he may arrange the elementary parts of the form, and in the following order: (1) Verb-stem, (2) Augment, or Reduplication, (3) Tense-characteristic, (4) Tense-stem, (5) Mode-vowel, (6) Tense-stem with Mode-vowel, (7) Personal ending, (8) Tense-stem with Mode-vowel and Personal-ending. E. g. What would be the form in Greek of the phrase, *he advised himself*, using the Aor. of the Pres., *βουλεύω*, to advise? Answer: The Verb-stem is *βουλεν*, Augment, *ε*, thus *εβουλεν*; the Tense-characteristic of the first Aor. Mid. is *σ*, thus Tense-stem is *εβουλεν-σ*; the Mode-vowel of the first Aor. Ind. Mid. is *α*; thus, *εβουλεν-σ-α*; the Personal-ending of the third Pers. Sing. of an Historical tense of the Mid. is *το*; thus, *εβουλεν-σ-α-το*.

REMARK. By making himself familiar with the above elements, the pupil can construct from the root any form of the verb he may wish.

Tenses.	Numbers and Persons.	Indicative.	Subjunctive of the Principal tenses.
Present, Tense-stem : βουλευ-	S. 1.	βουλεύ-ω,* I advise,	βουλεύ-ω,* I may advise,
	2.	βουλεύ-εις, thou advisest,	βουλεύ-ῃς
	3.	βουλεύ-ει, he, she, it advises,	βουλεύ-ῃ*
	D. 2.	βουλεύ-ετον, ye two advise,	βουλεύ-ητον
	3.	βουλεύ-ετον, they two advise,	βουλεύ-ητον
	P. 1.	βουλεύ-ομεν, we advise,	βουλεύ-ωμεν
2.	βουλεύ-ετε,* you advise,	βουλεύ-ητε	
3.	βουλεύ-ουσι(ν), they advise,	βουλεύ-ωσι(ν)	
Imperfect, Tense-stem : ἐβουλευ-	S. 1.	ἐβούλευ-ον,* I was advising,	
	2.	ἐβούλευ-ες, thou wast advising,	
	3.	ἐβούλευ-ε(ν), he, she, it was adv.	
	D. 2.	ἐβουλεύ-ετον, ye two were adv.	
	3.	ἐβουλεύ-ετην, they two were adv.	
	P. 1.	ἐβουλεύ-ομεν, we were advising,	
2.	ἐβουλεύ-ετε, you were advising,		
3.	ἐβούλευ-ον,* they were advising,		
Perfect I., Tense-stem : βεβουλευ-κ	S. 1.	βεβούλευ-κ-α, I have advised,	βεβουλεύ-κ-ω, I may have a.
	2.	βεβούλευ-κ-ας, thou hast adv'd,	βεβουλεύ-κ-ῃς
	3.	βεβούλευ-κ-ε(ν),* he, she, it has a.	βεβουλεύ-κ-ῃ
	D. 2.	βεβουλεύ-κ-ατον, ye two have a.	βεβουλεύ-κ-ητον
	3.	βεβουλεύ-κ-ατον, they two have advised,	βεβουλεύ-κ-ητον
	P. 1.	βεβουλεύ-κ-αμεν, we have adv'd,	βεβουλεύ-κ-ωμεν
2.	βεβουλεύ-κ-ατε, you have adv'd,	βεβουλεύ-κ-ητε	
3.	βεβουλεύ-κ-ασι(ν), they have a.	βεβουλεύ-κ-ωσι(ν)	
Pluperfect I., Tense-stem : ἐβεβουλευ-κ	S. 1.	ἐβεβουλεύ-κ-ειν, I had advised,	
	2.	ἐβεβουλεύ-κ-εις, thou hadst adv.	
	3.	ἐβεβουλεύ-κ-ει, he, she, it had adv.	
	D. 2.	ἐβεβουλεύ-κ-ειτον, ye two had advised,	
	3.	ἐβεβουλεύ-κ-εῖτην, they two had advised,	
	P. 1.	ἐβεβουλεύ-κ-ειμεν, we had adv.	
2.	ἐβεβουλεύ-κ-ειτε, you had adv.		
3.	ἐβεβουλεύ-κ-εσαν, they had a.		
Perf. II. Plpf. II.		πέ-φην-α, ¹ I appear, ἐπε-φάν-ειν, ² I appeared,	πε-φάν-ω, I may appear,
Aorist I., Tense-stem : ἐβουλευ-σ	S. 1.	ἐβούλευ-σ-α, I advised (indef.),	βουλεύ-σ-ω,* I may advise,
	2.	ἐβούλευ-σ-ας, thou advisedst,	βουλεύ-σ-ῃς
	3.	ἐβούλευ-σ-ε(ν), he, she, it adv'd,	βουλεύ-σ-ῃ*
	D. 2.	ἐβουλεύ-σ-ατον, ye two advised,	βουλεύ-σ-ητον
	3.	ἐβουλεύ-σ-ατην, they two adv'd,	βουλεύ-σ-ητον
	P. 1.	ἐβουλεύ-σ-αμεν, we advised,	βουλεύ-σ-ωμεν
2.	ἐβουλεύ-σ-ατε, you advised,	βουλεύ-σ-ητε	
3.	ἐβούλευ-σ-αν, they advised,	βουλεύ-σ-ωσι(ν)	
Aorist II., ἐλιπ-	S. 1.	ἔλιπ-ον, I left,	λίπ-ω, etc., like the Subj.
	2.	ἔλιπ-ες, etc. declined like Impf. Ind.	Pres.
Future, βουλευ-σ	S. 1.	βουλεύ-σ-ω,* I shall advise, like the Indic. Pres.	

¹ The inflection of the 2d Perf. in all the Modes and Participles, is like that of the 1st Perf.

¹ The Inflection of the 2d Perf. in all the Modes and Participles, is like that of the 1st Perf.

MODES.		Participials.	
Optative I. a. Subj. of Historical tenses.	Imperative.	Infinitive.	Participle.
	<p>βούλευ-ε, advise, βουλευ-έτω, let him ad. βουλευ-έτον, ye two ad. βουλευ-έτων, let them both advise, βουλευ-ετε,* do ye ad. βουλευ-έτωσαν, usually</p>	<p>βουλευ- ειν, to advise,</p>	<p>βουλευ-ων βουλευ-ουσα βουλευ-οντ G. βουλευ-οντος βουλευ-ούσης, advising,</p>
<p>βουλευ-οιμι, I might advise, βουλευ-οις βουλευ-οι βουλευ-οιτον βουλευ-οίτην βουλευ-οιμεν βουλευ-οιτε βουλευ-οιεν</p>			
	<p>[βε-βούλευ-κ-ε,*] etc., like the Imp. Pres. yet only a few Per- fects, and such as have the meaning of the Pres., form an Imperative.</p>	<p>βε-βου- λευ- κ-έναι,† to have advised,</p>	<p>βε-βουλευ-κ-ώς† βε-βουλευ-κ-υῖα† βε-βουλευ-κ-ός† G. -κ-ότος, -κ- νίας, having advised,</p>
<p>βε-βουλευ-κ-οιμι, I mig. have a. βε-βουλευ-κ-οις βε-βουλευ-κ-οι βε-βουλευ-κ-οιτον βε-βουλευ-κ-οίτην βε-βουλευ-κ-οιμεν βε-βουλευ-κ-οιτε βε-βουλευ-κ-οιεν</p>			
<p>πε-φήν-οιμι, I might appear, βουλευ-σ-αιμι, I might advise, βουλευ-σ-αις, ογ -ειας βουλευ-σ-αι,* ογ -ειε(ν) βουλευ-σ-αιτον βουλευ-σ-αίτην βουλευ-σ-αιμεν βουλευ-σ-αιτε βουλευ-σ-αιεν, ογ -ειαν</p>	<p>πέ-φην-ε, appear, βουλευ-σ-ον, advise, βουλευ-σ-άτω βουλευ-σ-ατον βουλευ-σ-άτων βουλευ-σ-ατε βουλευ-σ-άτωσαν, usually</p>	<p>πε-φη- νέ-ναι,† βου- λεύ- σ-αι,*† to advise,</p>	<p>πε-φην-ώς† βουλευ-σ-ας βουλευ-σ-ασα βουλευ-σ-αν† Genitive: βουλευ-σ-αντος βουλευ-σ-άσης, having advised,</p>
<p>λίπ-οιμι, etc., like the Opt. Impf.</p>	<p>λίπ-ε, etc., like the Imp. Pres.</p>	<p>λιπ- είν, † βουλεύ- σ-ειν,</p>	<p>λιπ-ών, ούσα, όν† G. όντος, ούσης, βουλεύ-σ-ων, etc. like Pr. Pt.</p>
<p>βουλεύ-σ-οιμι, I would advise, like the Opt. Impf.</p>			

* The inflection of the 2d Pluperf. is like that of the 1st Pluperf., both in the Ind. and Opt.

Tenses.	Numbers and Persons.	THE	
		Indicative.	Subjunctive of the Principal tenses.
<i>Present,</i> Tense- stem : <i>βουλευ-</i>	S. 1.	βουλεύ-ομαι, <i>I deliberate, or am</i>	βουλεύ-ωμαι, <i>I may de-</i>
	2.	βουλεύ-η* [<i>advised,</i>	βουλεύ-ῃ* [<i>liberate,</i>
	3.	βουλεύ-εται	βουλεύ-ηται
	D. 1.	βουλευ-όμεθον	βουλευ-ώμεθον
	2.	βουλεύ-εσθον	βουλεύ-ησθον
	3.	βουλεύ-εσθον	βουλεύ-ησθον
	P. 1.	βουλευ-όμεθα	βουλευ-ώμεθα
	2.	βουλεύ-εσθε*	βουλεύ-ησθε
	3.	βουλεύ-ονται	βουλεύ-ωνται
<i>Imperfect,</i> Tense- stem : <i>ἐβουλευ-</i>	S. 1.	ἐβουλευ-όμην, <i>I was deliber-</i>	
	2.	ἐβουλεύ-ου [<i>ating,</i>	
	3.	ἐβουλεύ-ετο	
	D. 1.	ἐβουλευ-όμεθον	
	2.	ἐβουλεύ-εσθον	
	3.	ἐβουλευ-έσθην	
	P. 1.	ἐβουλευ-όμεθα	
	2.	ἐβουλεύ-εσθε	
	3.	ἐβουλεύ-οντο	
<i>Perfect,</i> Tense- stem : <i>βεβουλευ-</i>	S. 1.	βεβούλευ-μαι, <i>I have deliberated,</i>	βεβουλευ-μένος, ᾧ, <i>I may</i>
	2.	βεβούλευ-σαι	βεβουλευ-μένος ἧς [<i>have</i>
	3.	βεβούλευ-ται	βεβουλευ-μένος ἧ [<i>delib-</i>
	D. 1.	βεβουλεύ-μεθον	
	2.	βεβούλευ-σθον	βεβουλευ-μένω ἦτον
	3.	βεβούλευ-σθον	βεβουλευ-μένω ἦτον
	P. 1.	βεβουλεύ-μεθα	βεβουλευ-μένοι ὤμεν
	2.	βεβούλευ-σθε*	βεβουλευ-μένοι ἦτε
	3.	βεβούλευ-νται	βεβουλευ-μένοι ὦσι
<i>Pluperfect,</i> Tense- stem : <i>ἐβεβουλευ-</i>	S. 1.	ἐβεβουλεύ-μην, <i>I had deliber-</i>	
	2.	ἐβεβούλευ-σο [<i>ated,</i>	
	3.	ἐβεβούλευ-το	
	D. 1.	ἐβεβουλεύ-μεθον	
	2.	ἐβεβούλευ-σθον	
	3.	ἐβεβούλευ-σθον	
	P. 1.	ἐβεβουλεύ-μεθα	
	2.	ἐβεβούλευ-σθε	
	3.	ἐβεβούλευ-ντο	
<i>Aorist I.,</i> Tense- stem : <i>ἐβουλευ-σ-</i>	S. 1.	ἐβουλευ-σάμην, <i>I deliberated,</i>	βουλεύ-σωμαι, <i>I may de-</i>
	2.	ἐβουλεύ-σῶ [(indefinite)	βουλεύ-ῃ* [<i>liberate,</i>
	3.	ἐβουλεύ-σατο	βουλεύ-ῃται
	D. 1.	ἐβουλευ-σάμεθον	βουλευ-σώμεθον
	2.	ἐβουλεύ-σασθον	βουλεύ-σῃσθον
	3.	ἐβουλευ-σάσθον	βουλεύ-σῃσθον
	P. 1.	ἐβουλευ-σάμεθα	βουλευ-σώμεθα
	2.	ἐβουλεύ-σασθε	βουλεύ-σῃσθε
	3.	ἐβουλεύ-σαντο	βουλεύ-σωνται
<i>Aorist II.</i>	S. 1.	ἐλιπ-όμην, <i>I remained, like Ind. Imperf.</i>	λίπ-ωμαι, <i>I may remain,</i> like Pres. Subj.
<i>Future,</i>	S. 1.	βουλεύ-σομαι, <i>I shall deliberate,</i> like Pres. Indic.	
<i>Fut. Perf.,</i>	S. 1.	βεβουλεύ-σομαι, <i>I shall have de-</i> <i>liberated, like Pres. Indic.</i>	

MODES.		Participials.	
Optative i.e. Subj. of Hist. tenses.	Imperative.	Infin.	Particip.
	<p>βουλεύ-ου, <i>deliberate,</i> βουλεν-έσθω</p> <p>βουλεύ-εσθον βουλεν-έσθων *</p> <p>βουλεύ-εσθε * βουλεν-έσθωσαν, usually βουλεν-έσθων *</p>	<p>βουλεύ-εσθαι, to <i>deliberate,</i></p>	<p>βουλεν-όμενος βουλεν-ομένη βουλεν-όμενον, <i>deliberating,</i></p>
<p>βουλεν-οίμην, <i>I might</i> βουλεύ-οιο [<i>deliberate,</i> βουλεύ-οιτο βουλεν-οίμεθον βουλεύ-οισθον βουλεν-οίσθην βουλεν-οίμεθα βουλεύ-οισθε βουλεύ-οιντο</p>			
	<p>βε-βούλεν-σο, <i>deliberate,</i> βε-βουλεύ-σθω</p> <p>βε-βούλεν-σθον βε-βουλεύ-σθων *</p> <p>βε-βούλεν-σθε * βε-βουλεύ-σθωσαν, usually βε-βουλεύ-σθων *</p>	<p>βε-βουλεύ-σθαι, † to have <i>deliberated,</i></p>	<p>βεβουλεν-μένος† βεβουλεν-μένη βεβουλεν-μένον, † <i>having</i> <i>deliberated,</i></p>
<p>βε-βουλεν-μένος εἶην, <i>I</i> βε-βουλεν-μένος εἶης [mi't βε-βουλεν-μένος εἶη [<i>de-</i> [<i>liberate,</i> βε-βουλεν-μένω εἶητον βε-βουλεν-μένω εἶήτην βε-βουλεν-μένοι εἶημεν βε-βουλεν-μένοι εἶητε βε-βουλεν-μένοι εἶησαν</p>			
<p>βουλεν-σαίμην, <i>I might</i> βουλεύ-σαιο [<i>deliberate,</i> βουλεύ-σαιτο βουλεν-σαίμεθον βουλεύ-σαισθον βουλεν-σαίσθην βουλεν-σαίμεθα βουλεύ-σαισθε βουλεύ-σαιντο</p>	<p>βούλεν-σαι, * <i>deliberate,</i> βουλεν-σάσθω</p> <p>βουλεύ-σασθον βουλεν-σάσθων *</p> <p>βουλεύ-σασθε βουλεν-σάσθωσαν, usually βουλεν-σάσθων *</p>	<p>βουλεύ-σασθαι, to <i>deliberate,</i></p>	<p>βουλεν-σάμενος βουλεν-σάμενη βουλεν-σάμενον <i>having deliberated,</i></p>
<p>λιπ-οίμην, <i>I might remain,</i> like Opt. Impf.</p>	<p>λιποῦ, †-έσθω, like Pres. Impf.</p>	<p>λιπ-έσθαι†</p>	<p>λιπ-όμενος, -ο- μένη, -όμενον</p>
<p>βουλεν-σ-οίμην, <i>I m. have</i> <i>deliberated,</i> like Opt. Imp.</p>		<p>βουλεύ-σ-εσθαι</p>	<p>βουλεν-σ-όμε- νος, -η, -ον</p>
<p>βε-βουλεν-σ-οίμην, <i>I sh'd</i> <i>deliberate,</i> like Opt. Imp.</p>		<p>βε-βουλεύ-σ-εσθαι</p>	<p>βε-βουλεν-σ-ό- μενος, -η, -ον.</p>

Tenses.	Numbers and Persons.	THE	
		Indicative.	Subjunctive of the Principal tenses.
Aorist I, Tense-system: ἐ-βουλευ-θ-	S. 1.	ἐ-βουλεύ-θ-ην, <i>I was advised.</i>	βουλευ-θ-ῶ, <i>I might have</i>
	2.	ἐ-βουλεύ-θ-ης	βουλευ-θ-ῆς [<i>been advised.</i>]
	3.	ἐ-βουλεύ-θ-η	βουλευ-θ-ῇ
	D. 2.	ἐ-βουλεύ-θ-ητον	βουλευ-θ-ῆτον
	3.	ἐ-βουλευ-θ-ήτην	βουλευ-θ-ῆτον
	P. 1.	ἐ-βουλεύ-θ-ημεν	βουλευ-θ-ῶμεν
	2.	ἐ-βουλεύ-θ-ητε	βουλευ-θ-ῆτε*
	3.	ἐ-βουλεύ-θ-ησαν	βουλευ-θ-ῶσι(ν)
	S. 1.	βουλευ-θ-ή-σομαι, <i>I shall be adv.</i>	
Future I.	2.	βουλευ-θ-ή-σῃ, etc., like the Ind. Pres. Mid.	
Aorist II.	S. 1.	ἐ-τριβ-ην, <i>I was rubbed,</i>	τριβ-ῶ, <i>I may have been rub'd,</i>
	2.	ἐ-τριβ-ης, etc., like the first Aor. Ind. Pass.	τριβ-ῆς, etc., like the first Aor. Subj. Pass.
Fut. II.	S. 1.	τριβ-ή-σομαι, <i>I shall be rubbed,</i>	
	2.	τριβ-ή-σῃ, etc., like the first Fut. Ind. Pass.	

Verbal Adjectives: βουλευ-τός, -ή, -όν, *advised,*

§ 116. Remarks on the Inflection-endings.

1. The personal-endings of verbs in -ω are apocopated forms, as may be shown from the older conjugation in -μι, and in part from the dialects (§ 220, 1); thus, -μι in the first Pers. Sing. Ind. and Subj. Act. and -τι in the third Pers. have disappeared, e. g. βουλεύ-ω instead of βουλεύ-ο-μι or βουλεύ-ω-μι, βουλεύ-ει instead of βουλεύ-ε-τι (by the dropping of -μι in βουλεύ-ο-μι, the ο is lengthened into ω, and by the dropping of -τι in βουλεύ-ε-τι, ε is lengthened into ει); in the first Pers. Sing. first Aor. Ind. Act., ν has disappeared, e. g. ἐβούλευσα instead of ἐβούλευσαν; in the second Pers. Sing. Imp. Act., except the first Aor., -θι has disappeared, e. g. βούλευ-ε instead of βουλεύ-ε-θι; but the first Aor. Imp. Act. has a different ending -ον, e. g. βούλευ-σ-ον.

2. The second Pers. Sing. Act. has the ending -σθα in the Common language in the following forms only:—

οἶσθα, *nostī*, from the Perf. οἶδα; ᾔδειςθα and ᾔδησθα, Plpf. of οἶδα; εἶπειςθα, Impf. from φημί, *to say*; ἤσθαι, Impf. from εἰμί, *to be*; ᾔειςθα, Impf. from εἰμι, *to go*.

3. There is no special form for the first Pers. Dual Act., or for the first and second Aor. Pass.; the first Pers. Pl. is used for this purpose. Comp. § 106, Rem. 2.

4. The original form of the first Pers. Pl. Act. is -μες (not -μεν). Comp. the Dialects, § 220, 6, and the Latin ending -mus, e. g. γράφ-ο-μες, *scrib-i-mus*.

5. The original form of the third Pers. Pl. Act. of the Principal tenses was

SIVE.

MODES.		Participials.	
Optative I.e. Subj. of the Hist. tenses.	Imperative.	Infinitive.	Participle.
<i>βουλευ-δ-είην, I might be βουλευ-δ-είης [advised, βουλευ-δ-είη βουλευ-δ-είητον βουλευ-δ-είητην βουλευ-δ-είημεν and -εἶμεν βουλευ-δ-είητε and -εἴτε βουλευ-δ-εἶεν</i>	<i>βουλεύ-δ-ητι, be thou ad- βουλευ-δ-ήτω [vised, βουλεύ-δ-ητον βουλευ-δ-ήτων βουλεύ-δ-ητε * βουλευ-δ-ήτωσαν</i>	<i>βουλευ- δ-ῆναι, to be ad- vised, "</i>	<i>βουλευ-δ-εἰς† βουλευ-δ-εῖσα† βουλευ-δ-έν† Genitive: βουλευ-δ-έντος βουλευ-δ-εἰσής, being advised,</i>
<i>βουλευ-δ-η-σ-οίμην, I should be advised, etc., like the Impf. Opt. Mid.</i>		<i>βουλευ- δ-ῆ-σε- σθαι</i>	<i>βουλευ-δ-η-σ-ό- μενος, -η, -ον</i>
<i>τριβ-είην, I might be rubbed, τριβ-είης, etc., like the first Aor. Opt. Pass.</i>	<i>τριβ-ῆδι, -ήτω, etc., like the first Aor. Imp. Pass.</i>	<i>τριβ- ῆναι</i>	<i>τριβ-εἰς,† etc., like first Aor. Part. Pass.</i>
<i>τριβ-η-σ-οίμην, I should be rubbed, etc., like the first Fut. Opt. Pass.</i>		<i>τριβῆ- σεσθαι</i>	<i>τριβ-η-σ-όμενος, -η, -ον</i>

βουλευ-τέος, -τέα, -τέον, to be advised.

-ντι; when τ was changed into σ, ν was dropped (§ 20, 2), e. g. *βουλεύοντι* = *βουλεύονσι* = *βουλεύουσι*. On the irregular lengthening of the vowel preceding the ν, see § 20, Rem. 2.

6. In the first Pers. Sing. Plup. Act., Attic writers use, together with the form in -ειν, a form in -η, which arises from the Ionic ending of the Plup. -εα, e. g. *ἔβεβουλέκ-η* instead of -κειν. The mode-vowel εἰ in the third Pers. Pl. is commonly shortened into ε, e. g. *ἔβεβουλέκ-ε-σαν* instead of *ἔβεβουλέκ-εἰ-σαν*.

7. The first Pers. Sing. Opt. Act. has the ending -μι in verbs in -ω, e. g. *παιδύ-α μι, παιδεύ-αι-μι*; but the ending -ην in the first and second Aor. Pass., according to the analogy of verbs in -μι. This η remains through all the persons and numbers, though it is often dropped in the Dual and Pl., especially in the third Pers. Pl. and then, *εἶμεν* = *εἶμεν*, *εἴητε* = *εἴτε*, *εἴησαν* = *εἶεν*, e. g. *παιδευεῖμεν* and *παιδευδεῖμεν*, *μνησδεῖητε* and -δεῖτε, *φανείησαν* X. H. 6. 5, 25., *προκρίδειησαν* Ibid. 34., *πεμφδεῖησαν* Th. 1, 38, and (more frequently) -δεῖον (-εῖον).

8. The Attic Optative endings -ην, -ης, -η, etc., and the third Pers. Pl. -εν (rarer -ησαν) which appropriately belong to verbs in -μι, are used with verbs in -ω, in the following cases:—

- Most commonly in the Imperf. Opt. of contract verbs, e. g. *τιμῶν, φιλοῖν, μισδοῖν*;
- In all Futures in -ω, e. g. *φανοῖν* Soph. Aj. 313., *ἐροῖν* Xen. Cy. 3. 1, 14, from the Fut. *φανῶ, ἐρῶ*;
- Somewhat often in the second Plup., e. g. *ἐκπεφυγόην* S. O. R. 840., *προεηλωδοῖν* X. Cy. 2. 4, 17., *πεποιδοῖν* Ar. Acharn. 940;

(d) In the second Aor. *σχοίην* uniformly (*ἔσχον* from *ἔχω*); still, not generally in compounds, e. g. *παράσχομι*.

9. The forms of the first Aor. Opt. Act. in *-εἰας*, *-εἰε(ν)*, *-εἰαν*, instead of *-αις*, *-αι*, *-αν*, have passed from the Æolic Opt. in *-εἰα*, *-εἰας*, etc., into common use in all the dialects, and are employed by the Attic writers more frequently than the regular forms, e. g. *βουλεύσ-εἰας*, *-εἰε(ν)*, *-εἰαν*.

REMARK. The second Pers. Dual Act. of the Historical tenses often ends, among the Attic writers, in *-ην* instead of *-ον*, e. g. *εἰπέτην* Pl. Symp. 189, c., *ἐπεδημησάτην* Euthyd. 273, c., *ἦστην* 294, c., *ἐλεγέτην* L. 705, d., *ἐκουωνησάτην* Ib. 753, a. On the Dialects, see § 220, 9.

10. The Middle endings *-σαι* and *-σο*, when immediately preceded by a mode-vowel, drop *σ* (§ 25, 1), and then coalesce, except in the Opt., with the mode-vowel, e. g.

<i>βουλεύ-ε-σαι</i>	<i>βουλεύ-ε-αι</i> = <i>βουλεύ-η</i>
<i>βουλεύ-η-σαι</i>	<i>βουλεύ-η-αι</i> = <i>βουλεύ-η</i>
<i>βουλεύ-οι-σο</i>	<i>βουλεύ-οι-ο</i>
<i>ἐβουλεύ-ε-σο</i>	<i>ἐβουλεύ-ε-ο</i> = <i>ἐβουλεύ-ου</i>
<i>ἐβουλεύσ-α-σο</i>	<i>ἐβουλεύσ-α-ο</i> = <i>ἐβουλεύσ-ω</i> .

11. In the second Pers. Sing. Pres. and Fut. Mid. and Pass., the Attic writers use a subordinate ending in *-ει*, together with the ending *-η*, e. g. *βουλεύ-η* and *-ει*, *βουλεύσ-η* and *-ει*, *βεβουλεύσ-η* and *-ει*, *βουλευθήσ-η* and *-ει*, *τριβήσ-η*, and *-ει*, *ποιῇ* and *-εῖ*, *ὀλῇ* and *-εῖ*. This form in *-ει* passed from the Attic conversational language, into the written language; hence it is the regular form in the Comedies of Aristophanes, but is avoided by the tragedians. Also Thucydides and Xenophon use it; other writers, as Plato and the orators, employ both forms; yet three verbs always take the form *-ει*, namely,

<i>βούλομαι</i>	<i>βούλει</i> (but Subj. <i>βούλη</i>)
<i>οἶομαι</i>	<i>οἶει</i> (but Subj. <i>οἶη</i>)
<i>ὕψομαι</i>	Fut. <i>ὑψει</i> .

12. Together with the endings of the third Pers. Pl. Imperative Act. and Pass. *-έτωσαν*, *-άτωσαν*, *-σθώσαν*, the abbreviated forms *-όντων*, *-άντων*, *-σθων*, are used; and since they are employed very frequently by Attic writers, they are called Attic forms. These abbreviated Imperatives of the Active Voice are like the Gen. Pl. of the Participle of each tense respectively, except the Perfect; and the Middle form *-σθων* is like the third Pers. Dual, e. g.

Pres. Act.	<i>βουλεύετωσαν</i> and <i>βουλεονόντων</i>
Perf. "	<i>πεποιδέτωσαν</i> " <i>πεποιδόντων</i> (Gen. Part. <i>πεποιδόντων</i>)
Aor. I. "	<i>βουλευσάτωσαν</i> " <i>βουλευσάντων</i>
Pres. Mid.	<i>βουλεύεσθωσαν</i> " <i>βουλεύεσθων</i>
Aor. "	<i>σκεψάσθωσαν</i> " <i>σκεψάσθων</i> .

The Aor. Pass. ending *-έντων* or *-ήτων*, abridged from *-ήτωνσων*, is found in Pl. Legg. 856, d. *πεμφθέντων*, and Ib. 737, c. *διανεμηθέντων* (according to several MSS.).

13. Besides the simple form of the Subj. Perf. and the Opt. Plup. Act., a periphrasis, formed by the Perf. Part. and the Subj. or Opt. of εἶναι (to be), εἶ, εἴην, is very frequent, e. g. πεπαιδευκὸς εἶ, *educaverim*; πεπαιδευκὸς εἴην, *educavissem*. Yet this form seems to denote a *circumstance* or *condition*, more than a simple completed action; comp. Pl. Hipp. M. 302, α. εἰ κεκμηκὸς τι, ἢ τετραμῆνος, ἢ πεπληγμένος, ἢ ἕλλ' ὀτιοῦν πεπονθὼς ἑκάτερος ἡμῶν εἴη, οὐ καὶ ἀμφότεροι ἀδ τοῦτο πεπόνθοιμεν; examples of the simple forms are, ἀπειλήφην, Pl. Rp. 614, α., εἰλήφωσιν Polit. 269, c., ἐμπεπτόκοι X. An. 5. 7, 26., καταλελοίποιεν X. H. 3. 2, 8., ἀποκεχωρήκοι ib. 5, 23., ὀπηρετήκοι ib. 5. 2, 3., πεποιήκοι Th. 8, 108., ἐμβεβλήκοιεν ib. 2, 48. — The Imp. Perf. does not often occur in the Act., e. g. γέγωνε, Eur. Or. 1220.

14. The Perf. and Plup. Mid. or Pass. append the personal-endings to the tense-stem without a mode-vowel, and hence they cannot form the Subj. and Opt. (with few exceptions, which will be further treated below, § 154, 9), but must also be expressed periphrastically by means of the Participle and εἶναι, e. g. πεπαιδευμένος εἶ, εἴην, *educatus sim, essem*.

15. The third Pers. Ind. Perf. and Plup. Mid. or Pass. of pure verbs ends in -νται, -ντο, e. g. βεβούλυνται, ἐβεβούλυντο; but in mute and liquid verbs, this formation is not possible. Hence the Attic writers usually express this person periphrastically, by means of the Perf. Part. and εἶσι(ν), *sunt, ἦσαν, erant*; the older and middle Attic writers, however, sometimes use the Ionic forms -ᾶται, -ᾶτο (instead of -νται, -ντο); the α of these endings is aspirated after the Kappa and Pi-mutes, and hence changes the preceding smooth Kappa or Pi-mute into the corresponding rough (comp. § 144); but this α is not aspirated after the Tau-mutes; thus,

τριβ-ω, to rub,	Perf. τέ-τριμ-μαι	3 P. τετρίφαται (for τέτριβνται)	Plp. ἐτετρίφατο
πλέ-ω, to twine,	πέ-πλεγ-μαι	" πεπλέχᾶται ("πέπλεκνται)	ἐπεπλέχᾶτο
τάττ-ω, to arrange,	τέ-ταγ-μαι	" τετάχᾶται ("τέταγνται)	ἐτετάχᾶτο
χωρίζ-ω, to separate,	κε-χώρισ-μαι	" κεχωρίδᾶται ("κεχώριδνται)	ἐκεχωρίδᾶτο
φθείρ-ω, to destroy,	ῥ-φθαρ-μαι	" ῥφθάρᾶται ("ῥφθαρνται)	ῥφθάρᾶτο.

16. The two Aorists Pass. follow the analogy of verbs in -μι, and hence are not treated here.

§ 117. Remarks on the Formation of the Attic Future.

1. When one of the short vowels α, ε, ι, in the Fut. Act. and Mid. of verbs in -σω, -σμαι, from stems of two or more syllables, precedes σ, certain verbs, after dropping σ, take the circumflexed ending -ῶ, -οῦμαι; because it was frequently used by the Attic writers instead of the regular form, this is called the *Attic Future*, e. g. ἐλάω (usually ἐλαύνω), to drive, ἐλά-σ-ω, Fut. Att. ἐλῶ, -ῆς, -ῆ, -ᾶτον, -ῶμεν, -ᾶτε, -ῶσι(ν); τελέω, to finish, τελέ-σ-ω, Fut. Att. τελῶ, -εῖς, -εῖ, -εῖτον, -οῦμεν, -εῖτε, -οῦσι(ν); τελέ-σ-ομαι (τελέομαι), τελοῦμαι, -εῖ, -εῖται, etc.; κολλάω, to carry, Fut. κομῶ-σ-ω, Fut. Att. κομῶ, -ιεῖς, -ιεῖ, -ιεῖτον, -ιοῦμεν, -ιεῖτε,

ιοῦσι(ν); κοιμοῦμαι, -ιεύ, -ιεύται, -ιούμεδον, etc. This Fut. is inflected like the forms of contract verbs.

2. This form of the Fut. is found only in the Ind., Inf., and Part.; never in the Opt., thus, τελῶ, τελεῖν, τελῶν; but τελέσοιμι. The verbs which have this form are the following: (a) ἐλάω (ἐλαῖνω), to drive; τελέω, to finish; καλέω, to call; and, though seldom, ἀλέω, to grind; — (b) all verbs in -ίζω (character. δ); — (c) a few verbs in -άζω, very generally βιβάζω; — (d) of verbs in -μι, all in -αννύμι and also ἀμφιέννυμι, to clothe (ἀμφιῶ, -ιεύς, etc.). A few exceptions to this Fut. are found even in the Attic dialect, e. g. ἐλάσω X. Cy. 1. 4, 20., ἐλάσοντας X. An. 7. 7, 55., τελέσουσιν Cy. 8. 6, 3., καλέσεις 2. 3, 22., νομίσουσι 3. 1, 27. (according to the best MSS.) ψηφίσεσθε, Isae. de Cleonym. hered. § 51.

§ 118. Accentuation of the Verb.

1. PRIMARY LAW. The accent is drawn back from the end of the word towards the beginning, as far as the nature of the final syllable permits, e. g. βούλενε, βουλεύομαι, βούλεισον, παῖσον, τύφον, but βουλεύεις, βουλεύειν. On the ending -αι, see § 29, R. 6.

2. This law holds good in compounds, e. g. φέρε πρόσφερε, φεῖγχε ἐκφευγχε, λείπε ἀπόλειπε; also in words in the Subj., when they are not contracted, e. g. κατάρχω, κατάρχης, κατάρχωμεν, ἐπίσχω, ἐπίσχως (but ἀναβῶ, ἀποστῶ, διαδῶ, παραδῶ, ἀναβῶμεν, etc., on account of the contraction, ἀναβάω, ἀναβάωμεν, etc.). Still, this rule has the following exceptions: (a) the accent cannot go back beyond the syllable of the preceding word, which before the composition, had the accent, e. g. ἀπόδος (ἀπό the preceding word being accented on the ultimate), συμπρόδες, ἐπίσχω, ἐπίδες (not ἄποδος, σύμπροες, ἐπισχωές, ἐπίδες); (b) the accent cannot go back of the first two words of the compound, as in the examples just quoted, and also συνέκδος, παρένδες (not σύνεκδος, but like ἔκδος; not πᾶρενδες, but like ἔνδες); (c) the accent cannot go back of an existing augment (this holds of the Impf., Aor., and Plup. as well as of the Perf.), e. g. προσεῖχον like εἶχον, παρέσχω like ἔσχω, ἐξήγον like ἤγον, ἐξῆν like ἦν (not πρόσειχον, πάρεσχω, ἐξήγον, ἔξην); so also προσῆκοι like ἤκον, ἀπείργον like εἶργον, but Imp. ἀπειργε, also ἀφίκεται, ἀφίκετο, like ἵκται, ἵκετο.

Exceptions to the Primary Law.

3. The accent is on the *ultimate* in the following forms:—

(a) In the Inf. second Aor. Act. as circumflex, and in the Masc. and Neut. Sing. Part. of the same tense as acute, e. g. λιπεῖν (from λιπέειν), λιπών, -όν; and in the second Pers. Sing. Imp. second Aor. Act. of the five verbs, εἰπέ, ἐλάδέ, εὔρε, λαβέ, and ἴδέ (but in composition, ἔπειπε, ἀπόλαβε, ἔπειδε, εἶσιδε).

(b) Also in the Imp. second Aor. Mid. as circumflex, e. g. λαβοῦ, δοῦ (from τίδημι).

REMARK 1. In compounds, the Imp. (not Participials) of the second Aor. Act. draws back the accent in all verbs according to the primary law, e. g. ἔκβαλε, ἐξελάδε, ἔκδος, ἔκδοτε, ἀπόδος, ἀπόδοτε, μετάδος, μετάδοτε (yet not ἔποδος,

μέγας, see No. 2), but *ἐκβαλεῖν*, *ἐκβαλόν*, *ἐκλιπεῖν*, *ἐξελθόν*, etc. But in the Imp. Sing. second Aor. Mid. of verbs in *-ω*, the circumflex remains on the ultimate in compounds also, e. g. *ἐκβαλοῦ*, *ἀφικοῦ*, *ἐκλιποῦ*, *ἐπιλαθοῦ*, *ἀφελοῦ*, *ἀνεργασθῶ*; so in verbs in *-μι*, when the verb is compounded with a monosyllabic preposition, e. g. *προδοῦ*, *ἐνδοῦ*, *ἀφοῦ*; yet the accent is drawn back, when the verb is compounded with a dissyllabic preposition, e. g. *ἀπόδου*, *κατάδου*, *ἐπιδου*; but in the Dual and Pl. of the second Aor. Mid., the accent is in all cases drawn back, e. g. *ἐκβάλεσθε*, *ἀπολάβεσθε*, *πρόδοσθε*, *ἐνδεσθε*, *ἄφεσθε*, *κατάδεσθε*.

(c) The acute stands on the ultimate in all participles in *-ς* (Gen. *-τος*), consequently in all active Participles of verbs in *-μι*, as well as in those of the first and second Perf. Act. and first and second Aor. Pass. of all verbs, e. g. *βεβουλευώς* (Gen. *-όςτος*), *πεφηγώς* (Gen. *-όςτος*), *βουλευθεὶς* (Gen. *-έντος*), *τυχεὶς* (Gen. *-έντος*), *ιστὴς* (Gen. *-έντος*), *τιθεὶς* (Gen. *-έντος*), *διδούς* (Gen. *-όντος*), *δεικνύς* (Gen. *-όντος*), *διαστὴς*, *ἐκδὴς*, *προδούς*, Gen. *διαστάντος*, *ἐκδέντος*, *προδόντος*.

REM. 2. The first Aor. Act. Part., which is always paroxytone, is an exception, e. g. *παίδευσας*, Gen. *παίδευσαντος*.

(d) In the Sing. of the first and second Aor. Subj. Pass. as circumflex, e. g. *βουλευθῶ*, *τριβῶ* (*ῶ* being contracted from *-έω*).

4. The accent is on the penult in the following forms :—

(a) In the Inf. of Perf. Mid. or Pass., of first Aor. Act. and second Aor. Mid.; also in all infinitives in *-ναι*, hence in all active infinitives according to the formation in *-μι*, as well as in the Inf. of first and second Aor. Pass. and of the first and second Perf. Act. of all verbs, e. g. *τετῶσθαι*, *βεβουλευσθαι*, *τετιμῆσθαι*, *πεφιλησθαι*, *μεμισθῶσθαι*; — *φυλάξαι*, *βουλεύσαι*, *τιμῆσαι*, *φιλήσαι*, *μισθῶσαι*; — *λιπέσθαι*, *ἐκδέσθαι*, *διαδύσθαι*; — *ιστάναι*, *τιθέναι*, *διδόναι*, *δεικνύναι*, *στῆναι*, *ἐκστῆναι*, *θεῖναι*, *ἐκθεῖναι*, *δοῦναι*, *μεταδοῦναι*; — *βουλευθῆναι*, *τριβῆναι*; — *βεβουλευέναι*, *λειοιπέναι*.

(b) In the Participle Perf. Mid. or Pass., e. g. *βεβουλευμένος*, *-μένη*, *-μένον*, *τετιμῆμένος*, *πεφιλημένος*.

(c) As circumflex in the Dual and Plu. of the first and second Aor. Subj. Pass., e. g. *βουλευθῶμεν*.

REM. 3. The three corresponding forms of the Inf. first Aor. Act., Imp. first Aor. Mid., and the third Pers. Sing. Opt. first Aor. Act., when they consist of three or more syllables, whose penult is long by nature, are distinguished from one another by the accent, in the following manner :—

Inf. 1st Aor. Act. *βουλεύσαι*, Imp. 1st Aor. M. *βούλευσαι*, Opt. 1st Aor. A. *βουλέυσαι*, *ποιήσαι*, *ποίησαι*, *ποίησαι*.

But when the penult is short by nature or long only by position, the Inf. first Aor. Act. corresponds with the third Pers. Sing. Opt., first Aor. Act., e. g. *φυλάξαι*; but Imp. first Aor. Mid. *φύλαξαι*.

§ 119. *Further view of the Augment and Reduplication.*

1. After the general view of the Augment and Reduplication (§ 108, 3), it is necessary to treat them more particularly.

2. As has been already seen, all the historical tenses (the Impf., Plup., and Aor.) take the augment, but retain it only in the Ind. There are two augments, the *syllabic* and *temporal*.

§ 120. (a) *Syllabic Augment.*

1. The *syllabic* augment belongs to those verbs whose stem begins with a consonant, and consists in prefixing ϵ^1 to the stem, in the Impf. and Aorists, but to the reduplication in the Plup. In this way, the verb is increased by one syllable, and hence this augment is called the syllabic augment, e. g. βούλειω, Impf. ϵ -βούλειον, Aor. ϵ -βούλεισα, Plup. ϵ -βε-βουλείκειν.

2. If the stem begins with ρ , this letter is doubled when the augment is prefixed (§ 23, 3), e. g. ῥίπτω, to throw, Impf. ῥῥίπτον, Aor. ῥῥιψα, Perf. ῥῥίφα. Plup. ῥῥίφειν.

REMARK 1. The three verbs βούλομαι, to will; δύναμαι, to be able; and μέλλω, to be about to do, to intend, among the Attic writers take η , instead of ϵ , for the augment; still, this is found more among the later than the earlier Attic writers, e. g. ἐβουλῆδην and ἡβουλῆδην; ἐδυνάμην and ἡδυνάμην, ἐδυνήδην and ἡδυνήδην (but always ἐδυνάσδην); ἔμελλον and ἡμελλον. The Aorist is very seldom ἡμέλλησα (comp. X. H. 7. 4, 16. 26).

REM. 2. Among the Attic writers, the augment ϵ is often omitted in the Pluperfect; in compounds, when the preposition ends with a vowel; in simples, when a vowel which is not to be elided precedes, e. g. ἀναβεβήκει, X. An. 5, 2, 15; καταδεδραμήκεσαν, X. H. 5. 3, 1; καταλείπειτο, X. Cy. 4. 1, 9; κατεπεπτώκει, Th. 4, 90; αἱ συνδῆκαι γεγέννητο, X. Cy. 3. 2, 24 (according to the best MSS.); but in the Impf. and Aorists, the syllabic augment is omitted

¹ According to analogy, we may suppose that ϵ is prefixed to all verbs in the augmented tenses, whether the verbs begin with a vowel or consonant. If the verb begins with a consonant, ϵ appears as an additional syllable, e. g. ἔπαρτον, but if with a vowel, ϵ is assimilated with that vowel and lengthens it, if it is not already long, e. g. ἔγω, Impf. ἔαγον = ἤγον; ἐδέλω, Impf. ἐδέλων = ἤδελον; ἐκέλλω, Impf. ἐκέλλον = ῥέκελλον. If the word begins with a long vowel, it absorbs ϵ , e. g. ἤλασκω, Impf. ἐήλασκον = ἤλασκον; ὠδίζω, Impf. ἐώδισον = ὠδίζον. When the verb begins with ϵ , the augment ϵ is sometimes contracted with this into $\epsilon\iota$, e. g. εἶχον, instead of ἤχον.

only in the lyric parts of the tragedies, and here not often; in the dramatic portions it is rarely omitted, and only in the speeches of the messengers (*ῥήσες ἀγγελικαί*); also at the beginning and middle of the trimeter, and likewise at the beginning of a sentence, and even in these cases but seldom. The Impf. *ἔρχη*, which, together with *ἐρχή*, is used in prose, is an exception.

§ 121. (b) Temporal Augment.

The *temporal* augment belongs to verbs, whose stem begins with a vowel; it consists in lengthening the first stem-vowel. This is called the temporal augment because it increases the time, e. g.

a becomes	η, e. g.	ἄγω	Impf. ἦγον	Perf. ἦχα	Plup. ἤχην
e	η,	ἐλπίζω	ἤλπιζον	ἤλπικα	ἤλπικεν
i	ι,	ἵκετόω	ἤκετεον	ἤκετευκα	ἤκετεύκειν
o	ω,	ὀμιλέω	ὤμιλον	ὤμιληκα	ὤμιλήκειν
ū	υ,	ὕβριζω	ὔβριζον	ὔβρικα	ὔβρικεν
ai	η,	αἰρέω	ἤρουν	ἤρηκα	ἤρήκειν
au	ηυ,	αὐλέω	ἤυλουν	ἤυληκα	ἤυλήκειν
oi	φ,	οἰκτίζω	ἔκτιζον	ἔκτικα	ἔκτικεν

REMARK. Verbs which begin with η, ι, υ, ω, ου, and ει, do not admit the augment, e. g. *ἡττάομαι*, to be overcome, Impf. *ἡττώμην*, Perf. *ἡττημαι*, Plup. *ἡττήμην*; *ἵκω*, to press, Aor. *ἵκωσα*; *ὑπνώω*, to lull to sleep, Aor. *ὑπνωσα*; *ὠφελέω*, to benefit, Impf. *ὠφέλεον*; *οὐτάζω*, to wound, Impf. *οὐταζον*; *εἴκω*, to yield, Impf. *εἴκον*, Aor. *εἴξα*; *εἰκάω*, to liken, is an exception, which among the Attic writers, though seldom, is augmented, e. g. *εἴκαζον*, *εἴκασα*, *εἴκασμαι*, seldom *ἤκαζον* (e. g. Th. 6, 92. *ἤκαζον*, in the best MSS.), *ἤκασα*, *ἤκασμαι*. Also those verbs whose stem begins with ευ, are usually without an augment, e. g. *εὐχόμεαι*, to supplicate, *εὐχόμεν*, more rarely *ἠύχόμεν*, but Perf. *ἠύγμαι* (not *εὐγμαι*); *εὐρίσκω*, to find, in good prose, always omits the augment.

§ 122. Remarks on the Augment.

1. Verbs beginning with α followed by a vowel, have ᾱ instead of η, e. g. *ᾅω*, (poet.), to perceive, Impf. *ᾅων*; but those beginning with ᾱ, αυ, and οι followed by a vowel, do not admit the augment, e. g. *ᾅηδίζομαι*, to have an unpleasant sensation, Impf. *ᾅηδιζόμην*; *αὐαίνω*, to dry, Impf. *αὐαῖνον*; *οἰακίζω*, to steer, Impf. *οἰάκιζον*; also *ἀνάλισκω*, to destroy, though no vowel follows ᾱ, has *ἀνέλωσα*, *ἀνέλωκα*, as well as *ἀνήλωσα*, *ἀνήλωκα*. But the poetic *ἀείδω* (prose *ᾤδω*), to sing, and *ᾄσσω* (Att. *ᾤσσω*), to rush, take the augment, e. g. *ᾄειδον* (prose *ᾤδον*), *ᾄεξα* (Att. *ᾤξα*); *οἰεμαι*, to believe, *οἶμην*, etc. does not belong here, since the ο following αι, is not a part of the stem.

2. Some verbs also beginning with *αι* and followed by a consonant, do not take the augment, e. g. *οικουρέω*, to guard the house, Aor. *οικούρησα*; *αἰσίζω*, to smell of wine, Impf. *αἰσίζω*; *αἰνέω*, to intoxicate, Perf. Mid. or Pass. *αἰνωμένος* and *φωσμένος*; *οἰστροδέω*, to make furious, Aor. *οἰστροησα*.

3. The twelve following verbs, beginning with *ε*, have *ει* instead of *η* for the augment, viz. *ἰδέω*, to permit, Impf. *είων*, Aor. *είασα*; *ἰδίζω*, to accustom (to which belongs also *είωδα*, to be accustomed, from the Epic *ἰδω*); *εἶσα*, poetic Aor. (stem 'ΕΔ), to place (in prose only, Part. Aor. Mid. *ἑσόμενος* and *εἰσόμενος*, establishing, founding); *ἑλίσσω*, to wind; *ἑλκω*, to draw; Aor. *ἑλκισα* (stem 'ΕΛΚΥ); *εἶλον*, to take, Aor. (stem 'ΕΔ) of *αἰρέω*; *ἑπομαι*, to follow; *ἐργάζομαι*, to work; *ἑρπω*, *ἑρπύζω*, to creep, to go; *ἐστιάω*, to entertain; *ἔχω*, to have (on the Epic *εἶμαι*, see § 230).

4. The six following verbs take the syllabic, instead of the temporal, augment:—

ἔγνυμι, to break, Aor. *ἔαξα*, etc. (§ 187, 1).

ἑλίσκομαι, capior, Perf. *ἑλῶκα* and *ἤλωκα*, captus sum (§ 161, 1).

ἑνθέω, to please (Ion. and poet.), Impf. *ἑνθάνων*, Perf. *ἔαθα*, Aor. *ἔειθεν* (§ 230.)

οὔρω, mingere, *οὔρου*, *οὔρηκα*.

ῥάω, to push, *ῥάδων*, etc. (sometimes without the augment, e. g. *διωδόντες*, Th. 2, 84; *ῥέωσθησαν*, X. H. 4, 3, 12; *ῥάει*, Pl. Charm. 155, c.).

ῥέωμαι, to buy, Impf. *ῥωνόμην* (*ῥωνόμην*, Lys. Purg. Sacril. 108. § 4; *ῥωνόντο*, Aeschin. c. Ctes. c. 33; *ῥωνονέτο*, Andoc. p. 122.), Aor. *ῥωνόμην* (see however § 179, 6.), Perf. *ῥώνημαι*.

5. The verb *ἑορτάζω*, to celebrate a feast, takes the augment in the second syllable, Impf. *ἑόρταζον*. The same is true of the following forms of the Plup. II:—

ΕΙΚΩ, second Perf. *ἔοικα*, I am like, Plup. *ἑφείκην*.

ἑλπομαι, to hope, second Perf. *ἔελπα*, I hope, Plup. *ἑέλπεην*. } Poet.

ΕΡΓΩ, to do, second Perf. *ἔοργα*, Plup. *ἑόργειν*.

6. The three following verbs take the temporal and syllabic augment at the same time, the Spiritus Asper of the stem being then transferred to the *ε* of the augment:—

δρᾶω, to see, Impf. *ἑδρων*, Perf. *ἑδρακα*, *ἑδραμαι*.

ἀνοίγω, to open, Impf. *ἑνόγγον*, Aor. *ἑνόγη* (Inf. *ἑνοῖζαι*), etc.

ἀλίσκομαι, to be taken, Aor. *ἑάλων* (Inf. *ἑάωναι*, ἄ), and *ἤλων*.

§ 123. Reduplication.

1. Reduplication (§ 108, 4) is the repeating the first consonant of the stem with *ε*. This implies a *completed* action, and hence is prefixed to the Perf.,¹ e. g. *λέ-λυκα*, to the Fut. Perf.,

¹ Strictly, we may say that the first letter of all verbs is repeated in the Perf., whether the verb begins with a vowel or a consonant. When the conso-

e. g. *κεκοσμήσομαι* (from *κοσμέω*), and to the Plup., which, as an historical tense, takes also the augment *ε* before the reduplication, e. g. *ε-βε-βουλεύκειν*. This remains in all the modes, as well as in the Inf. and Part.

2. Those verbs only admit the reduplication, whose stem begins with a single consonant. or with a mute and liquid; but verbs beginning with *ρ*, *γν*, *γλ*, *βλ*,¹ take only the simple augment, except *βλάπτω βέβλαφα*, *βλασφημέω βεβλασφήμηκα*, and *βλαστάνω βεβλάστηκα* and *εβλάστηκα*, e. g.

<i>λύω</i> , to loose,	Perf. <i>λέ-λυκα</i>	Plup. <i>ε-λε-λύκειν</i>
<i>δίδω</i> , to sacrifice,	" <i>τέ-δωκα</i> (§ 21, 2.)	" <i>ε-τε-δύκειν</i>
<i>φύτεύω</i> , to plant,	" <i>πε-φύτευκα</i> (§ 21, 2.)	" <i>ε-πε-φυτεύκειν</i>
<i>χορεύω</i> , to dance,	" <i>κε-χόρευκα</i> (§ 21, 2.)	" <i>ε-κε-χορεύκειν</i>
<i>γράφω</i> , to write,	" <i>γέ-γραφα</i>	" <i>ε-γε-γράφειν</i>
<i>κλίνω</i> , to bend down,	" <i>κέ-κλικά</i>	" <i>ε-κε-κλίκειν</i>
<i>κρίνω</i> , to judge,	" <i>κέ-κρικα</i>	" <i>ε-κε-κρίκειν</i>
<i>πνέω</i> , to breathe,	" <i>πέ-πνευκα</i>	" <i>ε-πε-πνεύκειν</i>
<i>δίδω</i> , to bruise,	" <i>τέ-δλακα</i> (§ 21, 2.)	" <i>ε-τε-δλάκειν</i>
<i>βίβτω</i> , to thron,	" <i>έβριφα</i> (§ 23, 3.)	" <i>εβρίφειν</i>
<i>γνωρίζω</i> , to make known,	" <i>ε-γνώρικα</i>	" <i>ε-γνωρίκειν</i>
<i>βλακέω</i> , to be slothful,	" <i>ε-βλάκευκα</i>	" <i>ε-βλακεύκειν</i>
<i>γλύφω</i> , to carve,	" <i>ε-γλυφα</i>	" <i>ε-γλύφειν</i> .

3. Besides the verbs just mentioned beginning with *ρ*, *γν*, *βλ*, *γλ*, the reduplication is not used, when the stem begins with a double consonant or with two single consonants, which are not a mute and liquid, or with three consonants, e. g.

<i>ζηλώω</i> , to emulate,	Perf. <i>ε-ζήλωκα</i>	Plup. <i>ε-ζηλώκειν</i>
<i>ξενέω</i> , to entertain,	" <i>ε-ξένωκα</i>	" <i>ε-ξενώκειν</i>
<i>ψάλλω</i> , to sing,	" <i>ε-ψάλλκα</i>	" <i>ε-ψάλλκειν</i>
<i>σπείρω</i> , to sow,	" <i>ε-σπαρκα</i>	" <i>ε-σπάρκειν</i>
<i>κτίω</i> , to build,	" <i>ε-κτίκα</i>	" <i>ε-κτίκειν</i>
<i>πτύσσω</i> , to fold,	" <i>ε-πτύχα</i>	" <i>ε-πτύχειν</i>
<i>στρατηγέω</i> , to be a general,	" <i>ε-στρατήγηκα</i>	" <i>ε-στρατηγήκειν</i>

nant is repeated, *ε* is joined with it in order to vocalize it. If the verb begins with a vowel, the vowel is doubled and the two coalesce, if the initial vowel is short, and thus form a long vowel; but if the initial vowel is long, it absorbs the other, e. g.

<i>ἔγω</i> ,	Perf. properly <i>εαχα</i> = <i>ἦχα</i>
<i>ἐγείρω</i> ,	" " <i>εέγεργα</i> = <i>ἦγεργα</i>
<i>οἰκέω</i> ,	" " <i>οοικηκα</i> = <i>ῥικηκα</i> .

Sometimes when the verb begins with *ε*, the double *ε*, instead of coalescing into *η*, is contracted into *ει*, e. g. *εἶδα*, Perf. *εἶακα*, instead of *ἦακα*.

¹ Words beginning with these letters are excepted on account of the difficulty of repeating them.

REMARK 1. The two verbs *μῑμνήσκω* (stem MNA), *to remind*, and *κτάναι*, *to acquire*, though their stem begins with two consonants, which are not a mute and a liquid, still take the reduplication, *μῑ-μνημαι*, *κῑ-κτημαι*, *ῑ-με-μνήμην*, *ῑ-πε-κτῑμην*. The regular form *ἔκτημαι*, is Ionic, but it is found also in Aesch. Prom. 792, and in Plato with *κῑ-κτημαι*; likewise in Th. 2, 62. *προσεκτῑμένα* (as according to the MSS. it must probably be read, though elsewhere, Th. always uses *κέκτημαι*). Perfects formed by Metathesis or Syncope, are seeming exceptions to the rules of reduplication, e. g. *δέδμηκα*, *πέπταμαι*, etc. (§§ 22, and 16, 8.)

4. Five verbs beginning with a liquid do not repeat this liquid, but take *αι* for the augment: —

<i>λαμβάνω</i> , to take,	Perf. <i>εἰληφα</i>	Plup. <i>εἰλήφειν</i>
<i>λαγχάνω</i> , to obtain,	" <i>εἰληχα</i>	" <i>εἰλήχεω</i>
<i>λέγω</i> , συλλέγω, to collect.	" <i>συνείλοχα</i> , <i>συνείλεγμαι</i>	" <i>συνείλδχεν</i>
<i>ῥέω</i> , to say,	" <i>εἶρηκα</i>	" <i>εἶρήκειν</i>
<i>μείρομαι</i> , to obtain,	" <i>εἴμαρται</i> (with rough breathing), <i>it is fated</i> .	

REM. 2. The regular reduplication is sometimes found in the Attic poets, e. g. *λελήμμεθα*, *ἐλλελεγμένους*, also in Xen. *ἐπιελεγμένοι* occurs, Cy. 3. 3, 41 (Altorf, *ἀπειλεγμένοι*), and *ἐκλελέχθαι*, H. 1. 6, 16. — *Διαλέγομαι*, to converse, has Perf. *διείλεγμαί*, though the simple *λέγω*, in the sense of *to say*, always takes the regular reduplication, *λέλεγμαι*, dictus sum (Perf. Act. wanting)

§ 124. Attic Reduplication.

1. Several verbs, beginning with *α*, *ε*, or *ο*, repeat, in the Perf. and Plup. before the temporal augment, the first two letters of the stem. This is called the Attic Reduplication. The Plup. then very rarely takes an additional augment; e. g. *διωρώρυκτο*, X. An. 7. 8, 14; so *ἡκ-ηκόειν*, but sometimes *ἀκηκόειν*.

2. The verbs, which in the Attic dialect have this reduplication, are the following: —

(a) Those whose second stem-syllable is short by nature: —

<i>ἀλέω</i> , -ῶ, to grind,	<i>ἐμέω</i> , -ῶ, to vomit,
(ἀλ-ήλεκα) ἀλ-ήλεσμαι	ἐμ-ήμεκα ἐμ-ήμεσμαι
(ἀλ-ηλέκειν) ἀλ-ηλέσμην	ἐμ-ημέκειν ἐμ-ημέσμην
<i>ἀρόω</i> , -ῶ, to plough,	<i>ἐλάω</i> (<i>ἐλαίνω</i>), to drive,
(ἀρ-ήροκα) ἀρ-ήρομαι	ἐλ-ήλακα ἐλ-ήλαμαι
(ἀρ-ηρόκειν) ἀρ-ηρόμην	ἐλ-ηλάκειν ἐλ-ηλάμην
<i>ὀμοῶ</i> , ὀμνῶμι, to swear,	<i>ὀλέω</i> , ὀλλυνμι, to destroy,
ὀμ-ώμοκα ὀμ-ώμοσμαι	ὀλ-ώλεκα Perf. II. ὀλ-ωλα (ὀλῶ)
ὀμ-ωμόκειν ὀμ-ωμόσμην	ὀλ-ωλέκειν Plup. II. ὀλ-ώλειν

<i>ἐλέγχεω, to convince,</i>	<i>δρόττω, to dig,</i>
(ἐλ-ήλεγχα) ἐλ-ήλεγμαι	δρ-όρυχα δρ-όρυγμαι and ἔρυγμαι
(ἐλ-ηλέγγειν) ἐλ-ηλέγγην	δρ-ωρύχειν δρ-ωρύγμην and ὠρύγμην.

Further: *ἐλίσσω, to wind*, (ἐλ-ήλιχα), ἐλ-ήλεγμαι (the rough breathing being rejected), and in good usage among later writers, *ἐίλεγμαι*; *ὀζω* ('ΟΔΩ), *to smell*, ὀδ-ῶδα; *φέρειω* ('ΕΝΕΚΩ), *to carry*, ἐν-ήνοχα, ἐν-ήνεγμαι; *ἔσθω* ('ΕΔΩ), *to eat*, ἐσ-ήδεκα, ἐσ-ήδεσμαι; *ἔγω, to lead*, Perf. usually ἤχα; ἀγ-ήοχα (instead of ἐγ-ήοχα, so as to soften the pronunciation) is later, and is rejected by the Atticists as not Attic, though in *Ilysiās*; but Perf. Mid. or Pass. always ἤγμαι.

(b) Those which in the second stem-syllable have a vowel long by nature, and shorten this after prefixing the reduplication (except ἐρείδω):—

<i>ἀλείφω, to anoint,</i>	<i>ἀκούω, to hear,</i>
ἀλ-ήλιφα ἀλ-ήλιμμαι	ἀκ-ήκοα ἤκουσμαι
ἀλ-ηλίφειν ἀλ-ηλίμμην	ἡκ-ηκόειν ἠκούσμην
ἔΑΕΤΘΩ, ἔρχομαι, <i>to come,</i>	<i>ἐρείδω, to prop,</i>
ἐλ-ήλυθα	ἐρ-ήρεικα ἐρ-ήρυσμαι
ἐλ-ηλύθειν	ἐρ-ηρείκειν ἐρ-ηρέισμην
<i>ἀγείρω, to collect,</i>	<i>ἐγείρω, to wake,</i>
ἀγ-ήγερκα ἀγ-ήγερμαι	(ἐγ-ήγερκα) ἐγ-ήγερμαι
ἀγ-ηγέρειν ἀγ-ηγέρμην	(ἐγ-ηγέρειν) ἐγ-ηγέρμην.

So from *ἐγείρω* comes the second Perf. *ἐγρήγορα* (on account of euphony instead of ἐγ-ήγορα), *I wake*, second Plup. Act. *ἐγρηγόρειν, I awoke*.

REMARK 1. The forms included in parentheses are such as are not found in good Attic prose.

REM. 2. The verb *ἔγω, to lead*, forms the second Aor. Act. and Mid., and *φέρειω, to carry*, forms all the Aorists with this reduplication; here, however, the reduplicated vowel takes the temporal augment, and that only in the Ind., and the vowel of the stem remains pure:—

ἔγω, to lead, Aor. II. ἤγαγον, Inf. ἀγαγεῖν, Aor. II. Mid. ἠγαγόμην;
φέρειω, to carry (stem ἔΓΚ), Aor. II. ἤνεγκον, Inf. ἐνεγκεῖν, Aor. I. ἤνεγκα,
 Inf. ἐνέγκαί, Aor. Pass. ἤνεχθη, Inf. ἐνεχθῆναι.

† 125. Augment and Reduplication in Compound Words.

1 First rule. Verbs compounded with prepositions take the augment and reduplication between the preposition and the verb; the final vowel of prepositions, except *περί* and *πρό*, is elided [† 13, 2, (a)]; *πρό* frequently combines with the augment by means of Crasis (§ 10), and becomes *προῦ*; *ἐκ* before the syllabic augment is changed to *ἐξ* (§ 15, 3); and *ἐν* and *σύν*

resume their *v* which had been assimilated (§ 18, 2), or changed (§ 19, 3), or dropped (20, 2), e. g.

ἀπο-βάλλω, to throw from,	Im. ἀπ-έβαλλον	Pf. ἀπο-βέβληκα	Plp. ἀπ-εβεβλήκειν
περι-βάλλω, to throw around,	περι-έβαλλον	περι-βέβληκα	περι-εβεβλήκειν
προ-βάλλω, to throw before,	{ προ-έβαλλον προὔβαλλον	προ-βέβληκα	προ-εβεβλήκειν προὔβεβλήκειν
ἐκ-βάλλω, to throw out,	ἐξ-έβαλλον	ἐκ-βέβληκα	ἐξ-εβεβλήκειν
συν-λέγω, to collect together,	συν-έλεγον	συν-έλεχα	συν-εείλεχεν
συν-βρίπτω, to throw together,	συν-έβριπτον	συν-έβριφα	συν-εβρίφειν
ἐν-γίγνομαι, to be in,	ἐν-εγίγνομην	ἐν-γέγονα	ἐν-εγεγόνειν
ἐμ-βάλλω, to throw in,	ἐν-έβαλλον	ἐμ-βέβληκα	ἐν-εβεβλήκειν
συν-σκευάζω, to pack up,	συν-εσκεύαζον	συν-εσκεύακα	συν-εσκεύακεν.

2. Second rule. Verbs compounded with *δυσ*, take the augment and reduplication, (a) at the beginning, when the stem of the simple verb begins with a consonant or with *η* or *ω*; (b) but in the middle, when the stem of the simple verb begins with a vowel, except *η* or *ω*, e. g.

δυσ-τυχέω, to be unfortunate,	ἐ-δυσ-τύχουν	δε-δυσ-τύχηκα	ἐ-δε-δυσ-τυχέειν
δυσ-ωπείω, to make ashamed,	ἐ-δυσ-ώπουν	δε-δυσ-ώπηκα	ἐ-δε-δυσ-ωπήκειν
δυσ-αρεστέω, to be displeased,	δυσ-ηρέστουν	δυσ-ηρέστηκα	δυσ-ηρεστήκειν.

REMARK 1. Verbs compounded with *εὐ* may take the augment and reduplication at the beginning or in the middle, yet they commonly omit them at the beginning, and *εὐεργετέω* usually in the middle, e. g.

εὐ-τυχέω, to be fortunate,	Impf. ἡὐ-τύχεον,	but commonly εὐ-τύχεον
εὐ-ωχέουαι, to feast well,	" εὐ-ωχέομην	
εὐ-εργετέω, to do good,	" εὐ-ηργέτεον,	but commonly εὐ-εργέτεον, Perf. εὐ-ηργέτηκα, but commonly εὐ-εργέτηκα.

3. Third Rule. All other compounds take the augment and reduplication at the beginning, e. g.

μυθολογέω, to relate,	ἐμυθολόγηον	με-μυθολόγηκα
οικοδομέω, to build,	ἐκοδόμεον	ἐκοδόμηκα.

Thus *παρρησιάζομαι* (from *παρρησία*, and this from *πᾶν* and *ῥῆσις*), to speak openly, Aor. ἐπαρρησιασάμην, Perf. πεπαρρησίασμαι.

REM. 2. Ὀδοποιέω has the Perf. ὠδοποιοίησθαι, X. An. 5. 3, 1. Lycurg. c Leocr. § 139, has ἰπποτετρούφηκεν.

§ 126. Remarks.

1. The six following words compounded with prepositions take the augment in both places, viz. at the beginning of the simple verb and before the preposition: —

ἀμφέχωμαι, to clothe one's self, Impf. ἀμπεχόμεην, ¹ or ἀμπευχ.	Aor. ἀμπεσχόμεην ²
ἀνέχωμαι, to endure (not ἀνέχω), " ἡνεχόμην	" ἡνεσχόμην
ἀμφεγνέω, to be uncertain, " ἡμφεγνέουν and ἡμφεγνόνυν	
ἡνέρω, to raise up, " ἡνέρωδουν Perf. ἡνέρωδον	" ἡνέρωσα
ἡνέχλω, to molest, " ἡνέχλουν " ἡνέχληκα	" ἡνέχλησα
παρέρω, to riot, " παρέρουν " πεπαρένηκα	" ἐπαρένησα.

2. The analogy of these verbs is followed by three others, which are not compounded with prepositions, but are derived from other compound words, viz.

διδάσκω (from διαιτα, food), (a) to feed, (b) to be a judge, Impf. διδασκων and διδασκων, Aor. διδασκησα and διδασκησα; Perf. διδασκηκα; Impf. Mid. διδασκόμεην, Perf. διδασκόμενηκα
 δακνέω, to serve (from δούκωνος, servant), Impf. δεικνόνουν and δεικνόνουν, Perf. δεικνόμενηκα
 ἀμφισβητέω (from ΑΜΦΙΣΒΗΤΗΣ), to dispute, Impf. ἡμφισβήτηουν and ἡμφισβήτηουν.

3. Exceptions to the first rule. Several verbs compounded with prepositions, take the augment before the preposition, since they have nearly the same signification as the simple verbs, e. g.

ἀμφεγνέω (νόω), to be uncertain, Impf. ἡμφεγνόνουν, or ἡμφεγνόνουν (No. 1)	
ἀμφέσσω, to clothe, Aor. ἡμφέσσα, Perf. ἡμφέσσω	
ἐπιστάμαι, to know, Impf. ἡπιστάμην	
ἀφίημι, to dismiss, " ἀφίουν and ἡφίουν, or ἡφίειν	[δικα]
καθίω, to set, " ἐκαθίζον (old Att. also καθίζον), Pf. κατέ-	
καθίζομαι, to sit, " ἐκαθίζομην and κατέζ. (without Aug.)	
κάθημαι, to sit, " ἐκαθήμην and καθήμην	
καθεύδω, to sleep, " ἐκαθεύδον, seldom καθηύδον.	

4. Those verbs are apparently an exception to the first rule, which are not formed by the composition of a simple verb with a preposition, but by derivation from a word already compounded, e. g.

ἐναντιοῦμαι, to oppose one's self to (from ἐναντίος) Impf. ἡναντιοῦμην	
ἀντιδικέω, to defend at law (" ἀντιδικος) " ἡντιδικούν and ἡντιδικούν	
ἀντιβάλλω, to hit upon (" ἀντιβολή) " ἡντιβάλλουν	
ἐμπορέω, to gain by traffic (" ἐμπορή) " ἡμπόρων	
ἐμπεδώνω, to establish (" ἐμπεδος) " ἡμπεδών.	

5. Many verbs, however, which apparently are formed only by derivation, are treated, even by the best classical writers, as if they were compounded of a simple verb and a preposition. Thus, παρανομέω, παρηνόμουν and παρηνόμουν, παρηνόμω, Perf. παρηνόμω, although it is not from παρά and νομίζω, so further, ἐγχείρω (from ἔΓΧΕΙΡΟΣ), to take in hand, Impf. ἐνεχείρουν; ἐπιθυμέω, to desire, Impf. ἐπιθυμούν; ἐπιθυμέομαι, Aor. ἐνεθυμήθη, Perf. ἐπιθυμήθη; κατηγορέω (from κατηγορος), to accuse, Impf. κατηγορούμαι, Perf. κατηγορήθη; προθυμούμαι (from πρόθυμος), to desire earnestly, Impf. προθυμούμην and προθυμούμαι; so ἐγκωμιάζω, προφητεύω, ἐνεδρεύω, ἐκκλησιάζω, ὁπαιτεύω, ἐπιτηδεύω, ἐμφανίζω, συνεργίζω, etc.

¹ So Pl. Phaed. 87, 6, according to most and the best MSS.

² Eur. Med. 1128, and Aristoph. Thesm. 165.

FORMATION OF THE TENSES OF VERBS IN -ω.

§ 127. *Division of Verbs in -ω according to the Characteristic.*

Verbs in -ω are divided into two principal classes, according to the difference of the characteristic (§ 108, 5):—

I. Pure verbs, whose characteristic is a vowel; these are again divided into two classes:—

- A. Uncontracted verbs, whose characteristic is a vowel, except α, ε, ο, e. g. παιδεύ-ω, *to educate*; λύ-ω, *to loose*;
- B. Contract verbs, whose characteristic is α, ε, or ο, e. g. τιμά-ω, *to honor*; φιλέ-ω, *to love*; μισθό-ω, *to let out for hire*.

II. Impure verbs, whose characteristic is a consonant; these are again divided into two classes:—

- A. Mute verbs, whose characteristic is one of the nine mutes, e. g. λείπ-ω, *to leave*; πλέκ-ω, *to twine*; πείθ-ω, *to persuade*;
- B. Liquid verbs, whose characteristic is one of the four liquids, λ, μ, ν, ρ, e. g. ἀγγέλλ-ω, *to announce*; νέμ-ω, *to divide*; φαίν-ω, *to show*; φθείρ-ω, *to destroy*.

REMARK. According to the accentuation of the first Pers. Pres. Ind. Act., all verbs are divided into:—

(a) Barytones, whose final syllable in the first Pers. Pres. Ind. Act. is not accented, e. g. λύ-ω, πλέκ-ω, etc.;

(b) Perispomena, whose final syllable is circumflexed in the first Pers.; these are consequently contract verbs, e. g. τιμῶ, φιλῶ, μισθῶ.

§ 128. *Derivation of Tenses.*

All tenses are formed from the stem of the verb, the inflection-endings mentioned above (§ 113), being appended to this. The Primary tenses only have a distinct tense-characteristic (§ 110); this is always wanting in the Pres. and Impf., the mode-vowels and personal-endings being sufficient; but the Pres. and Impf. very frequently strengthen or increase the pure stem, e. g. τύπτ-ω (pure stem ΤΥΠ), ἀμαρτάνω (pure stem 'ΑΜΑΡΤ'); the Secondary tenses never admit such an increase, but are formed from the pure stem, and without the tense-characteristic; yet, in certain cases (§ 140), they admit a change of

the stem-vowel. Hence, certain tenses, which are formed from a common stem, may be distinguished from each other and classed by themselves. Tenses, included in such a class, may be said to be derived from one another. The principal classes are the three following:—

I. Tenses, which may strengthen the pure stem. These are the Pres. and Impf. Act., Mid., or Pass., e. g.

(pure stem TTTI) $\tau/\pi-\tau-\omega$

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τύπ-τ-ομαι

ἐ-τυτ-τ-όμην.

II. Tenses, which have a tense-characteristic. These are the Primary tenses, e. g.

(a) First Perf. and first Plup. Act., e. g. (πέφραδ-κα) πέφρακα, ἐπέφρα-
κων;

(b) **Perf. and Plup. Mid. or Pass.** These do not have the tense-characteristic; from the Perf. Mid. or Pass. the Fut. Perf. is formed by rejecting *-μαι* and annexing *-σομαι*, e.g. *τέτυμ-μαι* (instead of *τέτυν-μαι*), *ἐτετύμην*, *τέτυνομαι* (instead of *τετύνομαι*). The Perf. has a short vowel, but the Fut. Act. and Mid. a long vowel, e.g. *λύω*, *λέλυκα*, *λέλυμαι*, *λύσω*, *λίσσομαι*, *δέω*, *δεδῆκα*, *δεδεμαι*, *θήσω*, *θήσομαι*; so the Fut. Perf. has a long vowel, e.g. *λελύσομαι*, *δεδήσομαι*;

(c) First Fut. and Aor. Act. and Mid., e. g. τύψω τύπομαι
ξ-τυφα ξ-τυφάμεν;

(d) First Aor. and first Fut. Pass., e. g. ἐτύφθην τυφθήσομαι.

III. Tenses, which are formed from the pure stem without a tense-characteristic, may yet, in certain cases, admit a change of the stem-vowel. These are the Secondary tenses, e. g.

(a) The second Perf. and second Plup. Act. e. g. τέ-τυκ-α, ἐ-τε-τύκ-εν;

(b) The second Aor. Act. and Mid., e. g. ἐ-λάθ-ον, ἐ-λάθ-ουην from λα-
θάνω (pure stem ΛΑΘ);

(c) The second Aor. and second Fut. Pass., e. g. ἐ-τῶ-ην, τῶ-ησομαι.

§ 129. I. FORMATION OF THE TENSES OF PURE VERBS.

1. In pure verbs, both Barytoned and Perispomena, the tense-endings are commonly appended to the unchanged characteristic of the verb, e. g. βουλεύ-σω, βεβούλευ-κα. Pure verbs commonly form no Secondary tenses, but only the Primary tenses; the Perf. with κ (κα), the Fut. and Aor. with σ and θ (σω, σα, θη, θήσο-μαι). Pure verbs, however, are subject to the following regular change in the stem:—

2. The short characteristic vowel of the Pres. and Impf., is lengthened in the other tenses, viz.

l into **i**, e. g. μηνίω, *to be angry*, μηνί-σω, ἐ-μήνισα, etc.

• “ ἑ, “ καλύ-ω (υ commonly long), *to hinder*, καλύ-σω, κε-κάλυμαι, etc.

ε into η, e. g. φιλέω (φιλῶ), to love, φιλήσω, τε-φίληκα, etc.

ο " ω, " μισθόω (μισθῶ), to let out for hire, μισθήσω, με-μισθήκα, etc.

ἄ " ῆ, " τιμᾶω (τιμῶ), to honor, τιμήσω, τε-τίμηκα, etc.

REMARK 1. ἄ is lengthened into ᾶ, when ε, ι, or ρ precedes it [comp. § 43, 1, (a)], e. g.

ἐᾶω, to permit, ἐᾶσω, εἶσα, εἶκα, εἶμαι, εἶδην; ἐστιᾶω, to entertain, ἐστιᾶσω; φωρᾶω, to steal, φωρᾶσω; but ἐγγυᾶω, to give as a pledge, ἐγγυήσω; βοᾶω, to call out, βοήσομαι, ἐβόησα (like βγδθή).

The two following imitate those in -εᾶω, -ιδᾶω, -ρᾶω, viz.

ἀλοᾶω, to strike, to thresh, old Att. Fut. ἀλοᾶσω; but usually ἀλοήσω;

ἄκροᾶ-ομαι, to hear, Fut. ἀκροᾶσομαι, Aor. ἠκροασάμην (like ἄδρᾶε).

REM. 2. The verbs χρᾶω, to give an oracle; χρᾶομαι, to use; and τιτράω to bore, though ρ precedes, lengthen ἄ into η, e. g. χρήσομαι, τρήσω.

§ 130. Formation of the Tenses of Pure Verbs with a short Characteristic-vowel.

The following pure verbs, contrary to the rule (§ 129, 2) retain the short characteristic-vowel, either in forming all the tenses, or in particular tenses. Most of these verbs assume α in the Perf. Mid. or Pass. and first Aor. Pass., and in the tenses derived from these, and also in the verbal adjectives; such verbs are designated by : Pass. with σ.

(a) -ίω.

Χρίω, to sting, Fut. χρίσω, Aor. ἐχρίσα, Inf. χρίσαι. Pass. with σ; (but χρίω, to anoint, Fut. χρίσω, Aor. ἐχρίσα, Inf. χρίσαι, Aor. Mid. ἐχρίσάμην; Perf. Mid. or Pass. κέχρι-σ-μαι, κεχρίσθαι; Aor. Pass. ἐχρί-σ-θην; verbal adj. χρίστος).

REMARK 1. ἑπαίω, to perceive, of the Ionic dialect, belongs here (§ 230). The poetic αίω is found only in the Pres. and Impf. (ᾷων, § 122, 1).

(b) -έω.

1. ἄνθω (also old Att. ἀνθῶ) to complete, Fut. ἀνθῶ; Aor. ἤνθω. Pass. with σ.

ἄρθω (also old Att. ἀρτῶ), to draw water. Fut. ἀρθῶ; Aor. ἤρθω. Pass. with σ.

μύω (ῥ), to close, e. g. the eyes, Fut. μύσω, Aor. ἐμύσα; but Perf. μέμικα, to be closed, to be silent.

πτύω (ῥ), to spit, Fut. πτύσω; Aor. ἐπτύσα. Pass. with σ (ἐπτύ-σ-θην), verbal adj. πτυ-σ-τός.

2. The following dissyllables in -έω lengthen the short characteristic-vowel in the Fut and Aor. Act. and Mid. and in Fut. Perf. Mid., and δέω also in the Perf. and Plup. Act.; but they resume the short vowel in the Perf. and Plup.

Act. (except *ῥέω*), Mid. or Pass., in the Aor. and Fut. Pass., and in verbal adjectives:—

ῥέω, to wrap up, Fut. *ῥέσω* Aor. *ῥέσσω* Perf. *ῥέσσω* *ῥέσσω* Aor Pass. *ῥέσθην*
ῥέω, to sacrifice, " *ῥέσω* " *ῥέσσω* " *ῥέσσω* *ῥέσσω* " " *ῥέσθην*
ῥέω, to loose, " *ῥέσω* " *ῥέσσω* " *ῥέσσω* *ῥέσσω* " " *ῥέσθην*.

REM. 2. The doubtful vowel *υ* is commonly used as long in the Pres. and Impf. by the Attic poets; but in prose it must be considered as short; hence to be accented *μέε*, *πτέε*, *λύε*, etc., and not *μῦε*, *πτῦε*, *λῦε*, etc.

(c) -*ᾶω*.

Γελάω, to laugh, Fut. *γελάσομαι* (seldom *γελάσω*); Aor. *ἐγέλασα*. Pass. with *σ*.

ἐλάω (usually *ἐλαύνω*), to drive, Fut. *ἐλάσω* (Att. *ἐλῶ*), etc. See § 158, 3.

ῥάω, to bruise, *ῥάσω*, etc. Pass. with *σ* (*ῥέσω*-*μαι*, *ῥέσω*-*σθην*).

κλάω, to break, *κλάσω*, etc. Pass. with *σ* (*κέσω*-*μαι*, *κέσω*-*σθην*).

χαλάω, to loosen, *χαλάσω*, etc. Pass. with *σ* (*ἐχέσω*-*σθην*).

δαμάω (usually *δαμάσσω*), domo, Aor. *ἐδάμωσα*. Pass. with *σ*.

περάω, to transport, to sell, Fut. *περάσω*; Aor. *ἐπέρασα*; Perf. *πεπέρακα* (but *περάω*, to pass over, Intrans., Fut. *περάσω*; Aor. *ἐπέρασα*). These seven verbs have a liquid before the characteristic-vowel *α*.

σπάω, to draw, *σπάσω*, etc. Pass. with *σ* (*ἐσπάσω*-*σθην*).

σχαάω, to loose, to open, *σχαάσω*, etc.

(d) -*έω*.

1. *Αἰδέομαι*, to reverence. See § 166, 1.

ἀκέομαι, to heal, *ἀκέομαι*, *ἡκέσθην*; Perf. Mid. or Pass. *ἡκεσμαι*; Aor. Pass. *ἡκέσθην*.

ἀλάω, to grind, to beat, *ἀλέσω*, Att., yet seldom *ἀλῶ*; Aor. *ἤλεσα*; Perf. Mid. or Pass. *ἠλέσμαι* (§§ 117, 2, and 124, 2).

ἀρκέω, to suffice, etc. Pass. with *σ*.

ἐμέω, to vomit, Fut. *ἐμέσω*, etc.; Perf. Act. *ἐμήμεκα*; Perf. Mid. or Pass. *ἐμήμεσμαι* (§ 124, 2).

ζέω, to boil (usually intrans., and *ζέοννυ*, usually trans.). Pass. with *σ*.

ξέω, to scrape. Pass. with *σ*. — *τελέω*, to accomplish. Pass. with *σ* (§ 117, 2).

τρέω, to tremble, -*εω*, etc.; verbal adj. *τρέσ-τός*. — *χέω*, to pour. See § 154, Rem. 1.

2. The following have in some tenses the long, in others the short vowel:—

αἰνέω (in Attic prose *ἐπαινέω*), to praise, Fut. *αἰνέσω*; Aor. *ἤνεσα*; Perf. *ἤνεκα*; Aor. Pass. *ἤνέθην*; Fut. Pass. *αἰνεθήσομαι*; verb. adj. *αἰνετός*, -*τός*; but Perf. Mid. or Pass. *ἤνημαι*.

αἰρέω, to choose, Aor. Pass. *ἤρέθην*; also *ἤρήθην*; *αἰρήσω*, *ἤρηκα*, *ἤρημαι*.

γαμέω, to marry, Fut. *γαμιῶ*; Aor. *ἔγημα*; Perf. *γεγάμηκα*; Aor. Pass. *ἐγαμήθην* (*I was taken to wife*).

δέω, to bind, *δέσω*, *δέσσω*, but *δέδεκα*, *δέδεμαι*, *δέδεθην*; Fut. Perf. *δεδέσθην* is commonly used for *δεδέσσομαι* (the latter is used by Dem. and later writers).

καλέω, *to call*, Fut. καλέσω, Att. καλῶ (§ 117, 2); Aor. ἐκάλεσα; Perf. Act. κέκληκα; Perf. Mid. or Pass. κέκλημαι, *I am called*; Fut. Perf. κεκλήσομαι, *I shall be called*; Aor. Pass. ἐκλήθην; Fut. Pass. κληθήσομαι; Fut. Mid. καλούμαι; Aor. Mid. ἐκαλεσάμην.

ποθέω, *to desire*, ποθέσομαι, Lys. 8, 18, Pl. Phaed. 97, a.; ἐπόθεσα, Isoc. 4, 122. 19, 17; elsewhere, ποθήσω, ἐπόθησα; Perf. Act. πεπόθηκα; πεπόθημαι; Aor. Pass. ἐποθέσθην.

πονέω, *laboro*, Fut. πονήσω, etc. (*to work*); πονέσω (*to be in pain*); Perf. πεπόνηκα in both senses; Mid. and Pass. always have η, e. g. ἐπονῆσάμην and ἐπονῆθην, Perf. πεπόνημαι.

(e) -σω.

ἀρώ, *to plough*, Fut. ἀρώσω, Aor. ἤρωσα; Perf. Mid. or Pass. ἀρήρομαι (§ 124, 2); Aor. Pass. ἠρόθην.

§ 131. Formation of the Aor. and Fut. Pass., and the Perf., Pluperf. Mid. or Pass. with σ .

1. Pure verbs, which retain the short characteristic-vowel in forming the tenses, in the Aor. and Fut. Pass. and in the Perf. and Plup. Mid. or Pass. (also in the verb. adj.), unite the tense-endings $\theta\eta\nu$, $\muαι$, etc. to the tense-forms by inserting σ (§ 130), e. g.

τελέω

ἐτετέλεσθην

τετέλεσμαι

τετεσθήσομαι

ἐτετετέλεσ-μην.

2. Besides these verbs, several others also, which either have a long characteristic-vowel in the stem, or lengthen the short characteristic-vowel of the stem in forming the tenses, have the same formation, viz.

ἀκούω, *to hear*, Aor. Pass. ἠκούσθην, Fut. Pass. ἀκουσθήσομαι, Perf. Mid. or Pass. ἠκουσμαι, Plup. ἠκούσ-μην; ἐναύω, *to kindle*; κελεύω, *to command*; the Deponent διαπαρακελεύομαι, *to arouse*; κνίω, κνήω, *to scratch* (κένκναι-σμαι, κένκνησμαι, ἐκναισθην, ἐκνήσθην); κυλίω, *to roll*; λείω, *to stone* (ἐλεύσθην, Perf. seems to be wanting); ξύω, *to scrape*; παίω, *to strike*; παλαίω, *to wrestle* (ἐπαλαίσθην); πλέω, *to sail*; πρίω, *to saw*; πταίω, *to strike against, to shake*; ραίω (poetic), *to destroy*; σείω, *to shake*; ὄω, *to rain*, Aor. Pass. ὕσθην, *I was rained upon*, Perf. Pass. ὕσμαι (ἔφν-σ-μένος, X. Ven. 9, 5), Fut. ὕσομαι (instead of ὕσθης-σ-ομαι); φρέω, *to send* (only in compounds, e. g. εἰσφ-, ἐκφ-, *to lead in*), Fut. φρήσω, etc., Mid. φρήσομαι, Aor. Pass. ἐφρήσθην; χράω, *to give an oracle* (κέχρησμαι, ἐχρήσθην, § 129, Rem. 2); χρίω, *to anoint* [§ 130, (a)]; ψάβω, *to touch* (ἐψαυσμαι, Hippocr.).

3. The following vary between the regular formation and that with σ :—

$\gamma\epsilon\acute{\upsilon}\omega$, to cause to taste, Mid. to taste, to enjoy, Perf. Mid. or Pass. $\gamma\acute{\epsilon}\gamma\epsilon\upsilon\mu\alpha\iota$ (Eurip.); but Aor. Pass. probably $\epsilon\gamma\epsilon\acute{\upsilon}\sigma\text{-}\theta\eta\eta$. Comp. $\gamma\epsilon\upsilon\mu\alpha$, but $\gamma\epsilon\upsilon\sigma\text{-}\tau\acute{\epsilon}\omega\sigma$.

$\delta\rho\acute{\alpha}\omega$, to do, Fut. $\delta\rho\acute{\epsilon}\sigma\omega$, etc.; Perf. $\delta\acute{\epsilon}\delta\rho\acute{\alpha}\kappa\alpha$; Perf. Mid. or Pass. $\delta\acute{\epsilon}\delta\rho\acute{\alpha}\mu\alpha\iota$ and $\delta\acute{\epsilon}\delta\rho\alpha\text{-}\sigma\text{-}\mu\alpha\iota$ (Th.); Aor. Pass. $\acute{\epsilon}\delta\rho\acute{\alpha}\sigma\theta\eta\eta$ (Th.). Verbal adjective $\delta\rho\alpha\text{-}\sigma\text{-}\tau\acute{\epsilon}\omega\varsigma$, $\delta\rho\alpha\text{-}\sigma\text{-}\tau\acute{\epsilon}\omega\varsigma$.

$\delta\rho\alpha\acute{\upsilon}\omega$, to break in pieces, Perf. Mid. or Pass. $\tau\acute{\epsilon}\delta\rho\alpha\upsilon\text{-}\sigma\text{-}\mu\alpha\iota$ (Plat. $\tau\acute{\epsilon}\delta\rho\alpha\upsilon\mu\alpha\iota$); Aor. Pass. $\acute{\epsilon}\delta\rho\alpha\acute{\upsilon}\sigma\text{-}\theta\eta\eta$. Verbal adjective $\delta\rho\alpha\upsilon\text{-}\sigma\text{-}\tau\acute{\epsilon}\omega\varsigma$.

$\kappa\lambda\epsilon\acute{\iota}\omega$, Att. $\kappa\lambda\acute{\alpha}\omega$, to weep, Perf. Mid. or Pass. $\kappa\acute{\epsilon}\kappa\lambda\alpha\upsilon\mu\alpha\iota$ and $\kappa\acute{\epsilon}\kappa\lambda\alpha\upsilon\text{-}\sigma\text{-}\mu\alpha\iota$.

$\kappa\lambda\epsilon\acute{\iota}\omega$, to shut, Perf. Mid. or Pass. $\kappa\acute{\epsilon}\kappa\lambda\epsilon\iota\mu\alpha\iota$ commonly, $\kappa\acute{\epsilon}\kappa\lambda\epsilon\iota\text{-}\sigma\text{-}\mu\alpha\iota$ Aristoph.; $\kappa\acute{\epsilon}\kappa\lambda\eta\mu\alpha\iota$ Tragedians, Thu., sometimes Pl., rarely Xen.; Aor. Pass. $\acute{\epsilon}\kappa\lambda\epsilon\acute{\iota}\sigma\text{-}\theta\eta\eta$, Attic $\acute{\epsilon}\kappa\lambda\eta\sigma\text{-}\theta\eta\eta$ (Th.); Fut. Pass. $\kappa\lambda\epsilon\iota\text{-}\sigma\text{-}\theta\acute{\eta}\sigma\sigma\omega\mu\alpha\iota$. Verbal adjective $\kappa\lambda\epsilon\iota\text{-}\sigma\text{-}\tau\acute{\epsilon}\omega\varsigma$, $\kappa\lambda\eta\text{-}\sigma\text{-}\tau\acute{\epsilon}\omega\varsigma$.

$\kappa\omicron\lambda\omicron\acute{\upsilon}\omega$, to maim, Perf. Mid. or Pass. $\kappa\epsilon\kappa\omicron\lambda\omicron\upsilon\mu\alpha\iota$ and $\kappa\epsilon\kappa\omicron\lambda\omicron\upsilon\text{-}\sigma\text{-}\mu\alpha\iota$; Aor. Pass. $\acute{\epsilon}\kappa\omicron\lambda\omicron\acute{\upsilon}\sigma\text{-}\theta\eta\eta$ and $\acute{\epsilon}\kappa\omicron\lambda\omicron\acute{\upsilon}\theta\eta\eta$.

$\kappa\rho\omicron\acute{\upsilon}\omega$, to strike upon, Perf. Mid. or Pass. $\kappa\acute{\epsilon}\kappa\rho\upsilon\mu\alpha\iota$ and (seldom) $\kappa\acute{\epsilon}\kappa\rho\upsilon\text{-}\sigma\text{-}\mu\alpha\iota$ (X. H. 7. 4, 26); Aor. Pass. $\acute{\epsilon}\kappa\rho\acute{\upsilon}\sigma\text{-}\theta\eta\eta$.

$\nu\acute{\epsilon}\omega$, to hear up, Fut. $\nu\acute{\eta}\sigma\omega$, etc.; Perf. Mid. or Pass. $\nu\acute{\epsilon}\nu\eta\mu\alpha\iota$ ($\nu\acute{\epsilon}\nu\eta\text{-}\sigma\text{-}\mu\alpha\iota$ doubtful); but Aor. Pass. $\acute{\epsilon}\nu\acute{\eta}\sigma\text{-}\theta\eta\eta$ (Arrian). Verbal adjective $\nu\eta\tau\acute{\omicron}\varsigma$.

$\nu\acute{\epsilon}\omega$ (collateral form $\nu\acute{\eta}\theta\omega$), to spin, Perf. Mid. or Pass. $\nu\acute{\epsilon}\nu\eta\text{-}\sigma\text{-}\mu\alpha\iota$; but Aor. Pass. $\acute{\epsilon}\nu\acute{\eta}\theta\eta\eta$. Verbal adjective $\nu\eta\tau\acute{\omicron}\varsigma$.

$\psi\acute{\alpha}\omega$, to rub, Perf. Mid. or Pass. $\acute{\epsilon}\psi\eta\mu\alpha\iota$ and $\acute{\epsilon}\psi\eta\text{-}\sigma\text{-}\mu\alpha\iota$; Aor. Pass. $\acute{\epsilon}\psi\acute{\eta}\theta\eta\eta$ and $\acute{\epsilon}\psi\acute{\eta}\sigma\text{-}\theta\eta\eta$ (instead of which the Attic writers use $\acute{\epsilon}\psi\eta\gamma\mu\alpha\iota$, $\acute{\epsilon}\psi\acute{\eta}\chi\theta\eta\eta$ from $\psi\acute{\eta}\chi\omega$).

4. The following verbs assume σ in the Aor. Pass., but not in the Perf. :—

$\mu\acute{\epsilon}\mu\eta\tau\eta\sigma\kappa\omega$ (MNA-Ω), to remind,	Pf. $\mu\acute{\epsilon}\mu\eta\eta\mu\alpha\iota$, I remember, A. P. $\acute{\epsilon}\mu\eta\text{-}\sigma\text{-}\theta\eta\eta$
$\pi\acute{\nu}\epsilon\omega$, to blow,	$\pi\acute{\epsilon}\pi\eta\eta\mu\alpha\iota$ (poet.) $\acute{\epsilon}\pi\eta\acute{\nu}\epsilon\upsilon\text{-}\sigma\text{-}\theta\eta\eta$
$\chi\rho\acute{\epsilon}\sigma\mu\alpha\iota$ ($\chi\rho\acute{\omega}\mu\alpha\iota$), to use,	$\kappa\acute{\epsilon}\chi\rho\eta\mu\alpha\iota$ $\acute{\epsilon}\chi\rho\acute{\eta}\text{-}\sigma\text{-}\theta\eta\eta$
$\pi\alpha\acute{\upsilon}\omega$, to cause to cease, to finish,	$\pi\acute{\epsilon}\pi\alpha\upsilon\mu\alpha\iota$ $\acute{\epsilon}\pi\alpha\acute{\upsilon}\text{-}\sigma\text{-}\theta\eta\eta$
and $\acute{\epsilon}\pi\alpha\acute{\upsilon}\theta\eta\eta$, $\pi\alpha\upsilon\delta\acute{\eta}\sigma\sigma\omega\mu\alpha\iota$. Ion. and Th. Verbal adjective $\pi\alpha\upsilon\text{-}\sigma\text{-}\tau\acute{\epsilon}\omega\varsigma$.	

5. The following verbs, though they retain the short characteristic-vowel in the Perf. and Aor. Pass., do not assume σ :—

$\delta\acute{\upsilon}\omega$, $\delta\acute{\iota}\omega$, $\lambda\acute{\upsilon}\omega$ [§ 130 (b), 2], $\acute{\epsilon}\lambda\acute{\alpha}\omega$ [§ 130 (c)], $\alpha\lambda\acute{\iota}\nu\omega$, $\alpha\lambda\acute{\rho}\acute{\epsilon}\omega$, $\delta\acute{\epsilon}\omega$ [§ 130 (d), 2], $\acute{\alpha}\rho\acute{\epsilon}\omega$ [§ 130 (e)], $\chi\acute{\epsilon}\omega$ [§ 154, Rem. 1], $\sigma\epsilon\acute{\upsilon}\omega$, to excite (§ 230)

PARADIGMS OF PURE VERBS.

A. Uncontracted Pure Verbs.

‡ 132. (a) *without σ in the Mid. and Pass.*

κωλύω, to hinder.							ACTIVE.	
Pres.	κωλύ-ω	Perf.	κε-κώ-λυ-κα	Fut.	κωλύ-σω	Aor.	ἐ-κώ-λυ-σα	
MIDDLE.								
Pres.	κωλύ-μαι	Perf.	κε-κάλυ-μαι	Fut.	κωλύ-σομαι	Aor.	ἐ-κωλύ-σά-μην	
PASSIVE.								
Aor.	ἐ-κωλύ-θην			Fut.	κωλύ-θήσομαι.			

‡ 133. (b) *with σ in the Mid. and Pass.* (§ 131).

Perf.	S. 1.	κε-κέλευ-σ-μαι	Imperative.	Infinitive.
Mid.	2.	κε-κέλευ-σαι	κε-κέλευ-σο	κε-κελεύ-σθαι
or	3.	κε-κέλευ-σ-ται	κε-κελεύ-σθω	
Pass.	1.	κε-κελεύ-σ-μεθον		Participle.
Ind.	D. 2.	κε-κέλευ-σθον	κε-κέλευ-σθον	κε-κελευ-σ-μένος
	3.	κε-κέλευ-σθον	κε-κελεύ-σθων	Subjunctive.
	P. 1.	κε-κελεύ-σ-μεθα	κε-κέλευ-σθε	κε-κελευ-σ-μένος ὃ
	2.	κε-κέλευ-σθε	κε-κελεύ-σθωσαν	
	3.	κε-κελευ-σ-μένοι εἰσί(ν)	κε-κελεύ-σθωσαν	οἱ κε-κελεύ-σθων
Plupf.	S. 1.	ἐ-κε-κελεύ-σ-μην	D. ἐ-κε-κελεύ-σ-μεθον	P. ἐ-κε-κελεύ-σ-μεθα
Mid. or	2.	ἐ-κε-κέλευ-σο	“ ἐ-κε-κέλευ-σθον	“ ἐ-κε-κέλευ-σθε
Pass.	3.	ἐ-κε-κέλευ-στο	“ ἐ-κε-κελεύ-σθην	“ κε-κελευ-σ-μένοι ἦσαν
Ind.				
Opt.		κε-κελευ-σ-μένος εἴην		
Aorist Pass. ἐ-κελεύ-σ-θην			Future Pass. κελευ-σ-θήσομαι.	

B. Contract Pure Verbs.

‡ 134. *Preliminary Remarks.*

1. The characteristic of contract pure verbs is either α, ε, or ο (§ 127); these are contracted with the mode-vowel following. The contraction, which is made according to the rules stated above (§ 9, I.), belongs only to the Pres. and Impf. Act. and Mid., because in these two tenses only is the characteristic-vowel followed by another vowel. The Paragoge ν in the third Pers. Sing. Impf. Act. disappears in the contraction. On the tense-formation, see §§ 129-131.

2. The contract forms of verbs in *-de* in the Indicative and Subjunctive are the same; contracts in *-de* have the same form for the second and third Pers. Sing. in the Indic. Opt. and Subj. viz. *-ois*, *-oi*.

3. The contracted Infinitive of verbs in *-de*, which, in our editions of the classics, is more commonly written with an Iota Subscript, is without that letter in the ancient inscriptions, being contracted from *-aen*, e. g. *τιμᾶν*, not *τιμῆν*.

4. If only one syllable follows the parenthesis in the paradigm, the termination of the uncontracted form is the last syllable in the parenthesis, and the syllable after the parenthesis is the termination of the contracted form, e. g. *τιμ(δ-ω)ῶ* = *τιμῶ*, *τιμῶ*, *τιμ(δ-ειν)ᾶν* = *τιμᾶν*, *τιμᾶν*; but if more than one syllable follows the parenthesis, the syllable, or syllables, after the last hyphen is the common ending of the contract and uncontracted forms, the uncontracted word embracing all the letters of the form except the vowel after the parenthesis; the contract, all without the parenthesis

§ 135. *Paradigms of*

ACTIVE.				
Modes and Participles.	Numbers and Persons.	Present.		
		Characteristic α.	Characteristic ε.	Characteristic ο.
Indicative,	S. 1.	τιμ(ά-ω)ῶ, <i>to honor,</i>	φιλ(έ-ω)ῶ, <i>to love,</i>	μισθ(ό-ω)ῶ, <i>to let,</i>
	2.	τιμ(ά-εις)ᾶς	φιλ(έ-εις)εῖς	μισθ(ό-εις)οῖς
	3.	τιμ(ά-ει)ᾷ	φιλ(έ-ει)εῖ	μισθ(ό-ει)οῖ
	D. 1.			
	2.	τιμ(ά-ε)ᾶ-τον	φιλ(έ-ε)εῖ-τον	μισθ(ό-ε)οῦ-τον
	3.	τιμ(ά-ε)ᾶ-τον	φιλ(έ-ε)εῖ-τον	μισθ(ό-ε)οῦ-τον
	P. 1.	τιμ(ά-ο)ῶ-μεν	φιλ(έ-ο)οῦ-μεν	μισθ(ό-ο)οῦ-μεν
	2.	τιμ(ά-ε)ᾶ-τε	φιλ(έ-ε)εῖ-τε	μισθ(ό-ε)οῦ-τε
	3.	τιμ(ά-ου)ῶ-σι(ν)	φιλ(έ-ου)οῦ-σι(ν)	μισθ(ό-ου)οῦ-σι(ν)
Subjunctive,	S. 1.	τιμ(ά-ω)ῶ	φιλ(έ-ω)ῶ	μισθ(ό-ω)ῶ
	2.	τιμ(ά-ης)ᾶς	φιλ(έ-ης)ῆς	μισθ(ό-ης)οῖς
	3.	τιμ(ά-ῃ)ᾷ	φιλ(έ-ῃ)ῆ	μισθ(ό-ῃ)οῖ
	D. 1.			
	2.	τιμ(ά-ῃ)ᾶ-τον	φιλ(έ-ῃ)ῆ-τον	μισθ(ό-ῃ)ῶ-τον
	3.	τιμ(ά-ῃ)ᾶ-τον	φιλ(έ-ῃ)ῆ-τον	μισθ(ό-ῃ)ῶ-τον
	P. 1.	τιμ(ά-ω)ῶ-μεν	φιλ(έ-ω)ῶ-μεν	μισθ(ό-ω)ῶ-μεν
	2.	τιμ(ά-ῃ)ᾶ-τε	φιλ(έ-ῃ)ῆ-τε	μισθ(ό-ῃ)ῶ-τε
	3.	τιμ(ά-ω)ῶ-σι(ν)	φιλ(έ-ω)ῶ-σι(ν)	μισθ(ό-ω)ῶ-σι(ν)
Imperative,	S. 2.	τίμ(α-ε)α	φίλ(ε-ε)ει	μίσθ(ο-ε)ου
	3.	τιμ(α-έ)ά-τω	φιλ(ε-έ)εί-τω	μισθ(ο-έ)ού-τω
	D. 2.	τιμ(ά-ε)ᾶ-τον	φιλ(έ-ε)εῖ-τον	μισθ(ό-ε)οῦ-τον
	3.	τιμ(α-έ)ά-των	φιλ(ε-έ)εί-των	μισθ(ο-έ)ού-των
	P. 2.	τιμ(ά-ε)ᾶ-τε	φιλ(έ-ε)εῖ-τε	μισθ(ό-ε)οῦ-τε
	3.	τιμ(α-έ)ά-τωσαν, or τιμ(α-ό)ού-ντων	φιλ(ε-έ)εί-τωσαν or φιλ(ε-ό)ού-ντων	μισθ(ο-έ)ού-τωσαν or μισθ(ο-ό)ού-ντων
Infin.		τιμ(ά-ειν)ᾶν	φιλ(έ-ειν)εῖν	μισθ(ό-ειν)οῦν
Participle,	Nom.	τιμ(ά-ων)ῶν	φιλ(έ-ων)ῶν	μισθ(ό-ων)ῶν
		τιμ(ά-ου)ῶ-σα	φιλ(έ-ου)οῦ-σα	μισθ(ό-ου)οῦ-σα
		τιμ(ά-ον)ῶν	φιλ(έ-ον)οῦν	μισθ(ό-ον)οῦν
	Gen.	τιμ(ά-ο)ῶ-ντος	φιλ(έ-ο)οῦ-ντος	μισθ(ό-ο)οῦ-ντος
		τιμ(α-ού)ῶ-σης	φιλ(ε-ού)ού-σης	μισθ(ο-ού)ού-σης.
Imperfect.				
Indicative,	S. 1.	ἐτίμ(α-ον)ῶν	ἐφίλ(ε-ον)οῦν	ἐμίσθ(ο-ον)οῦν
	2.	ἐτίμ(α-ες)ας	ἐφίλ(ε-ες)εις	ἐμίσθ(ο-ες)ους
	3.	ἐτίμ(α-ε)α	ἐφίλ(ε-ε)ει	ἐμίσθ(ο-ε)ου
	D. 1.			
	2.	ἐτίμ(ά-ε)ᾶ-τον	ἐφίλ(έ-ε)εῖ-τον	ἐμισθ(ό-ε)οῦ-τον
	3.	ἐτίμ(α-ε)ᾶ-την	ἐφίλ(ε-έ)εί-την	ἐμισθ(ο-έ)ού-την
	P. 1.	ἐτίμ(ά-ο)ῶ-μεν	ἐφίλ(έ-ο)οῦ-μεν	ἐμισθ(ό-ο)οῦ-μεν
	2.	ἐτίμ(ά-ε)ᾶ-τε	ἐφίλ(έ-ε)εῖ-τε	ἐμισθ(ό-ε)οῦ-τε
	3.	ἐτίμ(α-ον)ῶν	ἐφίλ(ε-ον)οῦν	ἐμίσθ(ο-ον)οῦν

Contract Verbs.

MIDDLE.		
<i>Present.</i>		
Characteristic. α.	Characteristic ε.	Characteristic ο.
τιμ(ά-ο)ῶ-μαι	φιλ(έ-ο)οὔ-μαι	μισθ(ό-ο)οὔ-μαι
τιμ(ά-η)ᾷ	φιλ(έ-η)ῇ	μισθ(ό-η)οῖ
τιμ(ά-ε)ᾶ-ται	φιλ(έ-ε)εῖ-ται	μισθ(ό-ε)οῦ-ται
τιμ(α-ό)ῶ-μεθον	φιλ(ε-ό)οὔ-μεθον	μισθ(ο-ό)οὔ-μεθον
τιμ(ά-ε)ᾶ-σθον	φιλ(έ-ε)εῖ-σθον	μισθ(ό-ε)οῦ-σθον
τιμ(ά-ε)ᾶ-σθον	φιλ(έ-ε)ᾷ-σθον	μισθ(ό-ε)οῦ-σθον
τιμ(α-ό)ῶ-μεθα	φιλ(ε-ό)οὔ-μεθα	μισθ(ο-ό)οὔ-μεθα
τιμ(ά-ε)ᾶ-σθε	φιλ(έ-ε)εῖ-σθε	μισθ(ό-ε)οῦ-σθε
τιμ(ά-ο)ῶ-νται	φιλ(έ-ο)οὔ-νται	μισθ(ό-ο)οὔ-νται
τιμ(ά-ω)ῶ-μαι	φιλ(έ-ω)ῶ-μαι	μισθ(ό-ω)ῶ-μαι
τιμ(ά-η)ᾷ	φιλ(έ-η)ῇ	μισθ(ό-η)οῖ
τιμ(ά-η)ᾶ-ται	φιλ(έ-η)ῇ-ται	μισθ(ό-η)ῶ-ται
τιμ(α-ώ)ῶ-μεθον	φιλ(ε-ώ)ῶ-μεθον	μισθ(ο-ώ)ῶ-μεθον
τιμ(ά-η)ᾶ-σθον	φιλ(έ-η)ῇ-σθον	μισθ(ό-η)οῦ-σθον
τιμ(ά-η)ᾶ-σθον	φιλ(έ-η)ῇ-σθον	μισθ(ό-η)ῶ-σθον
τιμ(α-ώ)ῶ-μεθα	φιλ(ε-ώ)ῶ-μεθα	μισθ(ο-ώ)ῶ-μεθα
τιμ(ά-η)ᾶ-σθε	φιλ(έ-η)ῇ-σθε	μισθ(ό-η)ῶ-σθε
τιμ(ά-ω)ῶ-νται	φιλ(έ-ω)ῶ-νται	μισθ(ό-ω)ῶ-νται
τιμ(ά-ου)ῶ	φιλ(έ-ου)οὔ	μισθ(ό-ου)οὔ
τιμ(α-έ)ᾶ-σθω	φιλ(ε-έ)εῖ-σθω	μισθ(ο-έ)οὔ-σθω
τιμ(ά-ε)ᾶ-σθον	φιλ(έ-ε)εῖ-σθον	μισθ(ό-ε)οῦ-σθον
τιμ(α-έ)ᾶ-σθων	φιλ(ε-έ)εῖ-σθων	μισθ(ο-έ)οὔ-σθων
τιμ(ά-ε)ᾶ-σθε	φιλ(έ-ε)εῖ-σθε	μισθ(ό-ε)οῦ-σθε
τιμ(α-έ)ᾶ-σθωσαν, or	φιλ(ε-έ)εῖ-σθωσαν, or	μισθ(ο-έ)οὔ-σθωσαν, or
τιμ(α-έ)ᾶ-σθων	φιλ(ε-έ)εῖ-σθων	μισθ(ο-έ)οὔ-σθων
τιμ(ά-ε)ᾶ-σθαι	φιλ(έ-ε)εῖ-σθαι	μισθ(ό-ε)οῦ-σθαι
τιμ(α-ό)ῶ-μενος	φιλ(ε-ό)οὔ-μενος	μισθ(ο-ό)οὔ-μενος
τιμ(α-ο)ῶ-μένη	φιλ(ε-ο)οὔ-μένη	μισθ(ο-ο)οὔ-μένη
τιμ(α-ό)ῶ-μενον	φιλ(ε-ό)οὔ-μενον	μισθ(ο-ό)οὔ-μενον
τιμ(α-ο)ῶ-μένου	φιλ(ε-ο)οὔ-μένου	μισθ(ο-ο)οὔ-μένου
τιμ(α-ο)ῶ-μένης	φιλ(ε-ο)οὔ-μένης	μισθ(ο-ο)οὔ-μένης.
<i>Imperfect.</i>		
ἐτιμ(α-ό)ῶ-μην	ἐφιλ(ε-ό)οὔ-μην	ἐμισθ(ο-ό)οὔ-μην
ἐτιμ(ά-ου)ῶ	ἐφιλ(έ-ου)οὔ	ἐμισθ(ό-ου)οὔ
ἐτιμ(ά-ε)ᾶ-το	ἐφιλ(έ-ε)εῖ-το	ἐμισθ(ό-ε)οῦ-το
ἐτιμ(α-ό)ῶ-μεθον	ἐφιλ(ε-ό)οὔ-μεθον	ἐμισθ(ο-ό)οὔ-μεθον
ἐτιμ(ά-ε)ᾶ-σθον	ἐφιλ(έ-ε)εῖ-σθον	ἐμισθ(ό-ε)οῦ-σθον
ἐτιμ(α-έ)ᾶ-σθην	ἐφιλ(ε-έ)εῖ-σθην	ἐμισθ(ο-έ)οὔ-σθην
ἐτιμ(α-ό)ῶ-μεθα	ἐφιλ(ε-ό)οὔ-μεθα	ἐμισθ(ο-ό)οὔ-μεθα
ἐτιμ(ά-ε)ᾶ-σθε	ἐφιλ(έ-ε)εῖ-σθε	ἐμισθ(ό-ε)οῦ-σθε
ἐτιμ(ά-ο)ῶ-ντο	ἐφιλ(έ-ο)οὔ-ντο	ἐμισθ(ό-ο)οὔ-ντο

Modes and Participles.	Numbers and Persons.	Imperfect.		
		Characteristic α.	Characteristic ε.	Characteristic α.
Optative,	S. 1.	τιμ(ά-οι)ῶ-μι	φιλ(έ-οι)οῦ-μι	μισθ(ό-οι)οῦ-μι
	2.	τιμ(ά-οις)ῶς	φιλ(έ-οις)οῖς	μισθ(ό-οις)οῖς
	3.	τιμ(ά-οι)ῶ	φιλ(έ-οι)οῖ	μισθ(ό-οι)οῖ
	D. 1.	τιμ(ά-οι)ῶ-τον	φιλ(έ-οι)οῦ-τον	μισθ(ό-οι)οῦ-τον
	2.	τιμ(ά-οι)ῶ-την	φιλ(έ-οι)οῦ-την	μισθ(ό-οι)οῦ-την
	P. 1.	τιμ(ά-οι)ῶ-μεν	φιλ(έ-οι)οῦ-μεν	μισθ(ό-οι)οῦ-μεν
	2.	τιμ(ά-οι)ῶ-τε	φιλ(έ-οι)οῦ-τε	μισθ(ό-οι)οῦ-τε
Attic Optative,	3.	τιμ(ά-οι)ῶ-εν	φιλ(έ-οι)οῦ-εν	μισθ(ό-οι)οῦ-εν
	S. 1.	τιμ(α-οί)ῶ-ην	φιλ(ε-οί)οῖ-ην	μισθ(ο-οί)οῖ-ην
	2.	τιμ(α-οί)ῶ-ης	φιλ(ε-οί)οῖ-ης	μισθ(ο-οί)οῖ-ης
	3.	τιμ(α-οί)ῶ-η	φιλ(ε-οί)οῖ-η	μισθ(ο-οί)οῖ-η
	D. 2.	τιμ(α-οί)ῶ-ητον	φιλ(ε-οί)οῖ-ητον	μισθ(ο-οί)οῖ-ητον
	3.	τιμ(α-οί)ῶ-ήτην	φιλ(ε-οί)οῖ-ήτην	μισθ(ο-οί)οῖ-ήτην
	P. 1.	τιμ(α-οί)ῶ-ημεν	φιλ(ε-οί)οῖ-ημεν	μισθ(ο-οί)οῖ-ημεν
Indicative,	2.	τιμ(α-οί)ῶ-ητε	φιλ(ε-οί)οῖ-ητε	μισθ(ο-οί)οῖ-ητε
	3.	τιμ(ά-οι)ῶ-εν	φιλ(έ-οι)οῦ-εν	μισθ(ό-οι)οῦ-εν
	Perf.	τετιμήκα πεφώρακα	πεφίληκα	μεμισθώκα
	Plup.	ἔτετιμήκειν ἔπεφώρακειν	ἔπεφίληκειν	ἔμεμισθώκειν
	Fut.	τιμήσω φωράσω	φιλήσω	μισθώσω
	Aor.	ἐτίμησα ἐφώρασα	ἐφίλησα	ἐμισθώσα
	F. Pf.			
PAS				
Aorist, | ἐτιμήθην ἐφωράθην | ἐφιλήθην | ἐμισθώθην |				
Verbal adjectives : τιμη-τέος, -τέα, -τέον, φωρά-τέος, -τέα, -τέον,				

§ 136. With short Vowel

ACTIVE.			
Tenses.	Characteristic α.	Characteristic ε.	Characteristic α.
Present,	σπ(ά-ω)ῶ, to draw,	τελ(έ-ω)ῶ, to com-	ἀρ(ά-ω)ῶ, to plough,
Imperfect,	ἔσπ(α-ον)ων	ἐτέλ(ε-ον)ουν [plete,	ἤρ(ο-ον)ουν
Perfect,	ἔσπῳκα	τετέλεκα	ἀρ-ήροκα
Pluperfect,	ἔσπῳκειν	ἔτετελέκειν	ἀρ-ήρόκειν
Future,	σπῶσω	τελῶ	ἀρόσω
Aorist,	ἔσπῳσα	ἐτέλεσα	ἤροσα
PAS			
Aorist, | ἔσπῳ-σ-θην | ἐτελέ-σ-θην | ἤρόθην |			
Verbal adjectives : σπα-σ-τέος, -τέα, -τέον			

<i>Imperfect.</i>		
Characteristic <i>a.</i>	Characteristic <i>e.</i>	Characteristic <i>o.</i>
τιμ(α-οι)ῶ-μην τιμ(ᾱ-οι)ῶ-ο τιμ(ᾱ-οι)ῶ-το τιμ(α-οι)ῶ-μεθον τιμ(ᾱ-οι)ῶ-σθον τιμ(α-οι)ῶ-σθην τιμ(α-οι)ῶ-μεθα τιμ(ᾱ-οι)ῶ-σθε τιμ(ᾱ-οι)ῶ-ντο	φιλ(ε-οι)οῖ-μην φιλ(έ-οι)οῖ-ο φιλ(έ-οι)οῖ-το φιλ(ε-οι)οῖ-μεθον φιλ(έ-οι)οῖ-σθον φιλ(ε-οι)οῖ-σθην φιλ(ε-οι)οῖ-μεθα φιλ(έ-οι)οῖ-σθε φιλ(έ-οι)οῖ-ντο	μισθ(ο-οι)οῖ-μην μισθ(ᾱ-οι)οῖ-ο μισθ(ᾱ-οι)οῖ-το μισθ(ο-οι)οῖ-μεθον μισθ(ᾱ-οι)οῖ-σθον μισθ(ο-οι)οῖ-σθην μισθ(ο-οι)οῖ-μεθα μισθ(ᾱ-οι)οῖ-σθε μισθ(ᾱ-οι)οῖ-ντο
τετιμῆμαι πεφώραμαι ἐτετιμῆμην ἐπεφωράμην τίμησομαι φωράσομαι ἐτιμησάμην ἐφωράσάμην τετιμήσομαι πεφωράσομαι	πεφίλημαι ἐπεφιλῆμην φιλῆσομαι ἐφιλησάμην πεφιλῆσομαι	μεμισθώμαι ἐμεμισθώμην μισθώσομαι ἐμισθωσάμην μεμισθώσομαι
S I V E.		
| Future, | τιμηθήσομαι φωράθήσομαι | φιληθήσομαι | μισθωθήσομαι φιλ-τέος, -τέα, -τέον, μισθ-τέος, -τέα, -τέον.		

in forming the Tenses.

M I D D L E.		
Characteristic <i>a.</i>	Characteristic <i>e.</i>	Characteristic <i>o.</i>
σπ(ᾱ-ο)ῶ-μαι ἴσπ(α-ῶ)ῶ-μην ἴσπα-σ-μαι ἴσπᾱ-σ-μην σπάσομαι ἴσπασάμην	τελ(έ-ο)οῦ-μαι ἐτελ(ε-ῶ)οῦ-μην τετέλε-σ-μαι ἐτετελέ-σ-μην τελοῦμαι ἐτελεσάμην	ἄρ(ᾱ-ο)οῦ-μαι ἤρ(ο-ῶ)οῦ-μην ἄρ-ήρομαι ἄρ-ηρόμην ἀρόσομαι ἤροσάμην
S I V E.		
| Future, | σπα-σ-θήσομαι | τελε-σ-θήσομαι | ἀροθήσομαι τελε-σ-τέος, -έα, -έον, ἀρο-τέος, -έα, -έον.		

REMARK. On the formation of the Perf. and Aor. Pass. with *σ*, see §§ 130, 131; on the omission of the *σ* in *ἀρήρομαι*, *ἠρόσθην*, see § 131, 5; and on the Attic Reduplication in *ἀρ-ήρομαι*, see § 124, 2. The further inflection of *ἔσπα-σ-μαι*, *ἔσπᾶ-σ-μην*, *τετέλε-σ-μαι*, *ἐτετελέ-σ-μην*, is like that of *κεκέλευ-σ-μαι*, § 133. On the Attic Fut., *τελέσω* = *τελεῶ*, *-εῖς*, etc., *τελέσομαι* = *τελοῦμαι*, *τελεῖ* [*εῖ*], etc., see § 117.

§ 137. Remarks on the Conjugation of Contract Verbs.

1. The Attic dialect omits contraction only in the cases mentioned under § 9, Rem. 3; but verbs in *-έω* with a monosyllabic stem, e. g. *πλέω*, *to sail*, *πνέω*, *to blow*, *δέω*, *to run*, etc. are uniformly uncontracted, except in the syllable *-αι* (from *-εαι* or *-εε*), e. g.

Act. Pr. Ind. *πλέω*, *πλεῖς*, *πλεῖ*, *πλέομεν*, *πλεῖτε*, *πλέουσι(ν)*,
 Subj. *πλέω*, *πλέης*, *πλέη*, *πλέωμεν*, *πλέητε*, *πλέωσι(ν)*,
 Imp. *πλεῖ*. Inf. *πλεῖν*. Part. *πλέων*.
 Impf. Ind. *ἔπλεον*, *ἔπλεϊς*, *ἔπλει*, *ἐπλέομεν*, *ἐπλεῖτε*, *ἐπλεον*.
 Opt. *πλέοιμι*, *πλέοις*, etc.
 Mid. Pr. Ind. *πλέομαι*, *πλέη*, *πλεῖται*, *πλεόμεθον*, *πλεῖσθον*, etc.
 Inf. *πλεῖσθαι*. Part. *πλεόμενος*. Impf. *ἐπλεόμην*.

2. The verb *δέω*, *to bind*, is commonly contracted in all the forms, particularly in compounds, e. g. *τὸ δοῦν*, *τοῦ δοῦντος*, *διαδοῦμαι*, *κατέδουν*. But *δεῖ*, *it is necessary*, and *δέομαι*, *to need*, follow the analogy of verbs in *-έω*, with a monosyllabic stem, e. g. *τὸ δέον*, *δέομαι*, *δεῖσθαι*; uncontracted forms of *δέομαι* occur, instead of those contracted into *-ει*, e. g. *δέεται*, *δέεσθαι*, *ἐδέετο*, Xen., and sometimes also forms of other verbs belonging here are uncontracted, e. g. *ἐπλεον*, X. H. 6. 2, 27; *πλεῖ*, Th. 4, 28; *συνέχεον*, Pl. Rp. 379, e.

3. Several verbs deviate in contraction from the general rules, e. g.

- (a) *-αι*, *-αι*, *-αι*, are contracted into *-η* and *-η*, instead of into *-α* and *-α*, e. g. *ζ(δ-ω)ῶ*, *to live*, *ζῆς*, *-ζῆ*, *-ζῆτον*, *-ζῆτε*, Inf. *ζῆν*, Imp. *ζῆ*, Impf. *ἔζων*, *-ης*, *-η*, *-ῆτον*, *-ῆτην*, *-ῆτε*; — *πειν(δ-ω)ῶ*, *to hunger*, Inf. *πεινῆν*, etc.; — *διψ(δ-ω)ῶ*, *to thirst*, *διψῆς*, etc. Inf. *διψῆν*; — *κν(δ-ω)ῶ*, *to scratch*, Inf. *κνῆν*; — *σμ(δ-ω)ῶ*, *to smear*, Inf. *σμήν*; — *ψ(δ-ω)ῶ*, *to rub*, Inf. *ψῆν*; — *χρ(δ-ω)ῶ*, *to use*, *χρή*, *χρήται*, *χρήσθαι*; so *ἂποχρῶμαι*, *to have enough*, *ἀποχρήσθαι*; — *ἂποχρη* (abridged from *ἀποχρηῖ*), *it suffices*, Inf. *ἀποχρήν*, Impf. *ἂπέχρη*; — *χρ(δ-ω)ῶ*, *to give an oracle*, *to prophesy*, *χρῆς*, *χρή*, *χρήν*.
 b) *-οο* and *-οε* are contracted, as in the Ionic, into *-ω*, instead of into *-ου*, and *-όη* into *-ῶ*, instead of into *-οῖ*, e. g. *βιγ(δ-ω)ῶ*, *to freeze*, Inf. *βιγῶν* (Aristoph., but *βιγούν*, X. Cy. 5. 1, 11), Part. G. *βιγώντος* (Aristoph., but *βιγούντων*, X. H. 4. 5, 4), and *βιγῶσα* (Simon. de mulier. 26), Subj. *βιγῶ* (Pl. Gorg. 517, d.), Opt. *βιγῶη* (Hippocr.).

REMARK 1. The Ionic verb *ἰδρῶω*, *to sweat*, corresponds in respect to contraction with *βιγῶω*, *to freeze*, though with an opposite meaning: *ἰδρῶσι*, *ἰδρῶν*, *ἰδρῶσα*, *ἰδρῶντες*.

4. The following things are to be noted on the use of the Attic forms of the Opt. in *-ω* (§ 116, 8), viz. in the Sing., especially in the first and second person, of verbs in *-έω* and *-έω*, the form in *-οίην* is far more in use than the common form, and in verbs in *-δω* it is used almost exclusively; but in the Dual and Pl. the common form is more in use. The third Pers. Pl. has always the shorter form, except that Aeschin., 2, § 108, Bekk., uses *δοκοίησαν*.

5. The verb *λοῦω*, to wash, though properly not a contract, admits contraction in all the forms of the Impf. Act. and of the Pres. and Impf. Mid., which have *-ε* or *-ο* in the ending, e. g. *ἐλον* instead of *ἐλουε*, *ἐλούμεν* instead of *ἐλοῦμεν*, Mid. *λούμαι* (*λᾷει*, Aristoph. Nub. 835. according to MSS.), *λούται*, etc., Imp. *λού*, Inf. *λούσθαι*, Impf. *ἐλούμην*, *ἐλού*, *ἐλούτο*, etc., as if from the stem *ΛΟΕΩ*; still, uncontracted forms are found, e. g. *λούομαι*, *ἐλούοντο* (Xen.).

REM. 2. On the change of the accent in contraction, see § 30, 2.

II. FORMATION OF THE TENSES OF IMPURE VERBS.

§ 138. General Remarks.

Pure and Impure Stem.—Theme.

1. Impure verbs (§ 127, II.) undergo a variety of changes in the stem. In the first place, the stem of the verb is strengthened:—

- (a) Either by an additional consonant, e. g. *τύπ-τω*, stem *ΤΥΠ*; *κράζ-ω*, stem *ΚΡΑΓ*; *φράζ-ω*, stem *ΦΡΑΔ*; and even by inserting an entire syllable, e. g. *ἀμαρτ-δύ-ω*, stem *ΑΜΑΡΤ*;
- (b) Or by lengthening the stem-vowel, e. g. *φείγ-ω*, stem *ΦΥΓ*; *λῆδ-ω*, stem *ΛΑΘ*; *τήκ-ω*, stem *ΤΑΚ*;
- (c) Or secondly there is a change of the stem-vowel in some of the tenses; this change may be called a *Variation* (§ 16, 6), e. g. *κλέπτ-ω*, *ἐκλάπ-ην*, *κτεκλοφ-α*; comp. Eng. *ring*, *rang*, *rung*.

2. The original and simple stem is to be distinguished from the strengthened stem; the first is called the pure stem, the last, the impure. The Pres. and Impf. commonly contain the impure stem; the Secondary tenses, when such are formed, and specially the second Aor., contain the pure stem; the remaining tenses may contain either the pure or the impure stem, e. g.

Pres. <i>τύπ-τω</i> , to strike,	Aor. II. Pass. <i>ἐ-τύπ-ην</i>	Fut. Act. <i>τύψω</i> (<i>τύπ-σω</i>)
" <i>λείπ-ω</i> , to leave,	" Act. <i>ἐ-λίπ-ον</i>	" <i>λείψω</i> (<i>λείπ-σω</i>)
" <i>σφάζ-ω</i> , to kill,	" Pass. <i>ἐ-σφάγ-ην</i>	" <i>σφάξω</i> (<i>σφάγ-σω</i>)
" <i>φαίν-ω</i> , to show,	" <i>ἐ-φάν-ην</i>	" Mid. <i>φαν-οῦμαι</i>
" <i>φθείρ-ω</i> , to destroy,	" <i>ἐ-φθάρ-ην</i>	" Act. <i>φθερ-ῶ</i> .

3. When a form of a verb cannot be derived from the Pres. tense in use, another Present is assumed; this assumed Pres. may be termed the *Theme* (Θέμα), and is printed in capitals, to distinguish it from the Pres. in actual use; thus, e. g. *φεύγω* is the Pres. in use, ΦΥΤΩ is the assumed Pres., or the *Theme*, designed merely to form the second Aor., *ἔφυγον*.

§ 139. *Strengthening of the Stem.*

1. The stem is strengthened, first, by adding another consonant to the simple characteristic consonant of the stem, e. g.

τύπτω (τυπ), to strike,	Aor. II. Pass. ἐ-τύπ-ην
τάττω (ταγ), to arrange,	" " ἐ-τάγ-ην
κράζω (κραγ), to cry,	" Act. ἔ-κράγ-ον.

2. Yet the strengthened stem is found only in the Pres. and Impf.; in the other tenses the simple stem appears, e. g.

Pres. *τύπτω* Impf. *ἔτυπτον* Aor. II. Pass. *ἐτύπην* Fut. *τύψω* (*τύσσω*).

REMARK 1. The characteristic of the pure stem, e. g. π in ΤΥΠ-Ω is called the pure characteristic; that of the impure stem, e. g. πτ in *τύπτω*, the impure characteristic.

3. The stem of many verbs is strengthened also by lengthening the short stem-vowel in the Pres. and Impf.; this short vowel reappears in the second Aor., and in liquid verbs, in the Fut. Thus,

α is changed into η in mute verbs,	e. g. (ἐ-λᾶδ-ον) λήδω
α " αι in liquid verbs,	" (φᾶν-ῶ) φαίνω
ε " ει in liquid verbs,	" (φᾶερ-ῶ) φασέρω
ι " ει in mute verbs,	" (ἐ-λίπ-ον) λείπω
ι " ι in mute and liquid verbs,	" (ἐ-τρῖβ-ην) τρίβω
υ " υ in mute and liquid verbs,	" (ἐ-φρῶγ-ην) φράγω
υ " ου in mute verbs,	" (ἐ-φῶγ-ον) φάγω.

REM. 2. This strengthening of the stem distinguishes the Impf. Ind. and Opt. from the same modes of the second Aor.; likewise the Pres. Subj. and Impf. from the same modes of the second Aor., e. g. *ἔκραζον* *ἔκραγον*, *κράζομαι* *κράγομαι*, *κράζω* *κράγω*, *κράζε* *κράγε*; — *ἔλειπον* *ἔλιπον*, *λείπομαι* *λίθομαι*, *λείπω* *λίθω*, *λείψε* *λίψε*.

‡ 140. *Change or Variation of the Stem-vowel.*

1. The change or variation of the stem-vowel [‡ 138, 1 (c)], occurs only in the Secondary tenses, with the exception of a few first Perfects.

2. Most mute and all liquid verbs, with a monosyllabic stem, and with *ε* as a stem-vowel, take the *variable* *ä* in the second Aor., e. g.

τρέπ-ω, to turn,	Aor. II. Act.	ἔ-τραῖπ-ον
κλέπ-τ-ω, to steal,	“ Pass.	ἐ-κλάπ-ην
τρέφ-ω, to nourish,	“ “	ἐ-τράφ-ην
στρέφ-ω, to turn,	“ “	ἐ-στράφ-ην
βρέχ-ω, to wet,	“ “	ἐ-βράχ-ην
δέρ-ω, to flay,	“ “	ἐ-δάρ-ην
στέλλ-ω, to send,	“ “	ἐ-στάλλ-ην
σπείρ-ω, to sow,	“ “	ἐ-σπάρ-ην
φθείρ-ω, to destroy,	“ “	ἐ-φθάρ-ην
τέμν-ω, to cut,	“ Act.	ἔ-τᾱμ-ον.

The second Aor. ἔταμον (from τέμνω, to cut), is very rare in Attic prose (Th. 1. 81. τάμωμεν); regular ἔτεμον; the second Aor. ἐβρέχην (from βρέχω, to wet), is poetic and late; common form ἐβρέχθην. The first Aor. Pass. ἐτρέφθην (from τρέπω), ἐδρέφθην (fr. τρέφω), ἐστρέφθην (fr. στρέφω), belong more to poetry than prose; ἐκλέφθην (fr. κλέπτω) Ionic and Eur. Or. 1575 (κλεφθεῖς). Δέρω, σπείρω, and φθείρω, have no first Aor. Pass. The *variable* *a* does not occur in polysyllables, e. g. ἡγγελον, ἡγγέλην, ὤφελον, ἡγερόμην.

REMARK 1. As this *variable* vowel distinguishes the Impf. from the second Aor. Act., e. g. ἔτρεπον (Impf.), ἔτραπον (Aor. II.), in some verbs of this class (2, above), whose second Aor. Act. is not in use, the *variable* vowel does not occur in the second Aor. Pass., because that tense cannot be mistaken for the Impf., see ‡ 141, Rem., e. g. βλέπω, to see, Impf. ἔβλεπον, second Aor. Pass. ἐβλέπην (first Aor. Pass. is wanting); λέγω, to collect (in compounds), second Aor. Pass. κατε-λέγην, συνέλεγην (more seldom Aor. I. συνέλεχθην, ἐξελέχθην; with the meaning to say, always ἐλέχθην); so also λέπω, to reel, ἐλέπην (first Aor. Pass. wanting); πλέκω, to braid, usually ἐπλάκην, but also ἐπλέκην Plat. (first Aor. Pass. ἐπλέχθην, Aesch. Eum. 259); φλέγω, to burn, ἐφλέγην (more seldom ἐφλέχθην); ψέγω, to censure, ἐψέγην, first Aor. Pass. wanting.

REM. 2. The verb πλῆττω, to strike, when uncompounded, retains the *η* in the second Aor. and second Fut. Pass., but when compounded, it takes the *variable* *ä*; thus, ἐπλήγην, πληθήσομαι, ἐξεπλάγην, κατεπλάγην, ἐκπλάγησμαι; σήγω, to make rotten, and τήκω, to melt (trans.), also have the *variable* *a*; hence Perf. σέσηπα, I am rotten, second Aor. Pass. ἐσάπην, second Fut. Pass. σάπησομαι; Fut. τήξω, Aor. ἔτηξα; second Perf. τέτηκα, I am melted; second Aor. Pass. ἐτάκην; also first Aor. Pass. ἐτήχθην, Pl. Tim. 61. b., Eur. Supp. 1033.

3. Liquid verbs with a monosyllabic stem and with *ε* for a stem-vowel, take the *variable α*, not only in the second Aor., but also in the first Perf. Act., in the Perf. Mid. or Pass., and the first Aor. Pass., e. g.

στέλλω, to send, Fut. στελ-ῶ Pf. ἔσταλ-κα ἔσταλ-μαι Aor. ἐστάλ-θην
φθείρω, to destroy, Fut. φθερ-ῶ Pf. ἔφθαρ-κα ἔφθαρ-μαι.

The first Aor. Pass. ἐστάλθην is poetic; the first Aor. Pass. of δέρω, σπείρω, φθείρω is not in use; but instead of it the second Aor. Pass., thus, ἐδάρην, ἐσπάρην, ἐφθάρην. The *variable α* does not occur in polysyllables, e. g. ἡγγελα, ἡγγέλθην from ἀγγέλλω, ἀγγέγμαι, ἡγέρθην from ἀγείρω. Comp. No. 1.

4. Mute verbs, which have *ε* in the final stem-syllable of the Pres., take the *variable ο* in the second Perf.; but those which have *αι*, take *αι*; liquid-verbs, which have *ε* or *αι* in this syllable, take *ο*, e. g.

δέρκομαι (poet.), to see, δέδορκα	δέρω, to flay, δέδορα
τρέφω, to nourish, τέτροφα	ἐγείρω, to wake, ἐγρήγορα, I awoke,
λείπω, to leave, λέλοιπα	σπείρω, to sow, ἔσπορα
πείθω, to persuade, πέποιδα, I trust,	φθείρω, to destroy, ἔφθορα poetic, (ἔφθαρκα, prose).

REM. 3. Here are classed the following anomalous second Perfs.; ἔδω (Epic), εἰωδα instead of εἶδα, to be wont, εἰωθέναι, εἰωθός, Plup. εἰώδων;—'ΕΙΔΩ, video, οἶδα, I know;—'ΕΙΚΩ, ἔοικα, to be like, to appear, Plup. ἐέκειν;—ἔλπω (poet.), to cause to hope, ἔολπα, I hope, Plup. ἐώλπην, I hoped;—'ΕΡΓΩ, to do, ἔοργα, Plup. ἐώργειν;—ῥήγνυμι, to break, ἔβρωγα, I am broken (but on σήπω. see Rem. 2).

5. The following take the *variable ο* in the first Perf. also, contrary to the rule in No. 1.

κλέπτω, to steal, first Perf. κέκλοφα, but Perf. Mid. or Pass. κέκλεμμαι (very rare and only poet. κέκλαμμαι).

λέγω, to collect, first Perf. συνέλοχα, ἐξείλοχα; but Perf. Mid. or Pass. συνέλεγμαι.

πέμπω, to send, first Perf. πέπομφα; but Perf. Mid. or Pass. πέπεμμαι.

τρέπω, to turn, first Perf. τέτροφα (like the second Perf. of τρέφω, to nourish), and τέτραφα; still, this last form is rare; the more usual form is τέτροφα. The *variable α* in the Perf. Act. is not found elsewhere, and is probably here used only to distinguish it from τέτροφα, Perf. of τρέφω.

6. The following mute verbs with a monosyllabic stem, and with *ε* for a stem-vowel, like liquid verbs (No. 3), take the *variable α* in the Perf. Mid. or Pass.; still, the *α* is not found in the first Aor. Pass., as is the case in liquid verbs, e. g.

στρέφω, to turn, Pf. Mid. or Pass. ἔστραμμαι, but first Aor. Pass. ἐστρέφθην
τρέπω, to turn, " " τέτραμμαι, " " ἐτρέφθην
τρέφω, to nourish, " " τέθραμμαι, " " ἐθρέφθην.
On κλέπτω, see No. 5.

§ 141. *Remarks on the Secondary Tenses.*

1. The Secondary tenses differ from the Primary, partly in wanting the tense-characteristic, and consequently in appending the personal-endings (-ον, -μεν, -ν, -ήσομαι, -α, and -ειν) immediately to the pure characteristic of the verb, e. g. ἔλιπ-ον, second Aor., but ἐπαίδευ-σ-α, first Aor.; partly, in being formed throughout from an unchanged pure verb-stem (except the Perf. which prefers a long vowel, see No. 2), e. g. λείπω, ἔλιπ-ον, φεύγω ἔφυγον; and partly, in taking the variable vowel, e. g. στρέφω ἐ-στράφ-ην στράφ-ήσομαι, but ἐ-στρέφ-θην (§ 140, 2).

2. The second Perf. either lengthens the short stem-vowel *i* into *ī*, *ā* into *η*, and, when it stands after other vowels or *ρ*, into *ā*, e. g.

κράζω, to cry out,	second Aor. ἔκράγ-ον	second Perf. κέκράγ-α
φρίσσω, to shudder,	stem: ΦΡΙΚ (<i>i</i>)	" πέφρικ-α
δάλλω, to bloom,	Fut. δάλ-ῶ	" τέθῃλ-α;

so, ᾤφθηα, λέληθα from ΦΑΝ-ω, ΛΑΘ-ω; or it retains the long vowel or diphthong of the Pres., e. g. πέφυγα from φεύγω (but second Aor. Act. ἐφύγον), τέτηκα, σέσηπα from τήκω, σήπω (but second Aor. Pass. ἐτάκην, ἐσάπην, see § 140, Rem. 2); a short vowel occurs only in the cases referred to in § 124, and § 140, 4.

REMARK. Those verbs whose second Aor. Act. could not be distinguished from the Impf., or at least, only by the quantity of the stem-vowel, have no second Aor. Act. and Mid., but only the second Aor. Pass., since this last form has a different ending from the Impf., and could not be mistaken for it, e. g.

γράφω Impf. ἔγραφον A. I. ἔγραφα A. II. Act. want. A. II. P. ἐγράφη (A. I. P. does not occur in classical writers).
ελίω " ἐκλίνω " ἐκλίνα " " A. II. P. ἐκλίην (A. I. P. ἐκλίθην in Aristoph.).
φύχω " ἐφύχον " ἐφύξα " " ἐφύχην, Plat. (ἐφύχην Aristoph. Nub. 152 [with the variation ψυχέσθ] and often in the later writers; A. I. ἐφύχθην, Plat.).

3. The following points, also, are to be noted: (a) There is no verb which, together with the second Aorist, forms the three first Aorists; (b) There is no verb which has in use at the same time the second Aor. Act. and Mid. and the second Aor. Pass.; but all verbs, which form the second Aor. have either the second Aor. Act. and Mid. only, or the second Aor. Pass. only. A single exception, in regard to both the particulars specified, is seen in the verb τρέπω, to turn, which has three first Aorists together with three second Aorists: ἔτραπον (Ion.), ἐτραπέμεν, ἐτραπήν, ἔτραφα (the common form in Attic); ἐτραπέμεν (transitive, e. g. τρέψασθαι εἰς φυγὴν, to put to flight), ἐτρέφθην (used more by the

poets, see § 140, 2); but in compounds, e. g. *ἐπιτρεφθήναι*, Antiph. 4. 126, 4. 127, 5).

There are but few exceptions to the statement under (b), since the second Aor. Act. and Mid. and the second Aor. Pass., occur but rarely, and mostly in the poet. dialect, e. g. *ἔτυπον* Eur., and *ἐτύπην*; *ἔλιπον* and *ἐλίπην*; *ἐλείφθη*, and very seldom *ἐλειόμην*.

4. It is rare that a verb has both Aor. forms; where this is the case, the two forms are used under certain conditions, namely:—

(a) The two Aor. forms of the Act. and Mid. have a different meaning, i. e. the first Aor. has a transitive meaning, the second Aor., an intransitive. The same is true of the two forms of the Perf., where they are constructed from the same verb. See § 249, 2.

(b) The two forms of the Aor. belong either to different dialects, or different periods, or to different species of literature, prose or poetry. Still, in some verbs, both forms occur even in prose, e. g. *ἀπηλλάχθην*, and usually *ἀπηλλάχην*, *βλάφθηναι* and *βλάβθηναι*, both for ex. in Thuc. Several verbs in poetry have a second Aor. Act., which in prose have commonly a first Aor. only, e. g. *κτείνω*, to kill, Aor. prose, *ἔκτεινα*, poet. *ἔκτανον* and *ἔκτανε*.

(c) The two Aorists stand in such a relation to each other, that the forms of one Aorist take the place of the forms of the other not in use, and in this way each supplies, respectively, the place of the other, as will be seen under the verbs *τίδωμι* and *δίδωμι*.

A. FORMATION OF THE TENSES OF MUTE-VERBS.

§ 142. *Classes of Mute Verbs.*

Mute verbs are divided, like mute letters, into three classes, according to their characteristic; in each of these classes, verbs with a pure characteristic in the Pres. and Impf. are distinguished from those with an impure characteristic (§ 139, Rem. 1):—

1. Verbs, whose characteristic is a Pi-mute (β , π , ϕ pure characteristic; $\pi\tau$ ([§ 24, 1] impure characteristic), e. g.
 - (a) Pure characteristic: *πέμπ-ω*, to send; *τριβ-ω*, to rub; *γράφ-ω*, to write;
 - (b) Impure characteristic: *τυπτ-ω*, to strike (pure characteristic π , pure stem *ΤΠ*); *βλάπτ-ω*, to injure (β , *ΒΛΑΒ*); *ῥίπτ-ω*, to hurl (ϕ , *ΡΙΦ*).
2. Verbs, whose characteristic is a Kappa-mute (κ , γ , χ

pure characteristic; *σσ* or Attic *ττ* [§ 24, 1] impure characteristic), e. g.

(a) Pure characteristic: *πλέκ-ω*, to weave; *ἄγ-ω*, to lead; *τεύχ-ω*, to prepare;

(b) Impure characteristic: *φρίσσ-ω*, Att. *φρίττ-ω*, to shudder (pure characteristic *κ*, pure stem *ΦΡΙΚ*); *τάσσ-ω*, Att. *τάττ-ω*, to arrange (*γ*, *ΤΑΓ*); *βήσσ-ω*, Att. *βήττ-ω*, to cough (*χ*, *ΒΗΧ*).

3. Verbs, whose characteristic is a Tau-mute (*τ*, *δ*, *θ*, pure characteristic; *ζ* [§ 24, 1] impure characteristic), e. g.

(a) Pure characteristic: *ἀνύτ-ω*, to complete; *ᾄδ-ω*, to sing; *πειθ-ω*, to persuade;

(b) Impure characteristic: *φράζ-ω*, to say (pure characteristic *δ*, pure stem *ΦΡΑΔ*).

§ 143. Remarks on the Characteristic.

1. The following mute verbs in *-πτω* and *-σσω* (*-ττω*) form the Secondary tenses, especially the second Aor. Pass., and have for their characteristic:—

π: *κλέπτ-ω*, to steal; *κόπτ-ω*, to cut; *τύπτ-ω*, to strike (second Aor. Passive *ἐ-κλάβ-ην*, etc.).

β: *βλάπτ-ω*, to injure, and *κρύπτ-ω*, to conceal (second Aor. Pass. *ἐ-βλάβ-ην* and *ἐβλάφθην*, *ἐ-κρύβ-ην* and *ἐκρύφθην*).

φ: *βάπτ-ω*, to tinge; *θάπτ-ω*, to bury; *δρύπτ-ω*, to break; *ράπτ-ω*, to sew together; *ρίπτ-ω*, to cast; *σκάπτ-ω*, to dig (second Aor. Pass. *ἐ-βάφθην*, *ἐ-τάφθην*, *ἐ-τρύφθην*, *ἐρ-βάφθην*, *ἐρ-ρίφθην* and *ἐρρίφθην*, *ἐ-σκάφθην*).

κ: *φρίσσω*, to shudder (second Perf. *πρί-φρικ-α*).

γ: *ἀλλάσσω*, to change (second Aor. Pass. *ἀλλάγ-ηναι*, first Aor. Pass. *ἀλλαχθῆναι*, poetic), *μάσσω*, to knead (*μάγ-ηναι*), *ὀρύσσω*, to dig (*ὀρυγ-ηναι* and *ὀρυχθῆναι*), *πλήσσω*, to strike (*ἐ-πλήγ-ην*, *ἔξε-πλάγ-ην*), *πράσσω*, Att. *πράττω*, to do (*πέ-πράγ-α*), *σφάζω* (Attic mostly *σφάττω*), to kill (*ἐ-σφάγ-ην*, rarely, and never in Attic prose, *ἐσφάχθην*), *τάσσω*, to arrange (*τάγεις*, Eur., elsewhere *ἐτάχθην*), *φράσσω*, to hedge round (*ἐφράγ-ην* and *ἐφράχθην*).

2. Two verbs strengthen the pure characteristic *κ* by *τ*, like verbs with the impure characteristic *πτ*:—

τέκτ-ω (commonly *τεκτέω*, also *τείκω*), to shear, to comb, Fut. *τέξω*, etc., still, *κείρειν* is commonly used for *τέκτειν* with the meaning to shear, and *κτερίζειν* and *ζαίνειν* with the meaning to comb;

τίετ-ω (formed from *τι-τέκω*), to begel, Fut. *τέξομαι*, second Aor. Act *έτεκον*, second Perf. *τέτοκα*.

3. The following verbs in *-σσω*, *-ττω* have a Tau-mute, not a Kappa-mute, for the pure characteristic: *ἀρμόττω* (non-Attic *ἀρμόζω*), to fit, Fut. *-δσω*;—*βαλίττω*, to take honey, Fut. *-ίσω*;—*βράσσω* (non-Attic *βράζω*), to shake;—*ἐρέσσω*, to row, Fut. *-δσω*;—*πάσσω*, to scatter, Fut. *-δσω*;—*πλάσσω*, to form, Fut. *-δσω*;—*πτίσσω*, to husk, Fut. *-ίσω*;— and Poet, *ιμάσσω*, to

whip, Fut. -άσω; *κνέσσω*, to sleep, Fut. -ώσω; *λέβσσω*, to look, Fut. *λέβσω*; *λίτσομαι* (poetic, especially Hom., also *λίτομαι*), to pray, Aor. *ἐλισάμην*, *ἐλιτόμην*; *νίσσομαι*, *νέισσομαι*, to go, Fut. *νέισομαι*; *κορύσσω*, to equip (Epic Perf. *κε-κόρυθ-μαι*).

Here are classed derivatives in -ώττω: *λιμώττω*, to hunger; *δνειρώττω*, to dream; *ὕπνώττω*, to be sleepy.

4. The following verbs in -σσω vary between the two formations: *νέσσω*, to press together, Fut. *νέξω*, etc.; Perf. Mid. or Pass. *νένασμαι*; verbal Adj. *ναστός*; — *ἀφύσσω* (Poet.), to draw, Fut. -ύξω, Aor. *ἤφύσα*, *ἠφύσαμην*.

5. Of verbs in -ζω, whose pure characteristic is a Tau-mute, commonly δ, there are only a few primitives, e.g. *ἕζομαι*, Poet., *καθίζομαι*, prose, I seat myself, *ἴζω*, commonly *καθίζω*, to seat; *σχίζω*, to separate; *χέζω*, alvum deicere; yet there are very many derivatives, namely, all in -άζω and most in -ίζω, e.g. *ἰδίζω*, *εἰκάζω*, etc.

6. Verbs in -ζω, whose pure characteristic is a Kappa-mute, commonly γ, are mostly *Onomatopoeics*, i.e. words whose sound corresponds to the sense; the greater part of these denote a call, or sound, e.g. *αἰδάζω*, to groan, Fut. *αἰδέω*; *ἀλαλδίζω*, to shout (*αὐδάζασθαι*, to speak, Aor. wanting in Her.); *γῆρζω*, to grunt; *κοῖζω*, to squeak, to grunt (like a swine), Fut. *κοῖξω*; *κράζω*, to scream, Aor. *ἐκράγον*; *κρώζω*, to caw, to croak; *μαστιρίζω*, to whip; *ὀδάζω*, to scratch; *οἰμώζω*, to lament, Fut. *οἰμώξομαι*; *ὀλολύζω*, to cry out, to shout; *ῥυστάζω*, to drag about; *σταδίζω* and *σταλδίζω*, to trickle; *στενάζω*, to sigh, *στηρίζω*, to make firm; *στιρίζω*, to mark, to prick; *συρίζω*, to whistle (Fut. *συρίξομαι*, etc.; *συρίσω*, etc., later, and not Attic); *σφάζω* (Attic mostly *σφάττω*), to kill; *σφύζω*, to throb; *τρίζω*, to chirp (*τέτριγα*, Ion. and poet.); *φλύζω*, to bubble, and the Poet. *βάζω*, to prate, Fut. *βάζω*, third Pers. Perf. Mid. or Pass. *βέβακται*; *βριζώ*, to slumber (*βρίζαι*); *δαίζω*, to divide, to kill; *ἐλελίζω*, to whirl, to tumble; *ἐναρίζω*, spolio; *ῥέζω*, to do (*τοργα*).

7. The following verbs in -ζω vary between the two modes of formation: *βαστάζω*, to lift up, to support, Fut. -άσω, etc., Aor. *ἐβαστάχθην*; — *διστάζω*, to doubt, *διστάσω*, from which the verbal Subst. *δισταγμός* and *διστάσις*; — *νυστάζω*, to nod, to sleep, Fut. -άσω, Aor. *ἐνύστασα*, in the later writers *νυστάξω*, etc., e.g. Plut. Brut. 36; — *παίζω*, to jest, Fut. *παίζομαι* and *παίξομαι*, Aor. Att. *ἔπαισα* (in later writers *ἔπαιξα*, *πέπαιχα*), Perf. Mid. or Pass. Att. *πέπαισμαι* (in later writers *πέπαιγμαί*, *ἐπαιχθην*); verbal Adj. *παιστός*; — *ἄρπάζω*, to rob, Att. *ἄρπασομαι*, *ἤρπασα*, etc. (but in the Epic and Common language *ἄρπάζω* and -άσω, etc., second Aor. Pass. *ἤρπάγην*); — *μύζω*, to moan, has Il. δ, 20. *ἐπέμυζαν*, but in Hippocr. *ἔμυσεν*.

8. The following verbs in -ζω have γγ for a pure characteristic: *κλάζω*, to sound, to cry, Perf. *κέ-κλαγγα*, Fut. *κλάγξω*, Aor. *ἔκλαγξα*; — *πλάζω* (poet.) to cause to wander, Fut. *πλάγξω*, etc. Aor. Pass. *ἐπλάγχθην*; — *σαλπίζω*, to blow a trumpet, Fut. -ίγξω, etc. (later also -ίσω, etc.)

§ 144. Formation of the Tenses.

Mute verbs form the Fut. and the first Aor. Act. and Mid. with the tense-characteristic σ, and the first Perf. and first Plup. Act. with the aspirated¹ endings -ά and -είν, when the characteristic is a Pi or Kappa-mute; but with the

¹ The Perf. Act. of all verbs properly ends in κα, but where κ is preceded by a Pi or Kappa-mute, that mute combines with κ and is changed into the corresponding rough. On the contrary, a Tau-mute before κ is dropped, e.g. *τέτυπκα* = *τέτυπα*; *πέπρωκα* = *πέπρωχα*, but *πέπεικα* instead of *πέπειδκα*.

endings *-κα*, *-κειν*, when the characteristic is a Tau-mute; though the Tau-mute is omitted before *κ* (§ 17, 5).

REMARK 1. For the change of a Tau-mute into *σ*, before *μ* in the Perf. Mid. or Pass. see § 19, 1; for the change of a Tau-mute into *σ* before *τ*, see § 17, 5, but this *σ* is omitted before *σ* of the personal-endings, e. g. *πέπεισμαι*, *-σται*, *πέφρασμαι*, *-σται*; but second Pers. *πέπει-σαι*, *πέφρα-σαι* instead of *πέπεισ-σαι*, *πέφρασ-σαι*. The vowels *α*, *ι*, *υ* are short in verbs which have a Tau-mute as a characteristic before endings with the tense-characteristic *σ* and *κ* (*-κα*, *-κειν*), e. g. *φράζω*, *φράσω*, *ἔφρασα*, *πέφρακα*; *πλάσσω*, *το form*, *πλάσω*; *νομίζω*, *to think*, *ἐνόμισα*; *κλύω*, *to wash*, *κλύσω*, etc.; in like manner, short vowels remain short, e. g. *ἀρμύζω*, *ἤρμυκα*.

REM. 2. On the changes which the mutes undergo by the addition of the endings beginning with *σ*, *δ*, *μ*, or *τ*, and before the aspirated endings *-ά*, *-ειν*, see §§ 17, 2 and 3. 19, 1. 20, 1; on the lengthening of *-ε* into *-ει* before *σ* of verbs in *-ένω* or *-ένω*, e. g. *σπένδω*, Fut. (*σπένδ-σω*) *σπέλω*, Aor. *ἔσπεισα*, Perf. Mid. or Pass. *ἔσπεισμαι*, see § 20, 2; on the omission of *σ* in endings beginning with *σδ*, e. g. *κεκρύφθαι* instead of *κεκρύψθαι* (*κεκρύφσθαι*), *πεπλήχθαι* instead of *πεπλήξθαι*, see § 25, 3; on the endings of the third Pers. Pl. Perf. and Plup. Mid. or Pass., *-άται* and *-άτο* instead of *-νται*, *-ντο*, see §§ 18, 1 and 116, 15; on the variable vowel in the Secondary tenses, and in some first Perfects and Perfects Mid. or Pass., see § 140; on the Att. Fut. of verbs in *-ίζω*, and *-ίζω*, e. g. *βιβάζω*, Fut. *βιβᾶω*, *βιβῶ*, *-ῆς*, *-ῆ*, *-ᾶτον*, *-ῶμεν*, etc., *κομίζω*, Fut. *κομῶω*, *κομῶ*, *-εῖς*, etc., see § 117.

REM. 3. When *μ* precedes a Pi-mute, which is the characteristic of the verb, e. g. in *πέμπω*, the *μ* is rejected in the Perf. Mid. or Pass. before endings beginning with *μ*; thus, *πέμπω*, *to send*, *πέ-πεμ-μαι* (instead of *πέ-πεμπ-μαι*, *πέ-πεμμ-μαι*), *πέπεμψαι*, *πέπεμψαι*, etc., Inf. *πεπέμφθαι*, Part. *πεπεμμένος*; so *κάμπτω*, *to bend down*, *κέ-καμ-μαι* (instead of *κέ-καμπ-μαι*, *κέ-καμμ-μαι*). Also when two gammas would stand before *μ*, one *γ* is omitted, e. g. *σφίγγω*, *to tie*, *ἔσφγγμαι* (instead of *ἔσφγγγμαι*), *ἔσφγγξαι*, *ἔσφγγξαι*, etc., Inf. *ἐσφίγγθαι*, Part. *ἐσφγγμένος*; so *ἐξελέγχω*, *to convince*, *ἐξελέγγμαι* (instead of *ἐξελέγγγμαι*, *ἐξελέγγγμαι*), *ἐξελέγγξαι*, etc. Both the *μ* and *γ* are here dropped to prevent the concurrence of three consonants.

PARADIGMS OF MUTE VERBS.

§ 145. A. Verbs, whose Characteristic is a Pi-mute
(β, π, φ.)

(a) Pure Characteristic, β, π, φ (Fut. -ψω).

τρίβω, to rub.

ACTIVE.				
Pres.	Ind. τρίβ-ω Subj. τρίβ-ω Imp. τρίβ-ε Inf. τρίβ-ειν Part. τρίβ-ων			
Impf.	Ind. ἐ-τρίβ-ον Opt. τρίβ-οιμι			
Perf.	Ind. (τέ-τριβ-ά) τέ-τριφ-α Subj. τε-τρίφ-ω Imp. not used, Inf. τε-τρίφ-έναι Part. τε-τρίφ-ώς			
Plup.	Ind. (ἐ-τε-τρίβ-ειν) ἐ-τε-τρίφ-ειν Opt. τε-τρίφ-οιμι			
Fut.	Ind. (τρίβ-σω) τρίψω Opt. τρίψοιμι Inf. τρίψειν Part. τρίψων			
Aor. I.	Ind. ἐ-τριψα Subj. τρίψω Opt. τρίψαιμαι Imp. τράψον Inf. τρίψαι Part. τρίψας.			
MIDDLE.				
Pres.	Ind. τρίβ-ομαι Subj. τρίβ-ομαι Imp. τρίβ-ου Inf. τρίβ-εσθαι Part. τρίβ-όμενος			
Impf.	Ind. ἐ-τρίβ-όμην Opt. τρίβ-όμιην			
Perf.	Ind.		Imperative.	Infinitive.
	S. 1.	(τέ-τριβ-μαι)	(τέ-τριβ-σο)	(τε-τρίβ-θαι)
	2.	τέ-τριμ-μαι	τέ-τριψο	τε-τρίφ-θαι
	3.	τέ-τριψαι	τε-τρίφ-θω	
	D. 1.	τέ-τριπ-ται	τε-τρίφ-θω	Participle.
	2.	τε-τρίμ-μεδον	τέ-τριφ-θον	τε-τριμ-μένος, -η, -ον
	3.	τέ-τριφ-θον	τε-τρίφ-θων	
	P. 1.	τέ-τριφ-θον	τε-τρίφ-θων	Subjunctive.
	2.	τε-τρίμ-μεδα	τέ-τριφ-θε	τε-τριμ-μένος ᾧ
	3.	τε-τρίφ-θε	τε-τρίφ-θωσαν	
		οἱ τε-τρίφ-ᾶται	οἱ τε-τρίφ-θων	
Plup.	S. 1.	ἐ-τε-τρίμ-μην	D. ἐ-τε-τρίμ-μεδον	P. ἐ-τε-τρίμ-μεδα
Ind.	2.	ἐ-τέ-τριψο	ἐ-τέ-τριφ-θον	ἐ-τέ-τριφ-θε
	3.	ἐ-τέ-τριπ-το	ἐ-τε-τρίφ-θην	τε-τριμ-μένοι ἦσαν
Opt.		τε-τριμ-μένος εἴην		[οἱ ἐ-τε-τρίφ-ᾶτο]
Fut.	Ind. τρίψομαι Opt. τρίψοιμην Inf. τρίψεσθαι Part. τρίψόμενος			
Aor. I.	Ind. ἐ-τριψάμην Subj. τρίψωμαι Opt. τριψάμην Imp. τράψαι Inf. τριψάσθαι Part. τριψόμενος			
F. Pf.	Ind. τε-τρίψομαι Opt. τε-τριψόμην Inf. τε-τρίψεσθαι Part. τε-τρίψόμενος.			
PASSIVE.				
Aor. I.	Ind. (ἐ-τρίβ-θην) ἐ-τρίφ-θην Subj. τριφ-θῶ Opt. τριφ-θείην Inf. τριφ-θῆναι Imp. τριφ-θητι Part. τριφ-θείς, (instead of I. Aor. Pass., commonly II. Aor. Pass.)			
Fut. I.	Ind. τριφ-θήσομαι Opt. τριφ-θησώμην Inf. τριφ-θήσεσθαι Part. τριφ-θησόμενος			
A. II.	Ind. ἐ-τρίβ-ην Subj. τρίβ-ῶ Opt. τρίβ-είην Imp. τρίβ-ητι Inf. τρίβ-ῆναι Part. τρίβ-είς			
F. II.	Ind. τρίβ-ήσομαι Opt. τρίβ-ησώμην Inf. τρίβ-ήσεσθαι Part. τρίβ-ησόμενος.			
Verbal adjective: (τριβ-τός) τριπ-τός, -ή, -όν, τριπ-τέος, -έα, -έων.				

§ 146. (b) Impure Characteristic, πτ in Pres. and Impf. (Fut. -ΐω).

κόπτω, to cut.

ACTIVE.		MIDDLE.	PASSIVE.
Pres.	κόπτ-ω	κόπτ-ομαι	
Perf. I.	(κέ-κοπ-ά) κέ-κοφ-α	κέ-κομ-μαι, like τέ-τριμμαι	
Perf. II.	κέ-κοπ-α (Hom.)		
Fut.	(κόπ-σω) κόψω	κόψομαι	A. I. ἐ-κόψ-θην
Aor. I.	ἔ-κοψα	ἐ-κοψάμην	F. I. κοπ-θήσομαι
Fut. Pf.		κε-κόψομαι	A. II. ἐ-κόπ-ην
			F. II. κοπ-ήσομαι
Verbal adjective: κοπ-τός, -ή, -όν, κοπ-τέος, -τέα, -τέον.			
Inflection of the Perf. Mid. or Pass.			
κάμπτ-ω, to bend down (κέκαμ-μαι for κέκαμμι-μαι, § 144, Rem. 3).			
Ind.	S. 1. κέκαμμαι	Imperative.	Infinitive.
	2. κέκαμψαι	κέκαμψο	κέκαμψαι
	3. κέκαμπται	κέκαμψω	
	D. 1. κέκαμμεδον		Participle.
	2. κέκαμψδον	κέκαμψδον	κεκαμμένος, -ή, -ον
	3. κέκαμψδον	κέκαμψδον	Subjunctive.
	P. 1. κέκαμμεδα		κεκαμμένος ὃ
	2. κέκαμψδε	κέκαμψδε	
	3. κεκαμμένοι εἰσίν(ν)	κεκαμψδωσαν, οἱ κεκαμψδων]	
Verbal adjective: καμπτός, -ή, -όν, καμπτέος, -τέα, -τέον.			

§ 147. B. Verbs, whose Characteristic is a Kappa-mute (γ, κ, χ).

(a) Pure Characteristic, γ, κ, χ. (b) Impure Characteristic in the Pres. and Impf., σσ, Att. ττ, rarer ζ.

πλέκ-ω, to weave.

Fut. -ξω.

τάσσω, Att. τάττω, to arrange.

ACTIVE.		MIDDLE.	ACTIVE.	MIDDLE.
Pres.	πλέκ-ω	πλέκ-ομαι	τάσσω	τάσσ-ομαι
Perf.	(πέ-πλεκ-ά) πέ-πλεχ-α	(πέ-πλεκ-μαι) πέ-πλεχ-μαι	(τέ-ταγ-ά) τέ-ταχ-α	τέ-ταγμαι
Fut.	(πλέκ-σω) πλέξω	πλέξομαι	(τάγ-σω) τάξω	τάξομαι
F. Pf.		πε-πλέξομαι		τε-τάξομαι
PASSIVE.				
Aor. I.	(ἐ-πλέκ-θην) ἐ-πλέχ-θην	(ἐ-τάγ-θην) ἐ-τάχ-θην		
Fut. I.		πλεχ-θήσομαι		ταχ-θήσομαι
A. II.	ἐπλάκ-ην and ἐπλέκ-ην			ἐτάγ-ην
F. II.	πλακ-ήσομαι			ταγ-ήσομαι
Verbal adjective: πλεκτός, -ή, -όν; πλεκ-τέος, -τέα, -τέον; τακτός, τακτέος.				

Inflection of the Perf. Mid. or Pass. <i>τάσσω, to arrange, and σφίγγω (§ 144, Rem. 3), to bind.</i>			
Ind. S. 1.		Imperative.	
2.	τάταμαι	τάταξο	ἐσφίγγο
3.	τάταται	τάταχθω	ἐσφίγγθω
D. 1.	τάταμεδον		
2.	τάταχδον	τάταχδον	ἐσφίγγχδον
3.	τάταχδον	τάταχδων	ἐσφίγγχδων
P. 1.	τάταγμεδα		
2.	τάταχδε	τάταχδε	ἐσφίγγχδε
3.	τάταγμένοι εισ(ν), οἱ τάταχᾷται	τάταχδωσαν, οἱ τάταχδων	ἐσφίγγθωσαν, οἱ ἐσφίγγθων
Inf. τάτάχθαι		ἐσφίγγθαι	Part. ταταγμένος ἐσφίγγμενος.

REMARK. The student will observe particularly the changes which take place in the inflection of the Perf. Pass. of these verbs: *τέτριμ-μαι* (instead of *τέτριβ-μαι*), *β* before *μ* being changed into *μ*; *τέτριψαι* (instead of *τέτριπ-σαι*), *π* and *σ* forming *ψ*; *τέτριπ-ται*, the characteristic *π* remaining unchanged; *τέτριφ-δον* (instead of *τέτριπ-δον*), the characteristic *π* being changed into *φ*, to be of the same order as the *3* following (§ 17, 2); so others similar. In like manner, *τάταγμα*: *τάταξαι* (instead of *τάταγ-σαι*), *γ* and *σ* forming *ξ*; *τάτακται* (instead of *τάταγται*), *γ* being changed into *κ*, to be of the same order as the *τ* following; *τάταχδον* (instead of *τάταγδον*), *γ* being changed to correspond with *3*.

§ 148. C. Verbs, whose Characteristic is a *Tau-mute* (δ, τ, θ).

(a) Pure Characteristic, δ, τ, θ. (b) Impure Characteristic in Pres. and Impf., ζ, rarer σσ. — Fut. σω.

ACTIVE.		MIDDLE.	ACTIVE.		MIDDLE.
Pres.	ψεύδ-ω, to deceive.	ψεύδ-ομαι, to lie.	φράζ-ω, to say,	φράζ-ομαι, to think,	
Impf.	ἔ-ψευδ-ον	ἔ-ψευδ-όμην	ἔ-φραζ-ον	ἔ-φραζ-όμην	
Perf.	(ἔ-ψευδ-κα)	(ἔ-ψευδ-μαι)	(πέ-φραδ-κα)	(πέ-φραδ-μαι)	
	ἔ-ψευ-κα	ἔ-ψευσ-μαι	πέ-φρά-κα	πέ-φρασ-μαι	
Plup.	ἔ-ψεύ-κειν	ἔ-ψεύσ-μην	ἔ-πε-φρά-κειν	ἔ-πε-φράσ-μην	
Fut.	(ψεύδ-σω)	(ψεύδ-σομαι)	(φράδ-σω)	(φράδ-σομαι)	
	ψεύτ-ω	ψεύσ-ομαι	φράδ-σω	φράσ-ομαι	
Aor. I.	ἔ-ψευ-σα	ἔ-ψευσάμην	ἔ-φρά-σα	ἔ-φρασάμην	
F. Pf.		ἔ-ψεύσ-ομαι		πε-φράσ-ομαι	
PASSIVE.					
Aor. I.	(ἔ-ψεύδ-θην)	ἔ-ψεύσ-θην	(ἔ-φράδ-θην)	ἔ-φράσ-θην	
Fut. I.		ψευσθήσομαι		φρασθήσομαι	
Verbal Adj.: (ψευδ-τέος) ψευσ-τέος, -τέα, -τέον; φρασ-τέος, -τέα, -τέον..					

Inflection of the Perf. Mid. or Pass.			
Ind. S. 1.	ἔψευμαι	Imperative.	Infinitive.
2.	ἔψευσαι	ἔψευσο	ἔψευσθαι
3.	ἔψευται	ἔψευσθω	Participle.
D. 1.	ἔψευ-μεθον		ἔψευσ-μενος, -η, -ον
2.	ἔψευ-σθον	ἔψευ-σθον	
3.	ἔψευ-σθον	ἔψευ-σθον	
P. 1.	ἔψευ-μεθα		Subjunctive.
2.	ἔψευ-σθε	ἔψευ-σθε	ἔψευσ-μενος δ.
3.	ἔψευ-μένοι εἰσί(ν)	ἔψευ-σθωσαν, or ἔψευ-σθων]	

REMARK. Σώ(ω, to save, has in the Perf. Mid. or Pass. σέσωμαι from σώω (Attic), and σέσωσμαι, but Aor. ἐσώην, verbal Adj. σωστέος.

§ 149. FORMATION OF THE TENSES OF LIQUID VERBS.

1. Liquid verbs (§ 127, II. B.) form the Fut. Act. and Mid. and the first Aor. Act. and Mid. without the tense-characteristic σ (§ 20, 3) but the Perf. Act. with the tense-characteristic κ , e. g.

σφάλω (stem ΣΦΑΛ), Fut. σφαλ-ῶ, first Aor. ἔσφηλ-α, Perf. ἔσφαλ-κα.

REMARK 1. The endings of the Fut. in liquid verbs, namely, -ῶ, -οῦμαι, are formed by contraction from -έσω, -έσομαι after the rejection of σ (§ 20, 3). The inflection of these contracted endings is like that of contracts in -έω in the Pres. Act. and Mid.: φιλ-ῶ, φιλ-οῦμαι (§ 135); σ is omitted in the Fut. of liquid verbs, to prevent the harshness occasioned by the combination of that letter with the preceding liquid. The Fut. Perf. is wanting in liquid verbs.

2. The Present tense of Liquid verbs, with the exception of a few whose stem-vowel is ϵ , is strengthened, either by doubling the characteristic λ , or by inserting the liquid ν after the characteristic; also, by lengthening the short stem-vowel, as in all verbs in -ένω, -ύνω, -ύρω, or by changing it into a diphthong (§ 16, 3), e. g. σφάλ-λ-ω, τέμ-ν-ω, κρίν-ω, ἀμύν-ω, κτείν-ω, φαίν-ω (stems ΣΦΑΛ, ΤΕΜ, ΚΡΙΝ(ι), ἈΜΤΝ(υ), ΚΤΕΝ, ΦΑΝ); but μέν-ω, νέμ-ω with a pure stem.

3. Except the Pres. and Impf. the tenses are formed from the pure stem, but the final vowel of the stem is lengthened in the first Aor. Act. and Mid. (see No. 5), e. g. σφάλ-λ-ω (ΣΦΑΛ), Fut. σφαλ-ῶ, second Aor. Pass. ἐ-σφαλ-ην, first Perf. Act. ἔ-σφαλ-κα, first Aor. Act. ἔ-σφηλ-α. The second Aorists Act. and Mid. rarely occur, and scarcely at all in

prose; on the contrary, the second Aor. Pass. is more in use than the first Aor.; the first Aor. is wholly wanting in many verbs.

4. In liquid verbs with an impure characteristic, the ground-form of the stem is not borrowed, as in the case of mute verbs, from the second Aor., but from the Fut., since only a few verbs of this class form a second Aor. Act. and Mid.

5. Liquid verbs are divided into four classes according as the stem-vowel of the Fut. is *ä*, *ε*, *ι*, or *υ* before the ending *-ω*. In the first Aor. Act. and Mid. *ä* is lengthened into *η*, *ε* into *ει*, *ι* into *ῑ*, *υ* into *ῡ* (§ 16, 3). Thus:—

I. Class with *ä* in the Future.

Pres.	Fut.	Aor.
σφάλλ-ω, to deceive,	σφᾶλ-ῶ	ἔ-σφηλ-α
κάμν-ω, to labor,	καῖμ-οῦμαι	wanting
τεκμαίρ-ω, to point out,	τεκμαῖρ-ῶ	ἐ-τέκμηρ-α
φάν-ω, to show,	φᾶν-ῶ	ἔ-φην-α.

II. Class with *ε* in the Future.

μέν-ω, to remain,	μεν-ῶ	ἔ-μειν-α
ἀγγέλλ-ω, to announce,	ἀγγεῖλ-ῶ	ἤγγειλ-α
τέμν-ω, to cut,	τεμ-ῶ	wanting
νέμ-ω, to divide,	νεμ-ῶ	ἔ-νειμ-α
κτείν-ω, to kill,	κτεν-ῶ	ἔ-κτειν-α
ἱμείρ-ω, to desire,	ἱμερ-ῶ	ἱμειρ-α

III. Class with *ι* in the Future.

τίλλ-ω, to pluck,	τίλ-ῶ	ἔ-τιλ-α
κρίν-ω, to separate,	κρίν-ῶ	ἔ-κρίν-α.

IV. Class with *υ* in the Future.

σύρ-ω, to draw,	σύρ-ῶ	ἔ-σύρ-α
ἀμύν-ω, to defend,	ἀμύν-ῶ	ἤμυν-α.

REM. 2. The following verbs in *-αινω* of the first class take *ä* in the Aor. instead of *η*, namely, ἰσχνάλω, to make emaciated (ἰσχνᾶνα, ἰσχνᾶναι); κερδαίνω, to gain (ἐκερδᾶνα, κερδᾶναι); κοιλαίνω, to hollow out (ἐκοιλᾶνα, κοιλᾶναι); λευκαίνω, to whiten; ὀργαίνω, to enrage; πεπαίνω, to ripen; also all verbs in *-ραίνω*, e. g. περαίνω, Fut. περανῶ, Aor. ἐπέρᾶνα, Inf. περᾶναι (except τετραίνω, to bore, ἐτέτρηνα, τετρήναι), and all in *-ιαίνω*, e. g. πιαίνω, to make fat, ἐπίᾶνα, πιάναι (except υιαίνω, to stain, μιῆναι, rarely μιᾶναι).—The verbs σημαίνω, to give a signal, and καθάρω, to purify, have both σημήναι (which is usual among the Attic writers), καθῆραι, and σημάναι, καθᾶραι. Also αἶρω, to raise, and ἄλλομαι, to leap, are formed with *α*: ἀραι, ἄλασσαι, but in the Ind. the *α* is changed into *η* on account of the augment, e. g. ἤρα, ἤλαμην (second Aor. ἤλόμην is not used in the Ind. and very rarely elsewhere). Comp. on *α*, § 16, 7 (a).

6. The first Perf. Act. of verbs with the characteristic *ν* (according to § 19, 3), must end in *-γκα*, e. g. *μεμίαν-κα*, Plut. (from *μιαίνω* instead of *με-μίαν-κα*), *πέψαγκα*, Dinarch. (from *φαίνω*), *παρώξυγκα*, Polyb. (from *παροξύνω*, to excite). But the form in *-γκα* is found only among later writers. The best writers endeavor to avoid it, sometimes by dropping the *ν*, e. g. *κέκρικα*, *κέκλικα* from *κρίνω*, *κλίνω* (so also *κεκέρδακα*, among later writers, also *κεκέρδαγκα*, but *κεκέρδηκα*, Dem. 56, 30. from *κερδαίνω*); or also, as in *κτείνω*, by using the form of the second Perf., e. g. *ἀπέκτονα*, in the sense of the first Perf. (*ἔκταγκα*, *ἔκτακα*, from the time of Maenander), or, as in the case of verbs in *-ένω*, by not forming any Perf., as, e. g. in *μένω*, by forming it from a new theme, as *μεμένηκα* from *MENEΩ*.

7. The three following verbs with the characteristic *ν* drop that letter, not only in the Perf. and Plup. Act., but also in the Perf. and Plup. Mid. or Pass. and in the first Aor. Pass.:—

κρίνω, to separate, *κέκρικα* *κέκριμαι* *ἐκρίδην*
κλίνω, to bend down, *κέκλικα* *κέκλιμαι* *ἐκλίδην* (the 2d Aor. *ἐκλίνην* is rare).
πλύνω, to wash, (*πέπλυκα*) *πέπλυμαι* *ἐπλύδην* (Hippoc.)

REM. 3. *Τείνω*, to stretch, and *κτείνω*, to kill, form the above-mentioned tenses from new themes, viz. *ΤΑΩ*, *ΚΤΑΝΩ*, *ΚΤΑΩ*, thus:—

τέτακα *τέταμαι* *ἐτάδην*
ἐκτάκα (and *ἐκταγκα*) *ἐκτάμαι* *ἐκτάδην* (*ἐκτάνδην* among the later writers);

yet the forms of *κτείνω* here presented, are not Attic. The Attic writers use *ἔκτονα* as the Perf. Act. (see No. 6), and instead of *ἐκταμαι* and *ἐκτάδην*, substitute *τέδηκα* and *ἀπέθανον* in passive phrases with *ὐπό* and the Gen., or *ἀσκήρημαι* and *ἀσκήρηδην*, without a preposition.

REM. 4. *Κρίνω*, *κλίνω*, *πλύνω*, and *κτείνω*, among the poets, often retain *ν* in the first Aor. Pass. according to the necessities of the verse, e. g. *ἐκλίνδην*, *ἐπλύνδην*; in prose, these forms seem to be doubtful, yet *κατεκλύνθη* is found in X. Hell. 4. 1, 30, in all the copies.

8. On the formation of the Perf. Mid., the following points should be noted:—

Verbs in *-αίνω* and *ώνω*, usually drop the *ν* before the endings beginning with *μ*, and insert *σ* to strengthen the syllable, e. g. *φαί-ω* *πέφα-σ-μαι* *πε-φά-σ-μεθα*; *θαίνω* *θάφασμαι*; *μεραίνω* *μεράρασμαι* (Luc.); *σημαίνω* *σεσήμασμαι*; *περαίνω* *πεπέρασμαι*; *βαίνω* *έβρασμαι*; *παχύνω* *πεπάχυσμαι*; *ἡδύνω* *ἡδυσμαι*; *λέπτυνω* *λελέπτυσμαι*; *έξύνω* *έξυσμαι*; *δηλύνω* *τεδήλυσμαι* (Luc.); *πιαίνω* *πεπίασμαι*; *τραχύνω*

τετράχυσμαι (Luc.); λυμαίνομαι λελυμασμένοι εἰσι(ν); μαίνω μεμίσσας; but some verbs of this kind assimilate the *ν* to the following *μ*, e. g. ξηραίν-ω, ἐξήραμ-μαι instead of ἐξήραν-μαι (also ἐξήρασμαι), παροξύνω, παρόξυνμαι, αἰσχύ-ω ἥσχυμμαι (Homer); a very few verbs drop *ν* among the later writers, without substituting a strengthening *σ*; the vowel, however, is made long, e. g. τραχύν-ω, to make rough, τε-τράχυν-μαι also τετράχυσμαι and τετράχυνμαι. It is evident that in the personal-endings, except those beginning with *μ*, the *ν* remains, e. g. πέφασ-μαι, πέφαν-σαι, πέ-φανται, ἐξήραμ-μαι, -ανσαι, -ανται, ἥσχυμμαι, -υνσαι, -υνται, -υμ-μεδον (see φαίν-ω and ξηραίνω, § 151); still, it is to be noted that the form of the second Pers. Sing., in -νσαι, is rare; instead of it the Part. with *ει* is used, e. g. πεφασμένος *ει*, etc.

REM. 5. On the omission of *σ* in endings beginning with *σθ*, see § 25, 3; on the variable *α*, in the first Perf. Act. and Mid. and in the first Aor. Pass., and also in the second Aorists of liquid verbs with a monosyllabic stem and the stem-vowel *ε*, see § 140, 3; on the Perf. of ἀγείρω, and ἐγείρω with Att. Redup., see § 124, 2 (b).

9. In the second Perf. (which, however, belongs only to a few verbs) the short stem-vowel before the ending *-α*, is lengthened, as in the first Aor. Act., except in verbs with *ε* in the Fut., which take the variable *ο* (§ 140, 4), e. g. φαίν-ω, first Aor. ἔ-φην-α, second Perf. πέ-φην-α; but σπεір-ω, Fut. σπερ-ῶ, second Perf. ἔ-σπορ-α.

REM. 6. Second Aorists Act. and Mid. are rare in liquid verbs, e. g. ἐβάλλον, ἐβλόμην, ἔκᾱνον, ἔπτᾱρον (doubtful in prose) from βάλλω, καίνω, πταίρω, κτείνω; Aorists are also formed from some irregular verbs; a few verbs, also, have a second Aor. Pass., e. g. those with monosyllabic stems, as δέρω, ἐδάρην, φθείρω, στέλλω, φαίνω, μαίνω, κλίνω, etc.

§ 150. Paradigms of Liquid Verbs.

ἀγγέλλω, to announce.

ACTIVE.			
Pres. ἀγγέλλω	Perf. I. ἤγγελ-κα	Perf. II. ἔ-φθορ-α, perdidī, from φθείρω	
Fut. Ind.	S. 1. ἀγγελ-ῶ	Opt. ἀγγελοῖμι	or ἀγγελοῖην
	2. ἀγγελ-εῖς	ἀγγελοῖς	“ ἀγγελοῖης
	3. ἀγγελ-εῖ	ἀγγελοῖ	“ ἀγγελοῖη
	D. 2. ἀγγελ-εῖτον	ἀγγελοῖτῶ	“ ἀγγελοῖητον
	3. ἀγγελ-εῖτον	ἀγγελοῖτην	“ ἀγγελοῖήτην
	P. 1. ἀγγελ-οῦμεν	ἀγγελοῖμεν	“ ἀγγελοῖημεν
	2. ἀγγελ-εῖτε	ἀγγελοῖτε	“ ἀγγελοῖητε
	3. ἀγγελ-οῦσι(ν)	ἀγγελοῖεν	“ ἀγγελοῖηεν
	Inf. ἀγγελεῖν Part. ἀγγελῶν, -οῦσα, -οῦν		
Aor. I.	ἤγγειλ-α, ἀγγείλω, ἀγγείλαιμι, ἔγγειλον, ἀγγείλαι, ἀγγείλας		
Aor. II.	Ind. ἤγγελ-ον	Subj. ἀγγέλω	Opt. ἀγγέλοιμι Imp. ἀγγελε
(rare)	Inf. ἀγγελεῖν Part. ἀγγελῶν, -οῦσα, -όν.		

MIDDLE.				
Perf. Ind.	S. 1.	ἡγγέλ-μαι	Imperative. ἡγγέλ-σο ἡγγέλ-θω	Infinitive. ἡγγέλ-θαι Participle. ἡγγελ-μένος Subjunctive. ἡγγελ-μένος ᾧ
	2.	ἡγγέλ-σαι		
	3.	ἡγγέλ-ται		
	D. 1.	ἡγγέλ-μεθεν	ἡγγελ-δον ἡγγέλ-θων	
	2.	ἡγγέλ-δον		
	3.	ἡγγέλ-δον		
	P. 1.	ἡγγέλ-μεθα	ἡγγελ-θε ἡγγέλθωσαν, or ἡγγέλ-θων]	
	2.	ἡγγέλ-θε		
	3.	ἡγγελ-μένοι εἰσι(ν)		
	Plap. Ind.	ἡγγέλ-μην, -σο, -το, -μεδον, -δον, -δην, -μεθα, -θε, ἡγγελμένοι ἦσαν		
Fut. Ind.	S. 1.	ἀγγελ-οῦμαι	Opt. ἀγγελ-οίμην ἀγγελ-οῖο ἀγγελ-οῖτο	Infinitive. γγελ-εῖσθαι Participle. ἀγγελ-οῦμενος
	2.	ἀγγελ-ῆ, or -εῖ		
	3.	ἀγγελ-εῖται		
	D. 1.	ἀγγελ-οῦμεδον	ἀγγελ-οίμεδον ἀγγελ-οῖσδον ἀγγελ-οῖσδην	
	2.	ἀγγελ-εῖσδον		
	3.	ἀγγελ-εῖσδον		
	P. 1.	ἀγγελ-οῦμεθα	ἀγγελ-οίμεθα ἀγγελ-οῖσθε ἀγγελ-οῖντο	
	2.	ἀγγελ-εῖσθε		
	3.	ἀγγελ-οῦνται		
	Aor. I.	Ind. ἡγγελ-άμην, etc.		
Aor. II. (rare)	Ind. ἡγγελ-όμην Subj. ἀγγέλ-ωμαι Opt. ἀγγελ-οίμην Imp. ἀγγελ-οῦ Inf. ἀγγελ-έσθαι Part. ἀγγελ-όμενος.			
Verbal adjective : ἀγγελ-τέος, -τέα, -τέον.				

151. Shorter Paradigms, arranged according to the stem-vowel of the Future.

(a) with α in the Future: σφάλω, fallo; φαίνω, to show, Mid. to appear.

ACTIVE.		MIDDLE.	
Pres.	σφάλ-ω	σφάλ-ομαι	φαίν-ω
Perf. I.	ἔ-σφαλ-κα	ἔ-σφαλ-μαι	ἔ-σφαλ-κα
Perf. II.			πέ-φην-α, I appear,
Fut.	σφάλλ-ω, εἰς, εἰ	σφαλοῦμαι	φάν-ω
Aor. I.	ἔ-σφηλ-α	wanting	ἔ-φην-α
			φάν-ομαι ¹
			ἔ-φην-άμην ²
¹ I shall appear, ἀποφ., I shall affirm. ² Prose ἀπεφ., it was affirmed by me.			
PASSIVE.			
Aor. I.	ἐ-σφάλ-θην (poet.)		ἐ-φάν-θην, I appeared,
Fut. I.	σφαλ-θήσομαι (poet.)		φαν-θήσομαι
Aor. II.	ἐ-σφάλ-θην		ἐ-φάν-θην, I appeared,
Fut. II.	σφάλλ-ήσομαι		φάν-ήσομαι, I will appear.
Verbal adjective: σφαλ-τέος, -τέα, -τέον, φαν-τέος.			

Inflection of the Perf. Mid. or Pass. of <i>φαίνω</i> , to show; <i>ξηραίνω</i> , to dry, and <i>τείνω</i> (§ 149, Rem. 3), to stretch.			
Ind. S. 1.	πέ-φασ-μαι	ἐ-ξήραμ-μαι	τέ-τᾶ-μαι
2.	πέ-φαν-σαι	ἐ-ξήραν-σαι	τέ-τᾶ-σαι
3.	πέ-φαν-ται	ἐ-ξήραν-ται	τέ-τᾶ-ται
D. 1.	πε-φάσ-μεδον	ἐ-ξηράμ-μεδον	τε-τᾶ-μεδον
2.	πέ-φαν-δον	ἐ-ξήραν-δον	τέ-τα-σδον
3.	πέ-φαν-δον	ἐ-ξήραν-δον	τέ-τα-σδον
P. 1.	πε-φάσ-μεδα	ἐ-ξηράμ-μεδα	τε-τᾶ-μεδα
2.	πέ-φαν-δε	ἐ-ξήραν-δε	τέ-τα-σδε
3.	πε-φασ-μένοι εἰσ(ιν)	ἐ-ξηραμ-μένοι εἰσ(ιν)	τέ-τα-νται
Imp. S. 2.	(πέ-φαν-σο)	(ἐ-ξήραν-σο)	τέ-τᾶ-σο
3.	πε-φάν-θω	ἐ-ξηράν-θω	τε-τᾶ-σθω
D. 2.	πέφαν-δον	ἐ-ξήραν-δον	τέ-τα-σδοι
3.	πε-φάν-θων	ἐ-ξηράν-θων	τε-τᾶ-σδων
P. 2.	πέ-φαν-δε	ἐ-ξήραν-δε	τέ-τα-σδε
3.	πε-φάν-θωσαν, or πε-φάν-θων	ἐ-ξηράν-θωσαν, or ἐ-ξηράν-θων	τε-τᾶ-σδωσαν, or τε-τᾶ-σδων
Inf.	πε-φάν-θαι	ἐ-ξηράν-θαι	τε-τᾶ-σθαι
Part.	πε-φασ-μένος	ἐ-ξηραμ-μένος	τε-τᾶ-μένος

§ 152. (b) with *ε* in the Future: *ἰμείρω* (Ion. and Poet.), to desire, and *στέλλω*, to send.

ACTIVE.		MIDDLE.		ACTIVE.		MIDDLE.	
Pres.	ἰμείρω	ἰμείρομαι		στέλλω		στέλλομαι	
Perf. I.	ἴμερ-κα	ἴμερ-μαι		ἔ-σταλ-κα		ἔ-σταλ-μαι	
Fut.	ἴμερ-ῶ	ἴμερ-οῦμαι		στελ-ῶ		στελ-οῦμαι	
Aor. I.	ἴμειρ-α	ἴμειρ-άμην		ἔ-στειλ-α		ἔ-στειλ-άμην	
PASSIVE.							
Aor. I.	ἴμερ-θην	ἔ-στάλ-θην		A. II.	ἔ-στᾶλ-ην		
Fut. I.	ἴμερ-θήσομαι	σταλ-θήσομαι		F. II.	στᾶλ-ήσομαι		
Verbal Adj. ἴμερ-τός, -ή, -όν, ἴμερ-τέος, -τέα, -τέον, σταλ-τός, σταλ-τέος.							
REMARK. The inflection of the Perf. Mid. or Pass. is like <i>ἡγγελλ-μαι</i> .							

§ 153. (c) With *ι* and *υ* in the Future.

(a) *τίλλω*, to pluck; *σύρω*, to draw; *μολύνω*, to defile.

Pres.	τίλλω	σύρω	μολύνω
	τίλλομαι	σύρομαι	μολύνομαι
Perf.	τέ-τιλ-κα	σέ-συρ-κα	(με-μόλυν-κα)
	τέ-τιλ-μαι	σέ-συρ-μαι	με-μόλυν-μαι
Fut.	τίλ-ῶ τίλ-οῦμαι	σύρ-ῶ σύρ-οῦμαι	με-μόλυν-ῶ μολύν-οῦμαι
Aor. I.	ἔ-τιλ-α ἐ-τίλ-άμην	ἔ-σύρ-α ἐ-σύρ-άμην	ἐ-μόλυν-α ἐ-μόλυν-άμην
A. I. P.	ἐ-τίλ-θην	ἐ-σύρ-θην	ἐ-μόλυν-θην
F. I. P.	τιλ-θήσομαι	συρ-θήσομαι	μολυν-θήσομαι
Aor. II. and Fut. II. P. ἐ-σύρ-ην, σύρ-ήσομαι			
Verbal Adj. τιλ-τός, τιλ-τέος, συρ-τός, συρ-τέος, μολυν-τός, μολυν-τέος.			
REMARK 1. The inflection of the Perf. Mid. or Pass. of <i>τέ-τιλ-μαι</i> , <i>σέ-συρ-μαι</i> , is like <i>ἡγγελλ-μαι</i> , and that of <i>με-μόλυν-μαι</i> like <i>πέ-φασ-μαι</i> , that of <i>ῥοχνημι</i> (from <i>αἰσχύνω</i> , to shame), like <i>ἐ-ξήραμ-μαι</i> .			

(β) κλῖν-ω, to bend down; πλύν-ω, to wash, with ν dropped (§ 149, 7).

ACTIVE.		MIDDLE.	ACTIVE.	MIDDLE.
Pres.	κλῖν-ω	κλῖν-ομαι	πλύν-ω	πλύν-ομαι
Perf.	κέ-κλῖ-κα	κέ-κλῖ-μαι	πέ-πλῦ-κα	πέ-πλῦ-μαι
Fut.	κλῖν-ῶ	κλῖν-οῦμαι	πλύν-ῶ	πλύν-οῦμαι
Aor. I.	ἐ-κλῖν-α	ἐ-κλῖν-άμην	ἐ-πλύν-α	ἐ-πλύν-άμην

PASSIVE.			
Aor. I.	ἐ-κλῖ-θην	Fut. I.	κλῖ-θήσομαι
Aor. II.	ἐ-κλῖν-ην	Fut. II.	κλῖν-ήσομαι

Verbal Adj. κλι-τός, -ή, -όν, κλι-τέος, -τέα, -τέον, πλυ-τός, πλυ-τέος.

REM. 2. The inflection of the Perf. Mid. or Pass. κέ-κλῖ-μαι and πέ-πλῦ-μαι is like τέ-τᾶ-μαι, and corresponds with that of pure verbs.

§ 164. Special Peculiarities in the Formation of single Verbs, both Pure and Impure.

1. The Future of very many Active verbs is in the Middle form, e. g. ἀκούω, *I hear*, Fut. ἀκούσομαι, *I shall hear*, Aor. ἤκουσα, *I heard*. See § 198.

2. The following verbs in -αῖω or -ᾶω and -έω, whose stem ended originally in -αυ¹ and -ευ (αF, εF), resume the ν in the Aorist and Future (§ 25, 2) :—

καίω (old Attic κᾶω seldom, and without contraction), to burn, Fut. καίσω; Aor. ἔκαυσα; Perf. κέκαυκα; Perf. Mid. or Pass. κέκαυμαι; Aor. Pass. ἐκαύθην; Fut. Pass. καυθήσομαι; verbal Adj. καυστός, καυστός, καυτός; but second Aor. Act. ἐκάην, *I burned*, Intrans., in the Ion. and later writers.

κλαίω (κλάω seldom, and without contraction), to weep, κλαύσομαι or κλαυσοῦμαι (No. 3), κλαύω late; first Aor. Act. ἔκλαυσα, etc.; Perf. Pass. κέκλαυμαι; Aor. Pass. ἐκλαύσθην late. See § 166, 18.

δέω, to run, Fut. δεύσομαι or δευσοῦμαι (No. 3), δεύω late; the other tenses are wanting. See τρέχω, § 167, 5.

νέω, to swim, Fut. νέσομαι or νευσοῦμαι (No. 3); Aor. ἔνευσα; Perf. νένευκα.

πλέω, to sail, Fut. πλεύσομαι, usually πλευσοῦμαι (No. 3); Aor. ἔπλευσα; Perf. πέπλευκα; Perf. Mid. or Pass. πέπλευσμαι; Aor. Pass. ἐπλεύσθην; verbal Adj. πλευστός.

¹ The ν in the Fut. of these verbs is occasioned by the reappearance of the Digamma (F) softened into the vowel υ. The Digamma would regularly stand in the Pres. before the personal-ending ω, but is omitted where it comes between two vowels; it appears, however, in the Fut., as it there stands before the consonant σ. This is analogous to the disappearance, in the Pres., of some aspirate, perhaps h (comp. *veho*), in the Latin verbs *fluo*, *struo*, and the reappearance of the same in the Perf. before s, with which it combines and forms x.

πνέω, to blow, Fut. *πνεύσομαι* or *πνευσούμαι* (No. 3); Aor. *ἐπνευσα*; Perf. *πέπνευκα*; late Fut. *πνεύσω*, and Aor. Pass. *ἐπνεύσθην*.

ῥέω, to flow, Fut. *ῥεύσομαι*; Aor. *ἔρρευσα*; both forms extremely rare in the Attic, which uses instead of them *ῥυήσομαι*, *ἔρρύην* (§ 192, 7), and so also the Perf. *ἔρρύηκα*.

REMARK 1. The verb *χέω* (*χέFω*, *χέω*), to pour out, differs from the preceding verbs: Fut. *χέω*; Fut. Mid. *χέομαι* (see No. 4); Aor. *ἔχεα*, Subj. *χέω*, Inf. *χέαι*, Imp. *χέον*, *χέτω*, etc; Aor. Mid. *ἐχέμην* (see No. 7); Perf. Act. *κέχυκα*; Perf. Mid. or Pass. *κέχυμαι*; Aor. Pass. *ἐχέσθην*; Fut. Perf. *χυθήσομαι* (§ 223, R. 2). The forms with *ευ* belong only to the Epic; Fut. *χεύω*; Aor. *ἐχευα*.

3. The circumflexed Fut. in *-οῦμαι* which properly belongs to liquid verbs only, is used by the Doric writers with other verbs also, whose Future would regularly be in *-σω* or *-σομαι*, e. g. *τυφῶ*, *-εῖς*, *-εῖ*, *-οῦμεν*, *-εῖτε*, *-οῦνται*; *τυφούμαι*, etc.; this is called the Doric Fut. and is in common use in the following verbs, yet only in the Middle form, with the signification of the Fut. Act.:—

<i>φεύγ-ω</i> , to flee,	Fut. <i>φευξοῦμαι</i> and <i>φεύξομαι</i>
<i>παίζ-ω</i> , to sport,	“ <i>παιξοῦμαι</i> “ <i>παίξομαι</i>
<i>χέζ-ω</i> , alvum exonerare,	“ <i>χεσοῦμαι</i>
<i>πίπτ-ω</i> , to fall,	“ <i>πεσοῦμαι</i> (ΠΕΤΩ)
<i>πυνθάνομαι</i> , to inquire,	“ <i>πενσοῦμαι</i> , usually <i>πένσομαι</i> ,
and also in those mentioned under No. 2: <i>κλαίω</i> , <i>πλέω</i> , <i>πνέω</i> , <i>ρέω</i> , <i>δέω</i> .	

4. Future without the tense-characteristic. The Fut. of the following verbs, being without the Fut. characteristic *σ*, and having the inflection of the Present, takes entirely the form of a Present, viz.:—

ἐσθ-ω, Epic, usually *ἐσθίω*, to eat, Fut. *ἐσθ-ομαι*; *πίν-ω* (ΠΙΩ), to drink, Fut. *πίν-ομαι*; *χέω*, to pour out, Fut. *χέω*, *χέεις*, *χέῃ*, etc.; Fut. Mid. *χέομαι* (see Rem. 1).

5. Also two mute verbs take the Future form of liquid verbs in *-οῦμαι* without *σ*:—

μάχ-ομαι, to fight, Fut. *μαχ-οῦμαι* (formed from the Ion. *μαχ-έσομαι*).
ἕζομαι (ἜΔΩ), to sit, Fut. (*ἔδ-οῦμαι*) *καθεδ-οῦμαι*.

6. The Fut. Perf. of the following verbs has an Act. form:—

θνήσκω, to die, Perf. *τέθνηκα*, I am dead, Fut. Perf. *τεθνήξω* or *-ξομαι*, I shall be dead;

ἵστημι, to station, Perf. *ἵστηκα*, I stand, Fut. Perf. *ἑστήξω* or *-ξομαι*, I shall

stand. ἔσθηξω and τανθήξω are old Attic; ἐσθήξομαι and τανθήξομαι are only in the Attic, X. Cy. 6. 2, 17.

7. The three following verbs, though not liquid, form the first Aor. according to the analogy of the second Aor., without the tense-characteristic σ : —

εἰπῶν (second Aor.), *to say*, first Aor. εἶπα-α; φέρω (ἔΓΚΩ), *to bear*, first Aor. ἤνεκα (second Aor. ἤνεγκον); χέω, ἔχεα (see Rem. 1).

REM. 2. In the second Aor. ἔπεςον, from ΠΕΤ-ω (πίπτ-ω), *to fall*, the σ is not the tense-characteristic, but belongs to the stem, the τ having here been changed into σ (Dor. ἔπετον). The first Aor. ἔπεσα, is late; in Eurip. Alc. 471 and Troad. 294, the readings are not sufficiently confirmed.

8. The following pure and impure verbs form the Perf. Subj. and Plup. Opt. Mid. or Pass. without the aid of the auxiliary εἶμι; the impure verbs by assuming an ε as their characteristic in forming the tenses, become analogous to pure verbs : —

κτάομαι, *I obtain*, Perf. κέκτημαι, *I possess*, Subj. κεκῶμαι, -ῆ, -ῆται; Plup. ἐκεκτήμην, *I possessed*, Opt. κεκτῆμην, κεκτῆο, κεκτῆτο or κεκτῶμην, -ῶο, -ῶτο.

μιμνήσκω (ΜΝΑΩ), *to remind*, Perf. μέμνημαι, *I remember*, Subj. μεμῶμαι, -ῆ, -ῆται; Plup. ἐμεμνήμην, Opt. μεμνήμην, -ῆο, -ῆτο or μεμνῶμην, -ῶο, -ῶτο, and in X. An. 1. 7, 5. μέμνοιο (in all the MSS.).

βάλλω, *to throw* (ΒΑΛ), Perf. βέβλημαι, second Pers. Pl. Perf. Subj. διαβεβλήσδε, Andoc. p. 22. § 24.

καλέω, *to name*, Perf. κέκλημαι, *I am named*; Plup. ἐκεκλήμην, Opt. κεκλήμην, -ῆο, -ῆτο.

REM. 3. ἐκτετεμῆσδον may be found in Pl. Rp. 564, c; at present, however, the right reading is ἐκτετεμῆσεσδον, according to most MSS.

§ 155. Syncope.

1. A few verbs, in some forms, suffer Syncope (§ 16, 8). E. g. the following words in prose : —

πέτομαι, *to fly*, Aor. ἐπτόμην, πτέσθαι, Fut. πτήσομαι (ε syncopated).

ἐγείρω, *to wake*, second Aor. ἠγρόμην (also the Inf. ἔγρεσθαι with the accent of the Pres.), *I awoke* (ἠγέρδην, *I was awake*), (ει or ι syncopated.)

ἔρχομαι, *to go*, second Aor. ἦλθον, Inf. ἔλθειν, etc., from ἘΛΕΥΘΩ (υ syncopated), (§ 167, 2.)

οἶμαι, *to suppose*, instead of οἶομαι, ᾤμην instead of ᾤόμην.

2. This Syncope occurs most frequently after the r plication ; thus, c. g.

a. In the Present:

γίγνομαι, to become, instead of γι-γένομαι, stem ΓΕΝΩ.

μῑμνω, to remain, Poet., instead of μι-μένω.

πίπτω, to fall, instead of πι-πέτω, stem ΠΕΤΩ.

πιπράσκω from περῶ.

b. In the Perfect:

πεπρόνυμι, to spread out, πέπτάμαι; πέπτωκα (from ΠΕΤΩ), to full.

§ 156. Metathesis.

1. Metathesis (§ 22) occurs in the formation of the te of several verbs, most frequently in the Perf., Plup., Aor. Pass., and first Fut. Pass. (seldom in the second Act.), sometimes also in the Pres., both for the sake o easier or more euphonic form, and, in poetry, for the of making a syllable long by position.

2. In the Common language, the foliowing verbs subject to Metathesis:—

βάλλω, to throw, Fut. βαλῶ (βαλλήσω, Aristoph. Vesp. 222); Aor. ξ

Aor. Mid. ἐβέλομαι; ΒΑΛ: Perf. βέβληκα; Perf. Mid. or Pass. β

μαι; Aor. Pass. ἐβλήθη; Fut. Pass. βληθήσομαι; Fut. Perf. βεβλή

δαίω, usually δαμάζω, to tame, Fut. δαμάσω; Aor. ἐδάμασα; ΔΑΜΑ: Perf

μηκα; Perf. Mid. or Pass. δέδμημαι; Aor. Pass. ἐδμήθη, ἐδμήθη

δέω, to build (mostly Poet. and Ion.); Aor. Act. ἔδεμα; Aor. Mid. ἔδεμ

ΔΑΜΕ: Perf. δέδμηκα; Perf. Mid. or Pass. δέδμημαι.

θνήσκω, to die, Aor. ἀπέθανον; Perf. τέθνηκα.

θρόσκω, to leap, Aor. ἔθορον.

καλέω, to call (Poet. κικλήσκω, like θνήσκω), Fut. καλώ; Perf. κέκλη

κάμνω, laboro, Aor. ἔκαμον; Perf. κέκμηκα.

σκέλλω, σκελέω, to make dry, second Aor. ἔσκλην; Perf. ἔσκληκα

σκλησομαι.

τέμνω, to cut; Aor. ἔτεμον; Perf. τέτμηκα.

τλήσομαι, I will bear; Aor. ἔτλην; Perf. τέτληκα, from the stem

REMARK. When the stem of the verb is dissyllabic, then the vowel posed by Metathesis coalesces with the following vowel; (a) In inflection

κεράννυμι (Poet. κερῶω), to mingle; Fut. κερῶω; Perf. Mid. or Pass. κ

μαι instead of κε-κρέα-μαι; Aor. Pass. ἐκράδην.

πιπράσκω, to sell (instead of πιπεράσκω, πιπεράσκω), from περῶ (hence

τράω); Perf. τέπρακα, τέπραμα.; Aor. Pass. ἐπράδην; Fut. Perf. τεπράσομαι.

στρέννυμι, *to strew*; secondary form στρώννυμι (instead of στρέννυμι); Fut. στρώσω; Aor. ἔστρωσα; Perf. Mid. or Pass. ἐστρωμαι; Aor. Pass. ἐστράδην.

πλάω, *appropinquo, to bring to*, πλάδω, πλάδω; Aor. Pass. ἐπελάδην; Poet. Att. ἐπλάδην; second Aor. Att. ἐπλάμην; Perf. Mid. or Pass. Att. ἐπλάμαι.

(b) The same holds also in the stem of the verb *disturb* (formed from *tradit*, *tradit*), an Attic form of *tradit*; Aor. ἔδραξα.

§ 157. *Verbs in -ω with the Stem of the Present strengthened.*

1. It has already been seen (§§ 138–140), that the stem of many verbs is strengthened in the Present; but this strengthening remains only in the Present and Imperfect. Besides the modes of strengthening already mentioned, by τ (πτ, κτ), σ (σσ, ζ), and by lengthening the stem-vowel, there are others, which will now be specified.

REMARK. All the forms which are assumed for the sake of constructing the tenses in use, are indicated by capitals (§ 138, 3). The abbreviations, D. M., signify *Deponent Middle*, and D. P., *Deponent Passive* (§ 102, 3). The μι, placed in parenthesis, shows that the form standing before it, is analogous to the conjugation in -μι, to be treated below. See § 191.

§ 158. I. *Verbs, whose Pure Stem is strengthened in the Pres. and Impf. by inserting ν before the ending.*

PRELIMINARY REMARK. *Baino* lengthens the stem-vowel α into αι; *δαίνο*, α into αν; *δύνω* and *πίνω*, υ and ι into υ and ι.

1. *Baino*, *to go* (BA-), Fut. βήσομαι; Perf. βέβηκα (§ 194, 2); second Aor. ἔβην (μ, § 191); the Pass. occurs in compounds, e. g. ἀναβαίνομαι, ἀναβέβᾶμαι, παραβέβᾶμαι, ἀνεβᾶδην, παρεβᾶδην [§ 130 (c), and 131, 5]. Verbal adjectives, βᾶτός, βᾶτέος.

REMARK. First Aor. Act. ἔβησα, and Fut. βήσω, are transitive, *I brought, will bring*, and belong only to the poetic, Ionic, and later writers

2. *δύνω*, *to go in, to go under, to put on*. The unstrengthened verb δύνω (*κατεδύνω*) has in the Pres., in the Fut. δύσω and first Aor. Act. ἔδυσα, a transitive signification, *to wrap up, to immerse*,

to *sink*; (so also Perf. in X. An. 5. 8, 23, ἀποδεδύκεν;) Aor. Pass. ἐδύθη; Fut. Pass. δυθήσομαι [§ 130 (b), 2]. But the Mid. δύομαι, δέδύμαι, δύσομαι, ἐδυσάμην, signifies *to wrap up one's self, to go into, or under, to clothe one's self*; likewise the Perf. δέδυκα and the Aor. ἔδυν (μ, § 191), have an intransitive signification like δύομαι. Verbal adjectives, δυτός, δυτέος.

3. ελαίνω, *to drive* (secondary form ἐλῶ, -ᾱς, etc. poetic, yet also in X. Cy. 8. 3, 32. ἀπέλα, Imp.); Fut. ἐλάσω (in later writers though also X. An. 7. 7, 55. ἐλάσσοντας), commonly Att. ἐλῶ, -ᾱ, Inf. ἐλᾶν (§ 117); Aor. ἤλασα; Perf. ἐηλόακα; Mid. *to drive from me*, Aor. ἤλασάμην; Perf. Mid. or Pass. ἐηλόαμαι; Inf. ἐηλάσθαι [§ 124, 2 (a)]; Aor. Pass. ἤλασθην [ᾱ in the tense-formations, § 130 (c); without σ, § 131, 5]. — Verbal adjectives, ἐλατός ἐλατέος (X. Hipparch. 2, 7).

4. δύνω and δύνω (poet.), *to rage*, Fut. δύσω, etc.; second Aor. Part. δύνμεν (μ), *raging*.

5. πίνω, *to drink*, Fut. πίομαι (§ 154, 4), among the late writers πιούμαι, but also, in X. Symp. 4, 7. πιῶσθε; second Aor. ἔπιον, Inf. πиеῖν, Part. πιών, Imp. πῖθι (§ 191), poet., and seldom prose πίε; Πιο- Perf. πέπωκα; Perf. Mid. or Pass. πέπομαι; Aor. Pass. ἐπόθην, Fut. Pass. ποθήσομαι [§ 130 (c), and 131, 5]. Verbal adjectives, ποτός, ποτέος.

6. τίνω, *to pay, to expiate*, Fut. τίσω; Aor. ἔτισα; Perf. Ac. τέτικα; Perf. Mid. or Pass. τέτισμαι, Aor. Pass. ἐτίσθην (§ 131, Mid. τίνομαι, *to get pay from, to avenge, to punish*, τίσομαι, ἐτίσιμην. Verbal Adj. τιστέον. In the Pres. and Impf. the penult is long in Epic, short in Attic; in the other tenses, it is long in the poets.

Τίω, *to honor*, τίσω, ἔτισα, τέτιμαι, Poet.

7. φθάνω, *to anticipate*, Fut. φθήσομαι, more rarely φθᾶσω, e. g. X. Cy. 5. 4, 38. 7. 1, 19; first Aor. ἔφθασα, and (in prose more seldom) second Aor. ἔφθην (μ, § 191); Perf. ἔφθασκα. In Pres. and Impf. ᾱ in Epic, ᾱ in Attic.

8. φθίνω (poet., rarely prose and only in the Pres., e. g. Pl. Phaedr. 246, Symp. 211, a.), *to perish* (seldom *to consume*), Fut. φθίσω and Aor. ἔφθισα, *trans. to consume*. — Intrans., Fut. φθίσομαι; Perf. ἔφθίμαι, ἔφθινται; Plup. and second Aor. ἔφθιμην, Subj. φθίσωμαι, Opt. φθίμην, φθίτω, Imp. φθίστω, Inf. φθίσθαι

Part. φθίμενος, e. g. X. Cy. 8. 7, 18. τοῖς φθιμένοις, *the dead* (μ, † 192). Verbal adjective, φθίτός.

Here belong also three verbs, whose pure stem ends with a consonant:—

9. δάκνω, *to bite*, Aor. ἔδακον; Fut. δήξομαι (late δήξω); Perf. Aor. δέδηχα; Perf. Mid. or Pass. δέδηγμαι; Aor. Mid. ἐδήξαμην (Hippoc.); Aor. Pass. ἐδήχθην; Fut. Pass. δηχθήσομαι.

10. κάμνω, *to labor, to be weary*, Aor. ἔκαμον; Fut. καμοῦμαι; Perf. κέκμηκα († 156, 2).

11. τέμνω, *to cut*, Fut. τεμῶ; Aor. ἔτεμον (ἐτᾶμον, † 140, 2); Perf. τέτμηκα († 156, 2); Mid. *to cut for one's self* (something); Aor. Mid. ἐτεμόμην; Perf. Mid. or Pass. τέτμημαι (Subj. τέτμησθαι, † 154, Rem. 3); Aor. Pass. ἐτμήθην; Fut. Perf. τετμήσομαι. Verbal Adj. τμητός, τμητέος.

† 159. II. Verbs, whose Pure Stem is strengthened in the Pres. and Impf. by inserting the syllable *ve* before the ending.

1. βῦ-νέω, *to stop up*, Fut. βύσω; Aor. ἔβυσα; Perf. Mid. or Pass. βέβυσμαι; Aor. Mid. ἐβυσάμην; Aor. Pass. ἐβύσθην († 131).

Pres. βέω, not used by the Attic writers.

2. ἰκ-νέομαι (the simple is seldom used in prose, e. g. Th. 5, 40. Pl. Phaedr. 276, d., the compound being generally used instead of it), ἀφικνέομαι, *to come*, Fut. ἀφίξομαι; Aor. ἀφικόμην, ἀφίκοσθαι; Perf. ἀφίγμαι, ἀφίχθαι; Plup. ἀφίγμην, ἀφίκτο. Verb. Adj. ἰκτός.

3. κυν-έω, *to kiss*, Fut. κῶσω; Aor. ἔκῶσα [† 130 (b)]. But προσκυνέω, *to worship*, Fut. προσκυνήσω; Aor. προσεκύνησα (also poetic προσέκῶσα, Inf. προσκύναι).

4. ὑπισχ-νέομαι (ὑπίσχ-ομαι Ion.), strengthened form of ὑπέχομαι, properly, *to hold one's self under, to promise*, Aor. ὑπεσχόμην, Imp. ὑπόσχου; but Fut. ὑποσχέσομαι; Perf. ὑπέσχημαι. So, ἀμπισχνοῦμαι or ἀμπέχομαι, *to clothe* (from ἀμπέχω, *to surround*), Impf. ἀμπέχων, Fut. ἀμφέξω, Aor. ἤμπισχον, ἀμπισχεῖν, Fut. ἀμφέξομαι; Aor. ἤμπισχόμην and ἤμπεσχόμην († 126, 1).

† 160. III. Verbs, whose Pure Stem is strengthened in the Pres. and Impf. by inserting the syllable *αν*, more rarely *αιν*, before the ending.

a. *αν* or *αιν* is inserted without any change.

PRELIMINARY REMARK. All verbs of this kind form their tenses from a threefold stem, viz. the Pres. and Impf. from the strengthened stem, the second Aor. from the pure stem, the Fut. and Perf. from a third stem, consisting of a pure stem and an assumed *ε*, which is changed in the inflection into *η*; hence the Fut. and Perf. are formed like the same tenses of verbs in *-έω*. — The *α* in the ending *-άνω* is also short in Epic (except in the three verbs, *ιδάνω*, *φδάνω*, and *κινδάνω*); but long in *ιδάνω* in Attic.

1. *αἰσθ-αν-ομαι* (seldom *αἰσθομαι*), *to perceive*, Aor. *ἤσθ-όμην*, *αἰσθέσθαι*; Perf. *ἤσθημαι*; Fut. *αἰσθήσομαι*; verb. Adj. *αἰσθητός*.

2. *ἀμαρτάνω*, *to miss*, Aor. *ἤμαρτον* (late *ἡμάρτησα*); Fut. *ἀμαρτήσομαι* (*ἀμαρτήσω*, only in Alexandrine Greek); Perf. *ἡμάρτηκα*; Perf. Pass. *ἡμάρτημαι*; Aor. Pass. *ἡμαρτήθην* (X. An. 5. 9, 21. Vect. 4, 37). Verb. Adj. *ἀμαρτητέον*.

3. *ἀπεχθάνομαι*, *to be hated*, Aor. *ἀπηχθόμην* (poet. *ἤχθόμην*); Inf. *ἀπέχθειςθαι* with irregular accent; Fut. *ἀπεχθήσομαι*; Perf. *ἀπήχθημαι*, *I am hated*.

4. *αὐξάνω* (and *αὔξω*), *to increase*, Fut. *αὐξήσω*; Aor. *ᾤξησα*; Perf. *ᾤξηκα*; Mid. and Pass. *to thrive*, Perf. *ᾤξημαι*; Fut. *αὐξήσομαι* and *αὐξηθήσομαι*; Aor. *ᾤξήθην*.

5. *βλαστάνω*, *to sprout*, Aor. *ἔβλαστον* (later *ἐβλάστησα*); Fut. *βλαστήσω*; Perf. *ἐβλάστηκα* and *βεβλάστηκα* (§ 123, 2).

6. *δαρδάνω*, commonly in composition, *καταδ.*, *to sleep*, Aor. *κατέδαρδον* (*καταδαρδέντα*, Aristoph. Plut. 300); Fut. *καταδαρδήσομαι*; Perf. *καταδεδάρθηκα*.

7. *ἰζάνω* and *καδιζάνω*, secondary form of *ἴζω*, *καδιζέω*. See § 166, 16.

8. *κλαγγάνω*, used of dogs, a secondary form of *κλάζω*, *to cry out*, Fut. *κλάγξω* (*κεκλάγξομαι*, Aristoph. Vesp. 930); Aor. *ἔκλαγξα*, *ἔκλαγον*, Eur. Iph. T. 1062; Perf. *κέκλαγγα* (old form *κέκληγα*).

9. *οιδάνω*, *οιδαίνω* (also *οἰδάω*, *οἰδέω*), *to swell*, Fut. *οιδήσω*; Perf. *ᾤδηκα*.

10. *ὀλισθάνω* (*ὀλισθαίνω* used by later writers), *to slip*, Aor. *ὤλισθον*; Fut. *ὀλισθήσω*; Perf. *ὠλίσθηκα* (first Aor. *ὠλίσθησα* later).

11. ὀσφραίνομαι, *to smell*, Aor. ὀσφρόμην; Fut. ὀσφρήσομαι.

Pres. ὀσφραῖσθαι was a rare Attic form; Aor. ὀσφρησάμην and ὀσφρανθήναι *Locat.*

12. ὀφλισκᾶνω (rare Inf. ὀφλειν, Part. ὀφλων), *to be liable to a fine, to incur punishment* (the double strengthening ωκ and ᾶν *is* to be noted); Aor. ὤφλον (ὤφλησα, Lys. 13, 65. and by later writers); Fut. ὀφλήσω; Perf. ὤφληκα; Perf. Mid. or Pass. ὤφλημαι.

ν. ᾶν is appended to the pure stem, and ν is inserted before the Characteristic-consonant.

PRELIMINARY REMARK. The short vowel in the middle of the pure stem *is* changed into a long one, in inflection. The ν is subject to the usual changes before the Pi and Kappa-mutes (§ 19, 3).

13. ἐρυνγᾶνω (instead of ἐρν-ν-γᾶνω), *ructo*, Aor. ἤρῳγον, Fut. ἐρείξομαι.

14. θιγγᾶνω, *to touch*, Aor. ἔθιγον; Fut. θίξομαι.

15. λαγχᾶνω, *to obtain by lot*, Aor. ἔλαχον; Fut. λήξομαι; Perf. ἔληχα (rarely ἔλελογχα from ΔΕΙΓΧ-, comp. πέπονθα, παθεῖν, πένθος); Perf. Mid. or Pass. ἐληγμαι (§ 123, 4); Aor. Pass. ἐλήχθην. Verbal Adj. ληκτός.

16. λαμβᾶνω, *to take*, Aor. ἔλαβον, Imp. λάβε and Attic λαβέ [§ 118, 3 (a)]; Fut. λήξομαι; Perf. ἔληφα; Perf. Mid. or Pass. ἐλημμαι (§ 123, 4), (ἔλημαι Aesch. Ag. 876); Aor. Mid. ἐλαβόμην; Aor. Pass. ἐλήφθην; Fut. Pass. ληφθήσομαι. Verbal Adj. ληπτός, ληπτέος.

17. λανθᾶνω (poet. and also X. O. 7, 31, also λήθω), *to be concealed*, Aor. ἔλαθον (I. Aor. ἔλησα late in simple words); Fut. λήσω; Perf. ἔληθθα, *I am concealed*; Mid. λανθάνομαι (Ion. and poet. also λήθομαι), in prose ἐπλ. (seldom ἐπλ.), *to forget*, Fut. λήσομαι; Perf. ἔλησμαι (§ 131); Aor. ἐλαθόμην; Fut. Perf. λελήσομαι, Eur. Alc. 1981.

18. λιμπᾶνω, rare secondary form of λείπω.

19. μανθᾶνω, *to learn*, Aor. ἔμαθον; Fut. μαθήσομαι; Perf. μεμάδηκα. — The α remains short, and the Fut. and Perf. are formed from the stem MAΘE, according to No. a. Verb. Adj. μαθητός, μαθητέος.

20. πυνθάνομαι, *to inquire, to perceive*, Aor. ἐπύθόμην; Perf. πέ-

πυσμαι, πέπυσαι, etc. (§ 131); Fut. πύσομαι (very rarely πουσούμαι, § 154, 3). Verb. Adj. πευστός, πευστέος.

21. τυγχάνω, *to happen*, Aor. ἔτυχον; Fut. τεύξομαι (TEYX-); Perf. τετύχηκα (TYXE- according to No. a). The transitive of this verb is the poetic τεύχω, *paro*.

22. φυγγάνω, secondary form of φεύγω, *to flee*, Fut. φεύξομαι and -ξοῦμαι (§ 154, 3); Aor. ἔφυγον; Perf. πέφευγα. Verb. Adj. φευκτός, -τέος.

23. χανδάνω, *to hold, contain* (spoken of vessels), Aor. ἔχᾶδον; Perf. with a Pres. signification κέχανδα; Fut. χείσομαι (stem XENΔ-, comp. ἔπαδον, πείσομαι).

‡ 161. IV. *Verbs, whose Pure Stem is strengthened in the Pres. and Impf. by annexing the two consonants, σκ or the syllable ισκ.*

Σκ is annexed, when the stem-characteristic is a vowel, and ισκ, when it is a consonant; κυ-ίσκω and χρη-ίσκομαι are exceptions. Most verbs, whose pure stem ends with a consonant, form the Future, etc. according to the analogy of pure verbs, in -δω, -έω, and -δω, e. g. εὐρ-ίσκω, Fut. εὐρή-σω from ἔΥΠΕ-; ἀμβλίσκω, Fut. ἀμβλώ-σω from ἈΜΒΑΟ-. Some of these verbs, in the Pres. and Impf., take a reduplication also, which consists in repeating the first consonant of the stem with ι, and may be called the *improper* reduplication. Most of these verbs correspond to the Latin Inchoatives in *sco*: γιγνώσκω, ἡβάσκω, γηράσκω.

1. ἀλ-ίσκ-ομαι, *to be taken, to be conquered*, with this meaning, is used as the Pass. of αἰρέω, Impf. ἡλίσκόμην; (ΑΛΟ-) Fut. ἀλώσομαι; second Aor. ἦλων, Att. ἑάλων and ἦλων (μῦ, § 192, 9), *I was taken*, Perf. ἦλωκα, and Att. ἐάλωκα and ἦλωκα, *I have been taken* (Aug., § 122, 4 and 6). The Active is supplied by αἰρεῖν, signifying, *to take captive, to conquer*. Verb. Adj. ἀλωτός. Xen. uses both ἐάλων and ἦλων, An. 4, 4. 21.; Thu. only ἐάλων and ἐάλωκα: Plato also only ἐάλωκα.

2. ἀμβλίσκω (seldom ἀμβλώ), *to miscarry* (ΑΜΒΑΟ-), Fut. ἀμβλώσω; Aor. ἤμβλωσα; Perf. ἤμβλωκα; Perf. Pass. ἤμβλωμαι; Aor. Pass. ἤμβλώθην.

3. ἀναβιώσκειν, (a) *to recall to life*, (b) *to live again*, Aor. ἀνεβιωσάμην, *I recalled to life*; but second Aor. ἀνεβίων (μῦ, § 192, 10), *I lived again*.

4. ἀνάλίσκω (also ἀνᾶλώ), *to spend, to consume*, Impf. ἀνῆλίσκων (ἀνᾶλουν without Aug.); Fut. ἀνᾶλώσω; Aor. ἀνῆλωσα and ἀνᾶ-

λασα, καταλάλασα; Perf. ἀνήλακα and ἀνάλακα; Perf. Mid. or Pass. ἀνήλωμαι and ἀνάλωμαι; Aor. ἀνάλωθην, ἀνηλώθην; Fut. Pass. ἀναλωθήσομαι. Thu. and the Tragedians preferred the unaugmented forms; Plato and the orators, the augmented.

5. ἀρέσσω, *to please*, Fut. ἀρέσω; Aor. ἤρεσα [‡ 130 (d)]; (Perf. ἔρήρεκα in Sext. Emp.); Mid. with Accusative, *to appease, to satisfy*, Fut. ἀρέσομαι, Aesch. Suppl. 654; Perf. Mid. or Pass. ἤρεσμαι; Aor. Pass. ἤρέσθην, Soph. Ant. 500. Verbal Adj. ἀρεστός.

6. βιβρώσκω, *to eat* (Fut. Att. ἔδομαι from ἐσθίω, second Aor. ἔφαγον), Perf. βέβρωκα; Part. βεβρώς (‡ 194); Perf. Mid. or Pass. βέβρωμαι (Aor. Pass. ἐβρώθην, and Fut. Pass. βρωθήσομαι non-Attic; instead, the forms of ἐσθίω are used).

7. γεγωνίσκω (mostly Poet.), *to call, to make known*, Fut. γεγωνήσω; Aor. ἐγεγόνησα; Perf. γέγωνε, with a Present signification;—further, γεγωνεῖν, Xen., γεγωνεῖν, Poet., seldom prose, e. g. Pl. Hipp. M. 292, d, from the Prim. ΓΕΓΩΝΕΩ.

8. γηράσκω (or γηράω), *senesco, to grow old*, Fut. γηράσομαι (seldom γηράσω Plato); Aor. ἐγήρᾱσα (in Aesch. Suppl. 901., Trans. *to cause to grow old*), Inf. γηράσαι (instead of it γηράναι, from an old second Aor. ἐγήρᾱν, was preferred by the Attics, μ, ‡ 192, 1); Perf. γεγήρακα, *I am old*.

9. γινώσκω (γινώσκω), *cognosco, to know* (ΓΝΟ-), Fut. γνώσομαι; second Aor. ἔγνω (μ, ‡ 191); Perf. ἔγνωκα; Perf. Mid. or Pass. ἔγνωσμαι (‡ 131); Aor. Pass. ἐγνώσθην; Fut. Pass. γνωσθήσομαι. Verbal Adj. γνωστός (old form γνωτός), γνωστός.

10. διδάσκω, *to run away* (only in compounds, e. g. ἀποδ., ἐκδ., διαδ.), Fut. δράσομαι; Perf. δέδρακα; second Aor. ἔδραν (μ, ‡ 192, 1).

11. εὑρίσκω, *to find*, second Aor. εὔρον; Imp. εὔρέ [‡ 118, 3 (a)]; (ΕΥΡΕ-) Fut. εὔρήσω; Perf. εὔρηκα; Perf. Mid. or Pass. εὔρημαι; Aor. Pass. εὔρέθην [‡ 130 (d)]; Fut. Pass. εὔρηθήσομαι; Mid. *to obtain*, Aor. εὔρόμην (Aug. ‡ 121, Rem.). Verbal Adj. εὔρετός, εὔρητός.

12. ἡβάσκω, *pubesco, to become marriageable*, Fut. ἡβήσω; Aor. ἡβησα; Perf. ἡβηκα (ἡβάω, *to be young*, but ἀνηβάω, *to become young again*).

13. θνήσκω, commonly ἀποθνήσκω, *to die* (Metathesis, ‡ 156, 2), (ΘΑΝ-) Aor. ἀπέθᾱνον (Poet. ἔθανον; θανών, οἱ θανόντες, *the*

dead, also in prose); Fut. ἀποθανοῦμαι (Poet. θανοῦμαι); Perf. τέθνηκα (not ἀποτέθνηκα) both in prose and poetry, τέθνηκας (§ 194), etc., Inf. τεθνάναι; Fut. Perf. τεθνήξω (§ 154, 6), and among later writers τεθνήξομαι, *I shall be dead*. Verbal Adj. θνητός, *mortal*.

14. θρώσκω (§ 156, 2), *to spring, to leap*, Aor. ἔθορον; Fut. θοροῦμαι; Perf. τέθορα.

15. ἰλάσκομαι, *to propitiate*, Fut. ἰλάσομαι; Aor. I. ἰλάσάμην; Aor. Pass. ἰάσθην.

16. μεθύσκω, *to intoxicate*, Fut. μεθύσω; Aor. ἐμέθυσα. But μεθύω, *to be intoxicated* (only Pres. and Impf.), borrows its tenses from the Passive, e. g. ἐμεθύσθην (§ 131).

17. μνησκόω, *to remind* (MNA-), Fut. μνήσω; Aor. ἔμνησα; Mid. *to remind one's self, to remember, also to mention*; Perf. μέμνημαι, *memini, I remember, I am mindful* (Redup. § 123, Rem. 1), Subj. μεμνώμαι, -ῆ, -ῆται (§ 154, 8), Imp. μέμνησο; Plup. ἐμμήνημην, *I remembered*, Opt. μεμνήμην, -ῆο, -ῆτο, or μεμνέμην, -ῶο, -ῶτο (§ 154, 8); Fut. Perf. μεμνήσομαι, *I shall be mindful* (among the Tragedians also, *I will mention*); Aor. ἐμνήσθην, *I remembered* (ἐμνησάμην Poet.); Fut. μνησθήσομαι, *I shall remember* (ἀπομνήσομαι, Th. 1, 137).

18. πάσχω (formed from πάσσω, by transferring the aspiration of ϑ to κ), *to experience a sensation, to suffer*, Aor. ἔπαθον; (ΠΕΝΘ-) Fut. πείσομαι; Perf. πέπονθα. Verbal Adj. παθητός.

19. πιπίσκω, *to give to drink*, Fut. πίσω; Aor. ἔπισα.

20. πιπράσκω, *to sell*, rare in Pres. Act. (Fut. and Aor. in the Common language expressed by ἀποδώσομαι, ἀπεδόμην); Perf. πέπρᾱκα (§ 156, Rem.); Perf. Mid. or Pass. πέπρᾱμαι (Inf. πεπρᾱσθαι, often instead of the Aor.); Aor. ἐπράθην; Fut. Perf. πεπράσομαι in the sense of the simple Fut. πρᾱθήσομαι, which is rare and not Attic. Verbal Adj. πρᾱτός, πρᾱτέος.

21. στερίσκω (seldom στερέω, ἀποστερούντας, Isoc. 12, 243, according to the Ms. Urb.), *to deprive of*, Fut. στερήσω; Aor. ἐστέρησα; Perf. ἐστέρηκα; Mid. and Pass. στερίσκομαι, στεροῦμαι, *privo*; but στέρομαι, *I am deprived*, Fut. στερήσομαι, rarer στερηθήσομαι (ἀποστερεῖσθε, Andoc. Myst. 149); Perf. ἐστέρημαι; Aor. ἐστερήθην. The simple occurs most frequently in the middle form; in the Act., the compound ἀποστερίσκω is more frequent.

22. *τρώσκω*, to wound, Fut. *τρώσω*; Aor. *ἔτρωσα*; Perf. Mid. or Pass. *τέτρωμαι*, Inf. *τετρώσθαι*, Part. *τετρωμένος*; Aor. *ἐτρώθην*; Fut. *τρωθήσομαι* and *τρώσομαι*. Verbal Adj. *τρωτός*.

23. *φάσκω*, to say, to think (Ind. and Imp. very rare), Impf *ἴφασκον*; Fut. *φήσω*; Aor. *ἔφησα*. — (Pass. *ἐφάσκετο*, S. Ph. 114).

24. *χάσκω*, to gape (XAN-, among the later writers *χαίνω*), Aor. *ἔχων*; Fut. *χάνουμαι*; Perf. *κέχηνα*, to stand open.

REMARK. In *διδάσκω*, *doc-co*, the *κ* belonging to the stem is strengthened by *σ* prefixed; hence the *κ* remains in forming the tenses, Fut. *διδάξω*; Aor. *ἔδιδξα*; Perf. *δεδίδαχα*; Perf. Mid. or Pass. *δεδίδαγμαi*; Aor. Pass. *ἐδιδάχθην*. Verb. Adj. *διδασκός*, -τός. The same usage is found in the Epic and poetic verbs, *ἀλδήσκω*, *ἀλύσκω*, *λάσκω*. See § 230.

§ 162. V. Verbs which have a Secondary Form in -θω.

Several verbs, particularly in poetry, have secondary forms in -θω, e. g. *φλεγέθω*, poetic (instead of *φλέγειν*), to burn; *ἡγερέθονται* and *ἡερέθονται*, Epic, instead of *ἀγείρονται* and *ἀείρονται*. Here belong also the endings -αθον and -άθοιμι of the Impf., and -άθειν of the Pres. Inf., which are used even in Attic prose, e. g. *ἀλέξω*, to ward off, tragic Inf. *ἀλκάζειν* (stem 'ΑΛΚ); *ἀμύνω*, to ward off, *ἀμύνάθειν*, Impf. *ἡμύναθον*; — *διώκω*, to pursue, *διωκάθειν*, Impf. *ἐδιόκαθον*, also prose; — *εἰκω*, to yield, Impf. *εἰκάθον*, *εἰκάθοιμι*; — *εἶργω*, to *ἀκτι* up, Impf. and Aor. *εἶργαθον*; — *έχω*, to have, *σχέθειν* (in Homer *σχεδέω* as Aor.).

§ 163. VI Verbs, whose Pure Stem is strengthened in the Pres. and Impf. by prefixing a Reduplication.

The reduplication consists in repeating the first consonant of the root with the vowel *ι*. In the Epic and poetic dialects, there are also verbs, which take the Attic reduplication, i. e. they repeat the first two letters of the root; see *ἀπαχίζω*, *ἀπαφίσκω*, *ἀπαρίσκω*, § 230.

1. *βιβάζω*, to make go, to convey, Fut. Att. *βιβῶ*, -ᾱς, -ᾱ̃ (still also *βιβάσω*, X. An. 4, 8, 8. 5. 2, 10). Verbal Adj. *βιβαστέος*.

2. *γίγνομαι* (*γίνομαι*) instead of *γενένομαι* (§ 155, 2), to become, to be, (ΓΕΝ-) Aor. *ἐγενόμην* (late Attic *ἐγενήθην*); Fut. *γενήσομαι* (Pl. Parm. 141, e. *γενήσεται*, *fiet*, and moreover *γενεθήσεται*, *efficietur*); Perf. *γεγένημαι*, I have become, *factus sum*, *exstiti*, and *γέγονα* with a present signification, I am, implying I am by birth; *ἐγενόμην* and *γέγονα* are also used as preterites of *εἰμί*, to be.

3. *πίπτω* (instead of *πιπέτω*, § 155, 2), to fall, Imp. *πίπτε*; (ΠΕΤ-) Fut. *πесоῦμαι* (§ 154, 3); Aor. *ἔπεσον* (very seldom first

Αορ. ἔπεσα), § 154, Rem. 2; Perf. πέπτωκα with irregular *variable* vowel (Part. πεπτώς, πεπτώτος, Poet § 194, 5).

4. τιτράω, *to bore*, Fut. τρήσω; Aor. ἔτρησα. More usual the secondary form τετραίνω, Fut. τετράνω; Aor. ἐτέτρηνα (§ 149, Rem. 2); Perf. τέτρηκα, τέτρημαι. Verbal Adj. τρητός.

Several verbs of class IV (§ 161) belong here, as γυγνώσκω, and several verbs in -μι, as δίδωμι.

§ 164. VII. *Verbs, whose Pure Stem-vowel a is strengthened in the Pres. and Impf. by ι.*

Here belong the dialectic verbs, mostly Epic and poetic: ἀγάλομαι, *to be indignant*; δαίω, *to divide and burn*; μάλομαι, *to rage*; ναίω, *to dwell*. See § 230.

§ 165. VIII. *Verbs, whose Pure Stem assumes ε in the Pres. and Impf.*

1. γαμέω, *to marry* (of the man), Perf. γεγάμηκα; but Fut. γάμω; Aor. ἔγημα, γήμαι (ἐγάμησα first in Menander, then in Lucian.; γαμήσεας with the better reading γαμησεύεις in X. Gy. 8. 4, 20). Mid. γαμοῦμαι (with the Dat.), *to marry* (of the woman, nubo), Fut. γαμοῦμαι; Aor. ἐγήμάμην; Perf. γεγάμημαι. Pass. in matrimonium ducor, Aor. ἐγαμήθην, etc. [§ 130 (d), 2].

2. γηθέω, Poet., usually Perf. γέγηθα (also prose), *to rejoice*, Fut. γηθήσω.

3. δοκέω, *to seem, videor, to think*, Fut. δόξω (δοκήσω poet.); Aor. ἔδοξα (ἐδόκησα Poet.); Aor. Pass. καταδοχθεῖς, Antiph. 2. 116, 2; Perf. Mid. or Pass. δέδογμαi (δεδόκημαι, Ionic and Eurip.), *visus sum*.

4. κτυπέω (Poet.), *to resound*, Fut. ἤσω, etc.; second Aor. ἔκτυπον (Epic and S. O. C. 1450); first Aor. ἐκτύπησα (ib. 1606).

5. μαρτύρέω, *to hear witness*, Fut. μαρτυρήσω, etc. But μαρτύρομαι, Dep. Mid. *to call as witnesses*.

6. ξυρέω, *to shear, to shave*, Mid. ξύρομαι; Aor. ἐξυράμην; but Perf. ἐξύρημαι.

7. ώθέω, *to push*, Impf. ώθουν; Fut. ώσω and ώθήσω; Aor. ἔωσα, ώσαι; Perf. ἔωκα late, Plut.; Fut. Mid. ώσομαι; Aor. ἐωσάμην; Perf. Mid. or Pass. ἔωσμαι; Aor. Pass. ἐώσθην; Fut. Pass. ώσθήσομαι (Aug. § 122, 4). Verbal Adj. ώστός, -τέος.

‡ 166. *Verbs, whose Stem is Pure in the Pres. and Impf., but which assume an ε in forming the tenses.*

This change has taken place in the formation of verbs in -έω, partly from necessity, as is the case with verbs whose characteristic is ξ, ψ; partly for the sake of perspicuity, that the root may not wholly disappear by the introduction of consonants, as in verbs whose characteristic is σκ, χθ; and partly from mere choice or the desire of euphony, as in verbs whose characteristic is δ, τ, ζ, λ, ρ, τ, κ, χ, α, αι, ε, οι. The ε is changed into η in inflection. Exceptions: αἰδομαι, ἐχθομαι, and μάχομαι [‡ 130 (d)].

1. αἰδομαι, *to feel shame, to fear* (Pres. and Impf. old poetic, in the Common language αἰδέομαι), Impf. αἰδόμεν without Aug.; Fut. αἰδέσομαι and -ήσομαι (ἰταυδεσθήσομαι, Eur. Iph. A. 889); Perf. ἤδεσμένος, Dem. Aristocr. 646, 1; Aor. ἤδεσάμην (with Acc.), as a law-term in Attic prose, signifying *to pardon a suppliant*; but also in poetry, signifying *to be ashamed of, to fear*; but in this sense ἤδεσθην is commonly used.

2. ἀλέξω, *to ward off*, Act. seldom in prose, X. Cy. 4. 3. 2, ἀλέξων; Fut. ἀλεξήσω (Aor. ἠλέξησα, Hom.); Mid. *to ward off from one's self*, Fut. ἀλεξήσομαι (ἀλέξομαι as Fut. of ἄλλεκ- is rare, e. g. S. Or. 171. 539. X. An. 7. 7, 3); Aor. ἠλεξάμην (ἠλεξήσαμην, Hom. and X. An. 1. 3, 6. in all the best MSS.) (Inf. second Aor. ἀλκάθειν, used by the Trag., ‡ 162.)

3. αὔξω, *to increase*; see αὐξάνω, ‡ 160, 4.

4. ἄχθομαι, *to be vexed*, Fut. ἀχθήσομαι, and in prose usually ἀχθεσθήσομαι (both with the same signification); Aor. ἤχθησθην (‡ 131).

5. βόσκω, *to feed*, Fut. βοσκήσω; Aor. ἐβόσκησα; Mid. intrans. *to feed, to eat*. Verbal Adj. βοτός, βοσκητός.

6. βούλομαι, *to wish* (second Pers. βούλει, ‡ 116, 11), Fut. βουλήσομαι; Perf. βεβούλημαι; Aor. ἐβουλήθην and ἠβουλήθην (Aug., ‡ 120, Rem. 1).

7. δέω, *to want, to need*, usually Impers. δεῖ, *it is wanting, it is necessary* (‡ 137, 2), Subj. δέη, Part. δέον, Inf. δεῖν; Impf. ἔδει, Opt δέοι; Fut. δέησει; Aor. ἐδέησε(ν); Perf. δεδέηκε(ν); Mid. δέομαι, *to need*, Fut. δέησομαι; Aor. ἐδεήθην; Perf. δεδέημαι.

8. ἐθέλω and θέλω, *to will*, Impf. ἤθελον and ἔθελον; Fut. ἐθελήσω and θελήσω; Aor. ἠθέλησα and ἐθέλησα; Perf. only ἠθέλκα.

9. εἴλω, εἴλλω, ἰλλω, also εἰλέω, *to press, to shut up*, Fut. εἰλήσω, Perf. Mid. or Pass. εἰλημαι; Aor. Pass. εἰλήθην.

10. ἔλκω, *to draw*, Fut. ἔλξω (which is preferred to the other form ἐλκῶσω from ἘΛΚΥΩ); Aor. ἐλκυσα (§ 122, 3), ἔλκυσαι (more common than ἐλξα); Perf. ἐλκῦκα; Mid. *to draw to one's self*, ἐλκῦσσομαι, ἐλκυσάμην; Aor. Pass., Fut. Pass., and Perf. Mid or Pass. only ἐλκύσθην, ἐλκυσθήσομαι, ἐλκυσμαι.

11. εἰπوماί, Aor. ἠρόμην, *I inquired*, ἐρέσθαι, ἔρωμαι, ἐροίμην, ἐροῦν, ἐρόμενος; Fut. ἐρήσομαι. The other tenses are supplied by ἐρωτᾶν; but the Aor. ἠρώτησα is rejected.

12. ἐρῶ, *to go forth*, Fut. ἐρήσω; Aor. ἤρῃσα; Perf. ἤρῃκα.

13. εὖδω, commonly καθεύδω, *to sleep*, Fut. καθευδήσω; Aor. rare and late; Perf. wanting (Aug., §§ 121, Rem. and 126, 3). Verb. Adj. καθευδητόν.

14. ἔχω, *to have, to hold*, Impf. εἶχον (§ 122, 3); Aor. ἔσχον (instead of ἔσσεχον), Inf. σχεῖν, Imp. σχέε, παράσχε according to verbs in μι (in composition also σχέ, as κατάσχε, παράσχε), Subj. σχῶ, -ῃς, παράσχω, παράσχῃς, etc., Opt. σχοίην (μι, § 192, Rem.), but in compounds παράσχοιμι, etc., Part. σχών; Fut. ἔξω and σχήσω; Perf. ἔσχηκα; Aor. Mid. ἐσχόμην, Subj. σχῶμαι, Opt. σχοίμην, Imp. σχοῦν, παράσχου, Inf. σχέσθαι, παρασχέσθαι, Part. σχόμενος; Fut. ἔξομαι and σχήσομαι; Perf. Mid. or Pass. ἔσχημαι; Aor. Pass. ἐσχέθην (not used in good Attic). Verbal Adj. ἐκτός, and oftener poetic σχετός, -τέος.

15. ἔψω, *to cook*, Fut. ἐψήσω (Fut. Mid. ἐψησομαι, Plat. Rp. 372, c.); Aor. ἤψῃσα; Aor. Pass. ἤψηθην; Perf. Mid. or Pass. ἤψημαι. Verbal Adj. ἐφθός, or ἐψητός, ἐψητέος.

16. ἕζω (Plat. Symp. 196, 6), commonly καθίζω, *to seat, to sit*, Impf. ἐκάδιζον, old Attic καθίζον; Fut. καθιῶ (117, 2); Aor. ἐκάδισα, old Attic καθῖσα (§ 126, 3); (Perf. κεκάδικα); Mid. *I seat myself*, Fut. καθιζήσομαι; Aor. ἐκαδισάμην, *I seated for myself, I caused to sit*. But καθέζομαι, *I seat myself, I sit*, Impf. ἐκαδεζόμην; Fut. καθεδοῦμαι.

17. κήδω, *to make anxious* (Act. only Epic), Fut. κηδήσω; Perf. κέκηδα, *I am anxious*; Mid. κήδομαι, *to be anxious*, in prose only Pres. and Impf.; in Aesch. S. 138, is found Imp. Aor. Mid. κηδέσαι.

18. κλαίω, *to weep* (κλάω seldom, and without contraction),

Fut. κλαύσομαι (κλαυσούμαι, † 154, 2, in Aristoph.), rarer (in Dem.) κλαιήσω, or κλαῖω; Aor. ἔκλαυσα; ἐκλαυσάμην, S. Trach. 153; Perf. κέκλαυμαι, and later κέκλαυσμαι († 131, 3). Comp. † 154, 2. Fut. Perf. κεκλαύσεται, Aristoph. Nub. 1440. Verbal Adj. κλαυστός and κλαυτός, κλαυστέος.

19. μάχομαι, *to fight*, Fut. μαχοῦμαι, † 154, 5 (Epic and late prose μαχήσομαι); Aor. ἐμαχασάμην; Perf. μεμάχημαι; Aor. Pass. ἐμαχέσθην late. Verbal Adj. μαχετός and μαχητός.

20. μέλλω, *to intend, to be about to do*, hence *to delay*, Impf. ἔμελλον and ἤμελλον; Fut. μελήσω; Aor. ἐμέλλησα; Pass. μέλλεσθαι, *to be put off, delayed*. (Aug., † 120, Rem. 1.) Verbal Adj. μελητέον.

21. μέλει μοι, *curae mihi est, it concerns me, I lay it to heart* (rarely personal μέλω), Fut. μελήσει; Aor. ἐμέλησε(ν); Perf. μεμέληκε(ν); Mid. μέλομαι, commonly ἐπιμέλομαι (and ἐπιμελοῦμαι, but Inf. probably ἐπιμέλεσθαι); Fut. ἐπιμελήσομαι (sometimes ἐπιμεληθήσομαι); Perf. ἐπιμεμέλημαι; Aor. ἐπεμελήθην. Verbal Adj. ἐπιμελητέον.

The compounds, e. g. μεταμέλει, *poenitet*, are used as impersonals only; seldom μεταμέλομαι, *to repent* (Thuc.), Aor. μετεμελήθην (late); μεμηλώς, *caring for*.

22. μύζω, *to suck*, Fut. μυζήσω, etc.

23. ὀζω, *to smell*, i. e. *to emit an odor*, Fut. ὀζήσω; Aor. ὤξησα (Perf. ὄδωδα with the meaning of the Pres. in Homer and the later writers, † 124, 2).

24. οἶομαι and οἶμαι, *to think*, second Pers. οἶε († 116, 11); Impf. ᾔομην and ᾔμην; Fut. οἰήσομαι; Aor. ᾔθην, οἰθήναι; Perf. wanting. (Aug., † 122, 1.) Verbal Adj. οἰητέος.

The abbreviated forms, οἶμαι, ᾔμην, are used in prose as a mere parenthetic expression, like the Lat. *credo*, and hence are often employed in an ironical sense; οἶομαι, on the contrary, has such a sense, only when it is a governing verb; still, this difference of usage is not fully observed even by the best Attic writers.

25. οἶχομαι, *I am gone, have gone* (with sense of Perf.), *abii*, Impf. ᾔρόμην (sense of Aor., also Plup.), *I went away, had gone*, Fut. οἰχήσομαι; Perf. ᾔχημαι, commonly as a compound, e. g. παρήχημαι, X. An. 2. 4, 1. in the best MSS., Ion. and Att. Poet

οἶχωκα (so originate, οἶχα, οἶκ-ωχα, οἶχ-ωκα, comp. the Epic δαωχα from ἔχω, ‡ 230).

26. ὀφείλω, *to owe, debeo, I ought, must*, Fut. ὀφειλήσω; Aor. ὀφείλησα; Perf. ὀφείληκα; second Aor. ὤφελον, -ες, -ε(ν) (first and second Pers. Pl. not used), in forms expressing a *wish*, *utinam*.

27. παίω, *to strike*, Fut. παίσω (Att. secondary form παιήσω in Aristoph.); Aor. ἔπαισα; Perf. πέπαικα (the simple late); Aor. Mid. ἐπαίσάμην; Pass. with σ (‡ 131, 2); yet instead of πεπαίσομαι and ἐπαίσθην, ἐπλήγγην and πέπληγμαι were commonly used Verbal Adj. παυστέος.

28. πέρδω, usually πέρδομαι, *emittere flatum*, Aor. ἔπαρδον; Fut. παρδήσομαι; Perf. πέπορδα (‡ 140, 4).

29. πέτομαι, *to fly*, Fut. (πετήσομαι, Aristoph.) commonly πτήσομαι; Aor. commonly in prose and in the Comic writers, ἐπτόμην, πτέσθαι (rarer ἐπτάμην; ἔπτην, πτώ, πταίν, πτήναι, πτάς, poet. and in the later writers (‡ 192, 2); Perf. πεπότημαι (Aristoph.). — Syncope (‡ 155, 1).

30. σκέλλω (or σκελέω), *to dry*, Aor. ἔσκλην (‡ 192, 4), and Perf. ἔσκληκα, and Fut. σκληρόσομαι, intrans. *to dry up, to wither*. — Metathesis, ‡ 156, 2.

31. τύπτω, *to strike*, Fut. Attic τυπτήσω (τύψω, Homer); (Aor. I ἐτύπτησα late; ἔτυψα, Hom.; Aor. II. ἔτυπον, Eur. Ion. 779; for the Aor. of this word, the Attics use ἐπάταξα, ἔπαισα;) (Perf. τετύπτηκα, Pollux); Fut. Mid. τυπτήσομαι, Aristoph. Nub. 1382. Pass. *blows will be inflicted*; Perf. τέτυμμαι, Aesch. (τετύπτημαι late); Aor. Pass. ἐτύπην (ἐτυπτήθην late). Verbal Adj. τυπτητέος.

32. χαίρω, *to rejoice*, Fut. χαρήσω (χαρήσομαι late); Aor. ἐχάρην (μ, ‡ 192, 8); Perf. κεχάρηκα (Aristoph. and Herod.), *I have rejoiced*, and κεχάρημαι (poet.), *I am glad*. Verbal Adj. χαρτός.

REMARK 1. Of the preceding classes, there belong here verbs in -άω (‡ 160), and ὀπισθιγνώσκειν, of those in ‡ 159.

REM. 2. With these verbs several liquid verbs are classed (‡ 149, 6); still, they form the Fut. and the Aor. regularly, e. g.

μένω, *to remain*, Fut. μενῶ; Aor. ἔμεινα; Perf. μεμένηκα. Verbal Adj. μενετός, μενετέος.

νέμω, *to divide*, Fut. νεμῶ; Aor. ἔνειμα; Perf. νενέμηκα; Aor. Pass. ἐνεμήθην. — Mid. νέμομαι, Fut. νεμούμαι; Aor. ἐνειμάμην; Perf. Mid. or Pass. νενέμημαι. Verbal Adj. νεμητέος.

‡ 167. *Verbs, whose Tenses are formed from different Roots, and which are classed together only in respect to Signification.*

1. αἰρέω, *to take, to capture*, e. g. a city, Impf. ἤρουν; Fut. αἰρήσω; Perf. ἤρηκα; Aor. (from ἔλ) εἶλον, εἰλεῖν; Aor. Pass. ἤρθην; Fut. Pass. αἰρεθήσομαι [‡ 130 (d)]. — Mid. *to choose*, Aor. εἰλόμην; Fut. αἰρήσομαι; Perf. Mid. or Pass. ἤρημαι; Fut. Perf. ἤρησομαι, Pl. Prot. 338, b. Verbal Adj. αἰρετός, -τέος.

2. ἔρχομαι, *to go, to come* (only the Indic. of the Pres in use in Attic, the remaining modes and the participials being borrowed from εἶμι [‡ 181]); thus, ἔρχομαι, ἴω, ἴθι, ἵεναι, ἰών, Impf. ἤρχόμην, commonly ἦεν and ἦα, Opt. ἴοιμι; Fut. εἶμι, *I shall go* (ἦξω, *I shall come*); — (ἔΛΕΥΘ-) Perf. ἐλήλυθα [‡ 124, 2 (b)]; Fut. ἐλεύσομαι almost exclusively poetical and later prose, still also Lys. p. 165, ‡ 11; Aor. ἤλθον, ἔλθω, ἔλθοιμι, ἐλθέ [‡ 118, 3 (a)], ἐλθεῖν, ἐλθών. Verbal Adj. μετελευστέον.

*Ἐρχομαι has in common the signification of *to come* and *to go*; the idea of *coming* commonly belongs to the form from ἔλθεῖν, and the idea of *going* to that of εἶμι. But in compounds, each of these three verbs expresses both ideas, and only the preposition limits it to the one or to the other signification.

3. ἐσθίω, *to eat*, Impf. ἥσθιον; (ἔδω, Ep.) Fut. ἔδομαι, (‡ 154, 4); Perf. ἐδήδοκα; Aor. ἔφαγον, φαγεῖν; Perf. Mid. or Pass. ἐδήδεσμαι, (‡ 124), 2; Aor. Pass. ἤδέσθην. Verbal Adj. ἐδεστός, ἐδεστέος.

4. ὁράω, *to see*, Impf. ἑώρων; Perf. ἑώρακα (Poet. also ἑοῤᾱκα, Aug., ‡ 122, 6); Aor. (from ἴδ-) εἶδον, ἴδω, ἴδοιμι, ἰδέ, ‡ 118, 3 (a), ἰδεῖν, ἰδών. (On the second Perf. οἶδα, *I know*, see ‡ 195.) Fut. (from ὄψ) ὄψομαι (2. Pers. ὄψει, ‡ 116, 11). — Mid. or Pass. ὀρώμαι; Perf. Mid. or Pass. ἑώραμαι, or ὤμμαι, ὤψαι, etc.; Inf. ὤφθαι; Aor. Mid. εἰδόμην, ἰδέσθαι, ἰδοῦ (and with the meaning *ecce*, ἰδοῦ), as a simple only Poet.; Aor. Pass. ὤφθην, ὀφθῆναι; Fut. ὀφθήσομαι. Verbal Adj. ὀρᾱτός and ὀπτός, ὀπτέος.

5. τρέχω, *to run*, (ΔΡΕΜ-) Fut. δραμοῦμαι; Aor. ἔδραμον; Perf. δεδράμηκα; Perf. Mid. or Pass. ἐπιδεδράμημαι (X. O. 15. 1). Verb. Adj. δρεκτέον.

Δρέζομαι, ἔδρεξα, rare and poet. — Second Perf. only Epic δέδρομα (ΔΡΕΜΩ).

6. φέρω (only Pres. and Impf.), *to bear*, (ΟΙ-) Fut. οἴσω (Aor. Imp. οἶσε, οἴσεται, *bring*, in Aristoph., see ‡ 230, under φέρω); —

(ΕΓΚΩ, or ΕΝΕΓΚΩ) Aor. II. ἤνεγκον (rarer Aor. I. ἤνεγκα¹), -ες, -ε(ν), -ομεν, -ετε, -ον (and -αμεν, -ατε, -αν), (§ 124, Rem. 2), Opt. ἐνέγκοιμι, etc. (rarer -αιμι, etc.), Inf. ἐνεγκῆν, Part. ἐνεγκών (rarer ἐνέγκας), Imp. ἐνεγκε, -έτω, etc. (and -άτω, etc.); — (ΕΝΕΚ-) Perf. ἐνήνοχα (§ 124, 2); Mid. *to carry off, carry away, win*, Fut. οἴσομαι; Perf. Mid. or Pass. ἐνήνεγμαi (-γξαι, -γκται, or ἐνήνεκται); Aor. Mid. ἤνεγκάμην, ἐνεγκαι, -ασθαι, -άμενος; Pass. (a) *to be borne, carried*, (b) *to bear one's self, to hasten*; Aor. Pass. ἤνέχθην; Fut. ἐνεχθήσομαι (rarer οἰσθήσομαι). Verb. Adj. οἰστός, οἰστέος (Poet. φερτός).

7. φημί (§ 178), *to say*, Impf. ἔφην with the meaning of the Aor. also φάναι and φάς (§ 178, Rem. 2); — (ΕΠ-) Aor. εἶπον, εἶπω, εἶπομι, εἶπέ [§ 116, 3 (a)], (the other forms of the Imp. are rarely or never used, compound πρόειπε), εἶπύν, εἶπών (first Aor. εἶπα, not very frequent in Attic writers, more frequent εἶπας, very frequent εἶπατε, rarely εἶπαν, Imp. εἶπον rarely, very frequent εἶπάτω, εἶπατον, εἶπάτων, and always εἶπατε; all other forms wanting in the Att.). From the Epic Pres. εἶρω, come Fut. ἐρῶ, Perf. εἶρηκα, Perf. Mid. or Pass. εἶρημαι (§ 123, 4); — (ΠΕ-) Aor. Pass. ἐρήθη (ἐρήθη appears not to be Attic), ῥηθήναι, ῥηθείς; Fut. Pass. ῥηθήσομαι and εἰρήσομαι. — Mid. only in compounds, Fut. ἀπεροῦμαι, and first Aor. ἀπείπασθαι, *to deny, to be wearied out, to give up*, like ἀπειπεῖν. Verbal Adj. ῥητός, ῥητέος.

Instead of the Pres. φημί, other words are sometimes used, particularly in composition. Compare ἀπαγορεύω, *I forbid*, ἀπείπον, *I forbade*; ἀντιλέγω, *I contradict*, ἀντεῖπον, *I contradicted*, the compounds of εἰπεῖν in the Aor. being more frequent than ἀπηγόρευσα and ἀντέλεξα. So, ἀγορεύω τινα κακῶς, *I speak ill of one*, but ἀντεῖπον κακῶς.

§ 168. Conjugation of Verbs in -ΜΙ.

1. Verbs in -ΜΙ, the number of which is small, differ from those in -Ω, principally in taking different personal-endings in the Pres. and Impf., several also in the second Aor. Act. and Mid.; and also in omitting the mode-vowel in the Ind. of the above tenses. The formation of the remaining

¹ The first Aor. is preferred to the second, in the first Pers. Sing. Indic., when the next word begins with a consonant; also in the persons of the Imp. which have α; hence ἐνεγκε, but ἐνεγκάτω.

tenses is like that of verbs in -ω, with a few exceptions. In omitting the mode-vowel, these verbs are analogous to those in -άω, -έω, and -όω.

2. In the Pres. and Impf., most verbs in -μι with a monosyllabic stem, take a reduplication (§ 163); this consists in repeating the first consonant of the stem with ι, when the stem begins with a simple consonant or a mute and liquid; but, when the stem begins with στ, πτ, or with an aspirated vowel, ι with the rough breathing is prefixed to the stem. These verbs are the following:—

ΣΤΑ ἵσστημι
ΧΡΑ κί-χρημι
ΒΑ (βί-βημι) βιβᾶς
ΠΤΑ ἵπταμαι
ΠΛΑ πί-μ-πλημι

ΠΡΑ πί-μ-πρημι
ΔΕ (δί-δημι) διδέασι(ν)
ΘΕ τί-δημι
Ἐ ἱ-ημι
ΔΟ δι-δωμι.

REMARK. Most verbs in -μι do not follow this conjugation throughout in the three tenses above named, but only in some particular forms; four verbs, τῶνμι, to put; ἵσστημι, to place; δίδωμι, to give, and ἱημι, to send, have this conjugation most full, though even these have forms in use borrowed from the conjugation in -ω, together with several forms of the inflection in -μι. See § 172, Rem. 8

‡ 169. *Division of Verbs in -μι.*

Verbs in -μι are divided into two principal classes:—

1. Such as annex the personal-ending to the stem-vowel.

The stem of verbs of this class ends:—

(a) in α, e. g. ἵσστημι, to place,	Stem ΣΤΑ-
(b) " ε, " τί-δημι, to put,	" ΘΕ-
(c) " ο, " δι-δωμι, to give,	" ΔΟ-
(d) " ι, " εἶμι, to go,	" Ἴ-
(e) " σ, " εἰμί, instead of ἐσμί, to be,	" ἘΣ-

2. Such as annex to their stems the syllable -ννῦ or -νῦ, and then append to this syllable the personal-endings. The stem of verbs of this class ends:—

A. In one of the four vowels, α, ε, ι, ο, and assumes -ννῦ

(a) in α, e. g. σκεδᾶ-ννῦμι, to scatter,	Stem ΣΚΕΔΑ-
(b) " ε, " κοπέ-ννῦμι, to satisfy,	" ΚΟΠΕ-
(c) " ι, only τί-ννῦμι, to atone,	" ΤΙ-
(d) " ο, e. g. στρέφ-ννῦμι, to spread out,	" ΣΤΡΟ-

B. In a consonant, and assumes -νῷ.

- (a) in a mute, e. g. δείκ-νῷ-μι, to show, Stem ΔΕΙΚ-
 (b) " liquid, " δμ-νῷ-μι, to swear, " 'OM-.

REMARK 1. When a diphthong precedes the final consonant of the stem that consonant is omitted before the -νῷ, except it be a Kappa-mute, e. g.

- αἰ-νῷ-μι Stem 'AIP (comp. αἶρ-ω, ἄρ-νῷ-μαι)
 δαί-νῷ-μι " ΔΑΙΤ (comp. δαίς, δαιτ-ός)
 καί-νῷ-μι " ΚΑΙΑ from ΚΑΑ (comp. Perf. κέκαθ-μαι, κέκασμαι)
 κτεί-νῷ-μι " ΚΤΕΙΝ from ΚΤΕΝ (Fut. κτεν-ῶ); but
 δείκ-νῷ-μι, εἰργ-νῷ-μι, ζεύγ-νῷ-μι, οἰγ-νῷ-μι.

REM. 2. Verbs of the second class, — those in -νῷ-μι, — form only the Pres. and Impf. like verbs in -μι, and even in these tenses, only a part of the forms are in -νῷ-μι, the others in -θῶ; in the Sing. Impf. the forms in -θῶ are predominant, and in the Pres. Subj. and in the Impf. Opt., these are the regular forms. The verb σβέ-ννῷ-μι, from the stem ΣΒΕ-, is the only verb of this class which forms the second Aor., namely, ἔσβην; several verbs in -ω, form their second Aor. according to the analogy of these verbs, e. g. δύνω, ἔδυν.

‡ 170. *Characteristic-vowel and Strengthening of the Stem of the Present.*

1. In verbs of the first class, the short characteristic-vowel of the stem, ᾱ, ε, ο, is lengthened in the Pres., Impf., and second Aor. Act. :—

ᾱ and ε into η, and ο into ω.

Still, in verbs in -ε and -ο this lengthening extends only to the Ind. Sing. of these three tenses; but in verbs in -α, to the Dual and Pl. Ind. also, and likewise to the entire Imp. and the second Aor. Inf. Act. In the second Aor. Inf. Act. of verbs in -ε and -ο, ε is lengthened into εῖ, and ο into ου, e. g. δεῖ-ναι, δοῦ-ναι. But in the same tenses of the Mid., the short characteristic-vowel remains throughout.

2. Verbs in -νῷ-μι, whose stems end in a vowel, and hence annex -ννῷ, retain the short characteristic-vowel, except those whose stem ends in -ο, e. g. σπρώ-ννῷ-μι (ΣΤΡΩ-); but verbs whose stems end in a consonant, and hence annex -νῷ, are strengthened in the stem of the Pres. by lengthening the stem-vowel, namely,

- α becomes η, as in πῆγ-νῷ-μι, second Aor. Pass. ἐπῆγ-ην
 α " αι, " αἰ-νῷ-μαι instead of ἄρ-νῷ-μαι, stem 'AP, 'AIP
 ε " ει, " δεικ-νῷ-μι, stem ΔΕΚ, hence Ion. εἰδεῖα
 ο " ου, " ζεύγ-νῷ-μι, second Aor. Pass. ἐζεύγ-ην.

§ 171. *Mode-vowels.*

1. The Ind. Pres., Impf., and second Aor. do not take the mode-vowel (§ 168, 1), and hence the personal-endings are annexed immediately to the stem of the verb, e. g.

ἴ-στα-μεν	ἔ-τι-δέ-μεν	ἔ-δο-μεν
ἴ-σταν-μεθα	ἔ-τι-δέ-μεθα	ἔ-δο-μεθα.

2. The Subj. has the mode-vowels ω and η, as in verbs in -ω; but these vowels coalesce with the characteristic-vowel and form one syllable; this coalescence differs from the contraction of verbs in -ω, as follows:—

ἐ and ἀν coalesce into ἦ and ῆ (not, as in contracts in -δω, into ᾤ and ῥῆ), ὅν coalesces into ῶ (not, as in contracts in -δω, into οἰ), e. g.

ἴ-σταν-ω = ἴ-στανῶ	ἴ-σταν-ης = ἴ-στανῆς	ἴ-σταν-η-ται = ἴ-στανῆ-ται
σταν-ω = στανῶ	σταν-ης = στανῆς	
τι-δέ-ω = τι-δῶ	τι-δέ-ης = τι-δῆς	τι-δέ-ω-μαι = τι-δῶ-μαι
δι-δέ-ω = δι-δῶ	δι-δέ-ης = δι-δῆς	δι-δέ-η = δι-δῆ.

REMARK 1. This form of the Subj. of ἴστημι and τίθημι is like the Subj. of the two Aorists Pass. of all verbs, e. g. τυφδῶ, ῆς, ῆ, etc., τυπῶ, ῆς, ῆ, from τύπ-τω, στα-θῶ, ῆς, ῆ, from ἵστημι.

REM. 2. The Subj. of verbs in -ύμι is like that of verbs in -ύω, e. g. δεικνύω, ῖς, etc.

3. The Impf. and second Aor. Opt. have the mode-vowel ι, which is annexed to the characteristic-vowel, and with it forms a diphthong, e. g.

Impf. Opt. A. ἴ-στα-ι-ην = ἴ-σταί-ην	Aor. II. A. σταν-ι-ην	Impf. M. ἴ-σταί-μην
τι-δέ-ι-ην = τι-δέί-ην	δεί-ην	τι-δέί-μην
δι-δο-ι-ην = δι-δοί-ην	δοί-ην	δι-δοί-μην.

REM. 3. The Opt. of verbs in -ει (τίθημι) is like the Aorists Opt. Pass. of all verbs, e. g. στα-δέί-ην, τυφ-δέί-ην, τυπ-εί-ην.

REM. 4. The Impf. Opt. of verbs in -ύμι, like the Subj. Pres., follows the form in -ω; e. g. δεικνύοιμι. The few exceptions will be considered below.

§ 172. *Personal-endings.*

1. The following are the personal endings for the Act.:—

(a) For the Indicative Present,

Sing. 1.	μι	ἴ-στη-μι
2.	-ς (properly -σι)	ἴ-στη-ς
3.	-σι(ν) (properly -τι;)	ἴ-στη-σι(ν)

Dual 2.	-τον	ἴ-σῶ-τον
3.	-τον	ἴ-σῶ-τον
Plur. 1.	-μεν (properly -μες)	ἴ-σῶ-μεν
2.	-τε	ἴ-σῶ-τε
3.	[-νσι(ν)] (properly -ντι)	[ἴ-σῶ-ντι ἴ-σῶ-σι(ν)].

The ending of the third Pers. Pl. -νσι(ν) is changed into -ᾶσι(ν), and then is contracted with the preceding stem-vowel of the verb. Still, the Attic dialect admits contraction only in the stems ending in -α, thus:—

from	ἴ-σῶ-νσι	is formed	ἴ-σῶ-σι	(ἴ-σῶ-ᾶσι)
"	τί-θε-νσι	"	τι-θεῖ-σι	Att. τι-θέ-ᾶσι
"	δί-δο-νσι	"	δι-δοῦ-σι	" δι-δό-ᾶσι
"	δείκ-νυ-νσι	"	δεῖκ-νύ-σι	" δεῖκ-νύ-ᾶσι.

REMARK 1. The uncontracted form in -έωσι, -ῶσι, -ᾶσι, is the only one used in Attic prose, though it also occurs in the Ionic dialect; the contracted form in -εῖσι, -οῦσι, -ῦσι, is the usual form in the Ionic writers, very seldom in the Attic poets. But from ἵημι (stem 'Ε), to send, this Attic form ἱᾶσι (contracted from ἴ-έ-ᾶσι) always occurs.

(b) The personal-endings of the Subj. Pres. and second Aor. do not differ from those of verbs in -ω.

(c) The following are used for the Impf. and second Aor. Ind.:—

Sing. 1.	-ν	Impf. ἴ-στη-ν	ἔ-τι-δῆ-ν
2.	-ς	ἴ-στη-ς	ἔ-τι-δῆ-ς
3.	-	ἴ-στη	ἔ-τι-δῆ
Dual 2.	-τον	A. II. ἔ-στη-τον	ἔ-δε-τον
3.	-την	ἔ-στή-την	ἔ-δέ-την
Plur. 1.	-μεν (properly -μες)	ἔ-στη-μεν	ἔ-δε-μεν
2.	-τε	ἔ-στη-τε	ἔ-δε-τε
3.	-σαν	ἔ-στη-σαν	ἔ-δε-σαν.

REM. 2. The Ind. of the two Aorists Pass. of all verbs is like the second Aor. ἔσθην, e. g. ἐτύπ-ην, ἐστά-δην, -ης, -η, πτον, -ήτην, -ήμεν, -ητε, -ησαν.

(d) The personal-endings of the Opt. Impf. and second Aor. (except the first Pers. Sing.) differ from those of the Opt. of the historical tenses of verbs in -ω, only in being preceded by η; comp. the endings of βουλεύοιμι, βουλεύσασαι, etc. with those of

σταί-ην, ἰ-σταί-ην δει-ην τι-θεί-ην δοί-ην δι-δοί-ην.

REM. 3. In the Dual and Pl. Impf. Opt., the -η is commonly rejected in the Attic dialect, and the ending of the third Pers. Pl. -ησαν is almost always shortened into -εν, e. g.

τι-δεί-ημεν = τιδεῖμεν
τι-δεί-ησαν = τιδεῖεν

ἰ-σταί-ητε = ἰσταῖτε
δι-δοί-ησαν = διδοῖεν.

The same holds of the Opt. Pass. Aorists of all verbs, e. g. *παιδεύειμην* = *παιδεύειμην* (wholly like *τιδεῖην*).—On the contrary, in the second Aor. Opt. Act. of *ἵστημι*, *τίσθην*, *δίδωμι*, the abbreviated forms are very rare, except the third Pers. Pl, which is commonly abridged.

REM. 4. The forms *διδῶην* and *δῶην* also occur.

(e) The endings of the Pres. and second Aor. Imp. are:—

Sing. 2.	-θι	(ἵστα-θι)	(τί-δε-θι)	(δί-δο-θι)
3.	-τω	ἱστά-τω	τι-δέ-τω	δι-δό-τω
Dual 2.	-τον	ἵστα-τον	τί-δε-τον	δί-δο-τον
3.	-των	ἱστά-των	τι-δέ-των	δι-δό-των
Plural 2.	-τε	ἵστα-τε	τί-δε-τε	δί-δο-τε
3.	-τωσαν	ἱστά-τωσαν	τι-δέ-τωσαν	δι-δό-τωσαν
		or ἱστώντων	τι-δέντων	δι-δόντων.

REM. 5. The second Pers. Sing. Imp. Pres. rejects the ending -θι, and, as a compensation, lengthens the short characteristic-vowel, namely, α into η, ε into ει, ο into ου, ὅ into ὅ, into ὅ, into ὅ.

ἵστα-θι becomes ἵστη
δί-δο-θι " δι-δου

τί-δε-θι becomes τί-θει
δείκ-νύ-θι " δείκνυ.

The ending -θι is retained in the Pres. only in a very few verbs, e. g. *φάθι* from *φημί*, *ἰσθι* from *εἰμί*, *ἴθι* from *εἶμι*, and some others; it also occurs in certain Perfects of verbs in -ω, e. g. *τέθναθι*.

In the second Aor. of *τίσθην*, *ἵσθην*, and *δίδωμι*, the ending θι is softened into σ; thus, *δέ-θι* becomes *δέσ*, *ῥ-θι* = *ῥσ*, *δό-θι* = *δός*; but in the second Aor. of *ἵσθην*, the ending -θι is retained; thus, *σθῆ-θι*; also in the two Aorists Pass. of all verbs, e. g. *τύπῃ-θι*, *παιδεύῃ-θι* (instead of *παιδεύῃ-θι*, § 21, Rem. 3). In compounds of *σθῆ-θι* and *βῆ-θι*, the ending -ῃ-θι is often abbreviated into ᾶ, in the poet. dialect, e. g. *παρόσᾶ*, *ἀπόσᾶ*, *πρόβᾶ*, *κατάβᾶ*.

(f) The ending of the Pres. and second Aor. Inf. is -ναι. This is appended in the Pres. to the short characteristic-vowel; but in the second Aor., to the lengthened vowel (α being lengthened into η, ε into ει, ο into ου, § 170, 1); thus,

Pres.	ἱστά-ναι	τι-δέ-ναι	δι-δό-ναι	δείκ-νύ-ναι
Second Aor.	σθῆ-ναι	δεί-ναι	δοῦ-ναι.	

REM. 6. The Inf. Pass. Aorists of all verbs are like *σθῆναι*, e. g. *τυπῆναι*, *βουλευθῆναι*.

(g) The endings of the Pres. and second Aor. participle are -ντος, -ντος, -ντος, which are joined to the characteristic-vowel according to the common rules; thus,

ἱστά-ντος	= ἱστάς, ἱστάσα, ἱστάν	στάς, στάσα, στάν
τι-δέ-ντος	= τι-δεῖς, -εῖσα, -έν	δεῖς, δεῖσα, δέν
δι-δό-ντος	= δι-δούς, -ούσα, -όν	δούς, -ούσα, -όν
δείκ-νύ-ντος	= δείκ-νύς, -ύσα, -ύν.	

REM. 7. The participles of the two Pass. Aorists of all verbs are like Part. $\tau\iota\delta\epsilon\iota\varsigma$, or $\delta\epsilon\iota\varsigma$, e. g. $\tau\upsilon\pi\epsilon\iota\varsigma$, $\epsilon\iota\varsigma\alpha$, $\epsilon\nu$, $\beta\omicron\upsilon\lambda\epsilon\upsilon\delta\epsilon\iota\varsigma$.

2. The personal-endings of the Mid. are like those of ν in $-\omega$, except that uniformly, in the second Pers. Sing. Pres. almost always in the Impf. Ind. and in the Imp., the personal endings retain their full form, $-\sigma\alpha\iota$ and $-\sigma\omicron$. Still, the following points are to be noted:—

(a) The second Pers. Pres. Ind. of verbs in $-\alpha$ (as $\iota\sigma\tau\eta\mu\iota$, $\delta\acute{\upsilon}\nu\alpha\mu\alpha\iota$), is only in Attic prose; the contracted form is found, from the earliest period, in the poetic dialect, e. g. $\epsilon\pi\iota\sigma\tau\alpha$ from $\epsilon\pi\iota\sigma\tau\alpha\mu\alpha\iota$ in Aesch., $\delta\acute{\upsilon}\nu\eta$ (from the ending $-\epsilon\alpha\iota$) instead of $\delta\acute{\upsilon}\nu\alpha$, in Soph. and Eurip.—In the second Pers. and in the Impf., $\iota\sigma\tau\omega$ seems to be only poetic; but, $\epsilon\pi\iota\sigma\tau\omega$, $\eta\pi\iota\sigma\tau\omega$, $\eta\delta\acute{\upsilon}\nu\omega$, are the regular forms in good prose, and the uncontracted scarcely occur except in the poets and later writers.

(b) In verbs in $-\epsilon$, the contract forms in the Imp. Pres. are poetic and rare in the Indic. Impf. not at all in use; thus, Impf. $\epsilon\tau\iota\delta\epsilon\sigma\omicron$, Imp. $\tau\iota\delta\epsilon\sigma\omicron$ ($\tau\iota\delta\epsilon$ the second Aor., both of verbs in $-\epsilon$ and $-\omicron$, the contract are the regular forms e. g. Indic. $\epsilon\delta\omicron\upsilon$, Imp. $\delta\omicron\upsilon$; $\epsilon\delta\omicron\upsilon$, $\delta\omicron\upsilon$). In verbs in $-\omicron$ also, the uncontracted forms seem to be the usual ones in the Impf. and Imp.: $\epsilon\delta\iota\delta\omicron\sigma\omicron$, $\delta\iota\delta\omicron\sigma\omicron$.

(c) The contracted forms are uniformly employed throughout the Subj. the Opt., as in verbs in $-\omega$, the σ is always omitted, yet the form remains uncontracted.

REM. 8. The Sing. Impf. Act. of $\tau\iota\delta\eta\mu\iota$, is $\epsilon\tau\iota\delta\eta\nu$, 2 Pers. $\epsilon\tau\iota\delta\epsilon\iota\varsigma$, 3. (from $\tau\iota\theta\epsilon\omega$), $\epsilon\tau\iota\delta\epsilon\iota\varsigma$ and $\epsilon\tau\iota\delta\epsilon\iota$ being more frequent than $\epsilon\tau\iota\delta\eta\varsigma$, $\epsilon\tau\iota\delta\eta\mu\iota$, see § 180; the Sing. Impf. Act. of $\delta\iota\delta\omega\mu\iota$ is always $\epsilon\delta\iota\delta\omicron\upsilon\nu$ (fr. $\Delta\iota\epsilon\delta\iota\delta\omicron\upsilon\varsigma$, etc. (X. An. 5. 8. 4. is to be read $\epsilon\delta\iota\delta\omicron\upsilon\varsigma$ instead of $\epsilon\delta\iota\delta\omega\varsigma$, according to the best MSS.) In verbs in $-\omicron\mu\iota$, the forms in $-\epsilon\omega$ are usual throughout the Indic. and Impf., especially in third Pers. Pl. Indic. Act., e. g. $\delta\epsilon\iota\kappa\acute{\nu}\omicron\upsilon\sigma\iota(\nu)$ the only forms in the Pres. Subj. and Impf. Opt., e. g. $\delta\epsilon\iota\kappa\acute{\nu}\omicron\upsilon\sigma\alpha\iota$, $\delta\epsilon\iota\kappa\acute{\nu}\omicron\upsilon\sigma\omicron$, $\sigma\iota\gamma\acute{\nu}\omicron\upsilon\sigma\alpha\iota$, together with $\delta\epsilon\iota\kappa\acute{\nu}\omicron\upsilon\mu\iota$, $\delta\epsilon\mu\acute{\nu}\omicron\upsilon\mu\iota$, $\sigma\omicron\mu\mu\acute{\nu}\omicron\upsilon\mu\iota$.—In Attic poetry, there are contracted forms of $\tau\iota\delta\eta\mu\iota$ and $\iota\eta\mu\iota$ in the second and third Pers. Sing. Indic. Act., e. g. $\tau\iota\delta\epsilon\iota\varsigma$, $\iota\epsilon\iota\varsigma$, $\tau\iota\delta\epsilon\iota$, $\iota\epsilon\iota$.—But the Middle admits the form $-\epsilon\omega$ only in the Subj. and Opt.

FORMATION OF THE TENSES.

† 173. I. First Class of Verbs in $-\mu\iota$.

1. In forming the tenses of the Act., the short characteristic vowel is lengthened, both in the Fut. and first Aor. I namely, α into η , ϵ into η ; also in the Perf. Act. of $\tau\iota\delta\eta\mu\iota$ and $\iota\eta\mu\iota$, ϵ is lengthened into $\epsilon\iota$, and \omicron into ω ; but in the remaining tenses of the Mid., and throughout the Pass., the short characteristic-vowel is retained, with the exception of the Perf. Plup. Mid. and Pass. of $\tau\iota\delta\eta\mu\iota$ and $\iota\eta\mu\iota$, where the $\epsilon\iota$ of Perf. Act. ($\tau\acute{\epsilon}\theta\epsilon\iota\kappa\alpha$, $\tau\acute{\epsilon}\theta\epsilon\iota\mu\alpha\iota$, $\epsilon\iota\kappa\alpha$, $\epsilon\iota\mu\alpha\iota$) is retained.

2. The first Aor. Act. and Mid. of $\tau\iota\delta\eta\mu\iota$, $\iota\eta\mu\iota$, and $\delta\iota\delta\omega\mu\iota$, κ for the characteristic of the tense, not σ ; thus,

$\epsilon\tau\iota\delta\eta\kappa\alpha$, $\eta\kappa\alpha$, $\epsilon\delta\omega\kappa\alpha$.

The forms of the first Aor. Act. ἔθηκα, ἦκα, and ἔδωκα, however, are usual only in the Ind., and generally only in the Sing.; in the other persons, the Attic writers commonly used the forms of the second Aor.; in the other modes and the participials, the forms of the second Aor. were always used.

Examples of the first Aor. in the Pl. Ind. are: ἔθήκαμεν, X. C. 4. 2, 15. ἔδωκαμεν, X. An. 3. 2, 5. O. 9, 9. 10. ἔθάκατε, Antiph. 138, 77. ἔδωκαν, X. Cy. 4. 6, 12. ἔθηκαν, H. 2. 3, 20. ἀφῆκαν, Cy. 4. 5, 14.

Also the forms of the second Aor. Mid. of τίθημι, ἵημι, and ἔδωμι, are used by the Attic writers instead of the first Aor.; ἵκάνην from ἵημι occurs, though but seldom. On the contrary, the forms of the second Aor. Ind. Act. of τίθημι, ἵημι, and δίδωμι (ἔην, ἦν, ἔδων), are not in use.

3. The verb ἵστημι forms the first Aor. Act. and Mid., like verbs in -ω, with the tense-characteristic σ, e. g. ἔστη-σ-α, ἔστη-σάμην. The second Aor. Mid. ἐστάμην is not used. Some other verbs, however, have a second Aor. Mid., e. g. ἐπτάμην, ἐπράμην.

REMARK 1. The second Aor. and the second Fut. Pass. are wanting in these verbs, also the Fut. Perf., except in ἵστημι, the Fut. Perf. of which is ἵστηξω and ἵστηξομαι, § 154, 6.

REMARK 2. On the meaning of the verb ἵστημι, the following things are to be noted: the Pres., Impf., Fut., and first Aor. Act. have a Trans. meaning, to place; on the contrary, the second Aor., the Perf. and Plup., Act. and the Fut. Perf., have a reflexive or Intrans. meaning, to place one's self, to stand, namely, ἵστην, I placed myself, or I stood; ἕστηκα (with present signification), I have placed myself, I stand, sto; ἕστηκει, stabam; ἕστηξω, ἕστηξομαι, stabo (ἀφιστήξω, I shall withdraw). The Mid. denotes either to place for one's self, to erect, to stand, to consistere, or to place one's self; Pass. to be placed. ἕστηκα and ἕστηκει usually take the place also of the forms ἕσταμαι and ἐστάμην, which occur but rarely.

‡ 174. II. Second Class of Verbs in -μι.

There is no difficulty in forming the tenses of verbs of the second class (§ 169, 2). All the tenses are formed from the stem, after rejecting the ending -νῦμι, or -νῦμ. Verbs in -α, which in the Pres. have lengthened the ο into ω, retain the ω through all the tenses, e. g. σπρώ-νῦ-μι, ζώ-νῦ-μι, ῥώ-νῦ-μι, Fut. πρῶ-σω, etc. But verbs, whose stem ends in a liquid, in forming some of the tenses, assume a Theme ending in a vowel, e. g. ὄμ-νῦ-μι, Aor. ὤμ-ο-σα, from ὈΜΩ. The second Aor. and the second Fut. Pass. occur only in a few verbs, e. g. ζεύ-νῦ-μι. See ‡ 182

† 175. Paradigms of

ACTIVE.						
Tenses.	Modes	Numbers and Persons.				
Present.	Indicative.	ΣΤΑ- to place.	ΘΕ- to put.	ΔΟ- to give.	ΔΕΙΚ- to show.	
		S. 1.	ἵστημι	τίθημι	δίδωμι	δείκνυμι ¹
		2.	ἵστης	τίθης	δίδως	δείκνυς
		3.	ἵστησι(ν)	τίθησι(ν)	δίδωσι(ν)	δείκνυσι(ν)
		D. 1.	ἵσταντο	τίθεντο	δίδοντο	δείκνυτον
		2.	ἵσταντο	τίθεντο	δίδοντο	δείκνυτον
		3.	ἵσταντο	τίθεντο	δίδοντο	δείκνυτον
		P. 1.	ἵσταμεν	τίθεμεν	δίδομεν	δείκνυμεν
		2.	ἵστατε	τίθετε	δίδετε	δείκνυτε
	3.	ἵστασι(ν)	τίθεσι(ν)	δίδωσι(ν)	δείκνυσι(ν)	
	(from ἵστα-ασι)	and τι-θείσι(ν)	and δι-δοῦσι(ν)	and δεικ-νύσι(ν)		
	Subjunctive.	S. 1.	ἵστω	τιθήω	δίδοω	δείκνύω
		2.	ἵσθης	τιθῇς	δίδοῃς	δείκνυῃς
		3.	ἵσθῃ	τιθῇ	δίδοῃ	etc.
		D. 1.	ἵσθῃ-τον	τιθῇ-τον	δίδο-τον	δείκνυ-τον
		2.	ἵσθῃ-τον	τιθῇ-τον	δίδο-τον	δείκνυ-τον
		3.	ἵσθῃ-μεν	τιθῃ-μεν	δίδο-μεν	δείκνυ-μεν
		2.	ἵσθῃ-τε	τιθῃ-τε	δίδο-τε	δείκνυ-τε
		3.	ἵσθῃ-σι(ν)	τιθῃ-σι(ν)	δίδο-σι(ν)	δείκνυ-σι(ν)
		Imperative.	S. 2.	ἵστη ² (from ἵσταῖσι)	τίθει ² (from τιθείσι)	δίδο ² (from διδοῖσι)	δείκνυ^{2} (from δεικνύσι)
	3.		ἵστα-τω	τιθέ-τω	δίδο-τω	δείκνυ-τω
	D. 2.		ἵστα-τον	τίθε-τον	δίδο-τον	δείκνυ-τον
	3.		ἵστα-των	τιθέ-των	δίδο-των	δείκνυ-των
	P. 2.		ἵστα-τε	τίθε-τε	δίδο-τε	δείκνυ-τε
3.	ἵστα-τωσαν		τιθέ-τωσαν	δίδο-τωσαν	δείκνυ-τωσαν	
and δι-δόντων	and δι-δόντων			and δεικ-νύων		
Infim.	ἵστα-ναι		τιθέ-ναι	δίδο-ναι	δείκνυ-ναι	
Part.	ἵστας, ἄσα, ἄν G. ἄντος		τιθέας, εἶσα, ἐν G. ἐντος	διδούς, οὔσα, ὄν G. ὄντος	δείκνους, ὄσα, ὄν G. ὄντος	
Imperfect.	Indicative.	S. 1.	ἵστην	τίθην	δίδουν ³	δείκνυν ³
		2.	ἵστης	τίθεις ³	δίδουσ ³	δείκνυς
		3.	ἵστη	τίθει ³	δίδου ³	δείκνυ
		D. 1.	ἵσταντο	τίθεντο	δίδοντο	δείκνυτον
		2.	ἵσταντο	τίθεντο	δίδοντο	δείκνυτον
		3.	ἵσταντο	τίθεντο	δίδοντο	δείκνυτον
		P. 1.	ἵσταμεν	τίθεμεν	δίδομεν	δείκνυμεν
		2.	ἵστατε	τίθετε	δίδετε	δείκνυτε
		3.	ἵστασαν	τίθεσαν	δίδωσαν	δείκνυσαν
	Optative.	S. 1.	ἵσταίην	τιθείην	δίδωίην	δείκνυοίμιν
		2.	ἵσταίης	τιθείης	δίδωίης	δείκνυοίς
		3.	ἵσταίη	τιθείη	δίδωίη	etc.
		D. 1.	ἵσταίντο	τιθείντο	δίδωίντο	δείκνυντο
		2.	ἵσταίντο	τιθείντο	δίδωίντο	δείκνυντο
		3.	ἵσταίντο	τιθείντο	δίδωίντο	δείκνυντο
P. 1.	ἵσταίμεν	τιθείμεν	δίδωίμεν	δείκνυίμεν		
2.	ἵσταίτε	τιθείτε	δίδωίτε	δείκνυίτε		
3.	ἵσταίεν	τιθείεν	δίδωίεν	δείκνυίεν		

¹ And δεικνύω, -εις, etc., especially δεικνύουσι(ν). Also Impf. ἐδείκνυν, -ύες, -ύει(ν), and the Part. usually δεικνύων, -ούσα, -ον (§ 172, Rem. 8). ² § 172. Rem.

¹ And δεικνύω, -εις, etc., especially δεικνύουσι(ν). Also Impf. δεικνύον, -ύες, -ύει(ν), and the Part. usually δεικνύων, -ούσα, -ον (§ 172, Rem. 8). ² § 172. Rem.

ἐν -μι.

MIDDLE.			
to place.	ΘΕ- to put.	ΔΟ- to give.	ΔΕΙΚ- to show.
1	τί-θι-μαι	δί-δο-μαι	δείκ-νύ-μαι
2	τί-θι-σαι	δί-δο-σαι	δείκ-νύ-σαι
3	τί-θι-ται	δί-δο-ται	δείκ-νύ-ται
3ον	τι-θέ-μεθον	δι-δό-μεθον	δεικ-νύ-μεθον
1ον	τί-θε-σθον	δί-δο-σθον	δείκ-νυ-σθον
2ον	τί-θε-σθον	δί-δο-σθον	δείκ-νυ-σθον
3α	τι-θέ-μεθα	δι-δό-μεθα	δεικ-νύ-μεθα
1ε	τί-θε-σθε	δί-δο-σθε	δείκ-νυ-σθε
2α	τί-θε-νται	δί-δο-νται	δείκ-νυ-νται
1 ^a	τι-θῶ-μαι	δι-δῶ-μαι	δεικ-νύ-ωμαι
2	τι-θή-	δι-δῶ-	δεικ-νύ-η
3	τι-θή-ται	δι-δῶ-ται	etc.
3ον	τι-θῶ-μεθον	δι-δῶ-μεθον	
1ον	τι-θή-σθον	δι-δῶ-σθον	
2ον	τι-θή-σθον	δι-δῶ-σθον	
3α	τι-θῶ-μεθα	δι-δῶ-μεθα	
1ε	τι-θή-σθε	δι-δῶ-σθε	
2α	τι-θῶ-νται	δι-δῶ-νται	
and	τί-θε-σο and τί-θου	δί-δο-σο and δί-δου	δείκ-νύ-σο
1ω	τι-θέ-σθω	δι-δό-σθω	δεικ-νύ-σθω
2ον	τί-θε-σθων	δί-δο-σθων	δείκ-νυ-σθων
3ω	τι-θέ-σθων	δι-δό-σθων	δεικ-νύ-σθων
1ε	τί-θε-σθε	δί-δο-σθε	δείκ-νυ-σθε
ῶσαν and σθων	τι-θέ-σθωσαν and τι-θέ-σθων	δι-δό-σθωσαν and δι-δό-σθων	δεικ-νύ-σθωσαν and δεικ-νύ-σθων
3αι	τί-θε-σθαι	δί-δο-σθαι	δείκ-νυ-σθαι
vos, η, ον	τι-θέ-μενος, η, ον	δι-δό-μενος, η, ον	δεικ-νύ-μενος, η, ον
1 ^a	ἐ-τι-θέ-μην	ἐ-δι-δό-μην	ἐ-δεικ-νύ-μην
and ἴ-στω	ἐ-τί-θε-σο	ἐ-δί-δο-σο	ἐ-δείκ-νύ-σο
2	ἐ-τί-θε-το	ἐ-δί-δο-το	ἐ-δείκ-νύ-το
3ον	ἐ-τι-θέ-μεθον	ἐ-δι-δό-μεθον	ἐ-δεικ-νύ-μεθον
1ον	ἐ-τί-θε-σθον	ἐ-δί-δο-σθον	ἐ-δείκ-νυ-σθον
2ον	ἐ-τι-θέ-σθην	ἐ-δι-δό-σθην	ἐ-δεικ-νύ-σθην
3α	ἐ-τι-θέ-μεθα	ἐ-δι-δό-μεθα	ἐ-δεικ-νύ-μεθα
1ε	ἐ-τί-θε-σθε	ἐ-δί-δο-σθε	ἐ-δείκ-νυ-σθε
2ο	ἐ-τί-θε-ντο	ἐ-δί-δο-ντο	ἐ-δείκ-νυ-ντο
1 ^a	τι-θοί-μην ¹	δι-θοί-μην ¹	δεικ-νύ-οίμην
2	τι-θοί-ο	δι-θοί-ο	δεικ-νύ-οιο, etc.
3	τι-θοί-το	δι-θοί-το	
3ον	τι-θοί-μεθον	δι-θοί-μεθον	
1ον	τι-θοί-σθον	δι-θοί-σθον	
2ον	τι-θοί-σθην	δι-θοί-σθην	
3α	τι-θοί-μεθα	δι-θοί-μεθα	
1ε	τι-θοί-σθε	δι-θοί-σθε	
2ο	τι-θοί-ντο	δι-θοί-ντο	

172, Rem. 8. ¹ § 172, Rem. 3. ² On the irreg. accent of ἐπίσταμαι.
 § 176, 1. ³ On the accent in ἐπίσταο, etc. see § 176, 1. ⁴ § 176, 2

ACTIVE.						
Tenses.	Modes.	Numbers and Persons.	ΣΤΑ- to place.	ΘΕ- to put.	ΔΟ- to give.	ΔΕΙΚ- to
2 Aorist	Indicative.	S. 1.	ἔ-στη-ν, I stood,	(ἔ-στη-ν) } A. I.	(ἔ-δω-ν) } A. I.	wanti
		2.	ἔ-στη-ς	(ἔ-στη-ς) } used	(ἔ-δω-ς) } used	
		3.	ἔ-στη	(ἔ-στη) } for it	(ἔ-δω) } for it	
		D. 1.	ἔ-στη-τον	ἔ-δε-τον	ἔ-δο-τον	
		2.	ἔ-στη-την	ἔ-δε-την	ἔ-δο-την	
		3.	ἔ-στη-μεν	ἔ-δε-μεν	ἔ-δο-μεν	
	Subjunctive.	P. 1.	ἔ-στη-τε	ἔ-δε-τε	ἔ-δο-τε	
		2.	ἔ-στη-σαν	ἔ-δε-σαν	ἔ-δο-σαν	
		3.				
		S. 1.	σῶ ¹	δῶ ¹	δῶ ¹	
		2.	σῆς	δῆς	δῆς	
		3.	σῇ	δῇ	δῇ	
	Optative.	D. 1.	σῆ-τον	δῆ-τον	δῶ-τον	
		2.	σῆ-την	δῆ-την	δῶ-την	
		3.	σῶ-μεν	δῶ-μεν	δῶ-μεν	
		P. 1.	σῆ-τε	δῆ-τε	δῶ-τε	
		2.	σῶ-σι(ν)	δῶ-σι(ν)	δῶ-σι(ν)	
		3.				
	Imperative.	S. 1.	σταί-ην	δεί-ην	δοί-ην	
		2.	σταί-ης	δεί-ης	δοί-ης	
		3.	σταί-η	δεί-η	δοί-η	
		D. 1.	σταί-ητον ²	δεί-ητον ²	δοί-ητον ²	
		2.	σταί-ήτην	δεί-ήτην	δοί-ήτην	
		3.	σταί-ημεν	δεί-ημεν	δοί-ημεν	
	Infinitive.	P. 1.	σταί-ητε	δεί-ητε	δοί-ητε	
		2.	σταί-εν	δεί-εν	δοί-εν	
		3.				
		S. 2.	στή-δι ³	δές (δέδι) ⁴	δός (δόδι) ⁴	
		3.	στή-τω	δέ-τω	δό-τω	
		D. 2.	στή-τον	δέ-τον	δό-τον	
	Participle.	3.	στή-των	δέ-των	δό-των	
		P. 2.	στή-τε	δέ-τε	δό-τε	
		3.	στή-τωσαν and σάντων	δέ-τωσαν and δόντων	δό-τωσαν and δόντων	
		Infinitive.	στή-ναι	δεί-ναι	δοῦ-ναι	
		Gen. Present.	στάς, ἄσα, ἄν Gen. σάντος	δείς, εἶσα, ἐν Gen. δέντος	δούς, οὔσα, ὄν Gen. δόντος	
		Future.	στή-σω	δή-σω	δώ-σω		δείξω
	Aorist I.	ἔ-στησα, I [placed,	ἔ-δη-κα	ἔ-δω-κα	ἔ-δειξα	
	Perfect.	ἔ-στη-κα, ⁵ sto,	τέ-δει-κα	δέ-δω-κα	δέ-δειχα	
	Pluperfect.	ἔ-στη-κειν and εἰ-στή-κειν	έ-τε-δει-κειν	έ-δε-δω-κειν	έ-δε-δείχ	
	Fut. Perf.	ἔ-στήξω old Att.	wanting.	wanting.	wanti	

Aor. I. | ἔ-στη-θην | ἔ-τέ-θην⁶ | ἔ-δδ-θην | ἔ-δέλχ-θη

¹ The compounds, e. g. ἀποστῶ, ἐκδῶ, διαδῶ, have the same accentuation as the simples, e. g. ἀποστῶσι, ἐκδῆτον, διαδῶμεν. ² See § 172, Rem. composition, παραστήθι, παραστή; ἀπόστηθι, ἀπόστά, § 172, Rem. composition, περιδῶ, ἔνδω; ἀπόδω, ἔνδω; περιδῶτε, ἔνδωτε, § 118, ³ See § 176, 3. ⁴ ἐτέθην and τετέσθαι instead of ἐδέθην and δέ

MIDDLE.

ice.	ΘΕ- to put.	ΔΟ- to give.	ΔΕΙΚ- to show.
does ; but	ἐ-νέ-μην ἐ-νουν (from ἐνεσο) ἐ-νε-το ἐ-νέ-μενον ἐ-νε-σθον ἐ-νέ-σθην ἐ-νέ-μεθα ἐ-νε-σθε ἐ-νε-ντο	ἐ-δδ-μην ἐ-δδον (from ἐδοσο) ἐ-δο-το ἐ-δδ-μενον ἐ-δο-σθον ἐ-δδ-σθην ἐ-δδ-μεθα ἐ-δο-σθε ἐ-δο-ντο	wanting.
is not πρὶν- -ηται,	νῶ-μαι ⁷ νῆ νῆ-ται νῶ-μενον νῆ-σθον νῆ-σθην νῶ-μεθα νῆ-σθε νῶ-νται	δῶ-μαι ⁷ δῶ δῶ-ται δῶ-μενον δῶ-σθον δῶ-σθην δῶ-μεθα δῶ-σθε δῶ-νται	
yes not πρὶν- -αιτο,	δοί-μην ⁸ δοί-ο δοί-το δοί-μενον δοί-σθον δοί-σθην δοί-μεθα δοί-σθε δοί-ντο	δοί-μην ⁸ δοί-ο δοί-το δοί-μενον δοί-σθον δοί-σθην δοί-μεθα δοί-σθε δοί-ντο	
στώ occur, to, or	δῶν (from δέσο) ⁹ δέ-σθω δέ-σθον δέ-σθων δέ-σθε δέ-σθεσαν and δέ-σθων	δῶν (from δόσο) ⁹ δό-σθω δό-σθον δό-σθων δό-σθε δό-σθεσαν and δό-σθων	
πρὸς.	δέ-σθαι	δό-σθαι	
πρὸς.	δέ-μενος, -η, -ον	δό-μενος, -η, -ον	
	δή-σομαι (ἐ-δή-κδ-μην)	δῶ-σομαι (ἐ-δω-κδ-μην)	δείξομαι ἐ-δειξάμην
	Instead of these forms, the second Aor. Mid. is used by the Attic writers, § 173, 2.		
3. R. 2.	τέ-θει-μαι	τέ-δο-μαι	τέ-δειγ-μαι
§ 173,	τέ-θε-δέλ-μην	τέ-δε-δδ-μην	τέ-δε-δειγ-μην
⁹	wanting.	wanting.	wanting.

ἐ-δήσομαι | τε-δήσομαι⁹ | δο-δήσομαι | δειχ-δήσομαι
 Also in composition, ἐνδῶμαι, -ῆ, -ῆται, etc., ἀποδῶμαι, -ῆ, -ῆται,
 -ῆ, -ῆται, etc., ἀποδῶμαι, -ῆ, -ῆται, etc. ⁹ See § 176, 2. ¹⁰ In
 κατάδου, ἀπὸδου; περιδου, ἀπὸδου; κατάδισθε, περιδισθε; ἐνδισ-
 ; but ἐνδου. εἰςδου: προδου, ἐνδου. § 118. Rem. 1. ¹⁰ § 154, 6, and
 2.

§ 176. *Remarks on the Paradigms.*

1. The verbs δύναμαι, *to be able*; ἐπίσταμαι, *to know*, and χρέμαται, *to have*, have a different accentuation from ἵσταμαι, in the Pres. Subj. and Impf. Opt. namely, Subj. δύναμαι, ἐπίσταμαι, -ῃ, -ῃται, -ῃσιν, -ῃσδε, -ῃσιν; Opt. δύναμην, ἐπιστάμην, -αι, -αί, -αῖσιν, -αῖσδε, -αῖσιν; so also ὀνείμην, -αι, -αί, -αῖσιν (§ 176, 4), and ἐπιδίμην (§ 179, 6).

2. The forms of the Opt. Mid. Impf. and second Aor. in -οι, viz. τιδόμεν, δόμεν, etc., were preferred to those in -ει, viz. τιδείμην, -εί, -είτο, etc. δειμην, -εί, -είτο, etc. In compounds, the accent remains as in simples; thus, ἐνδοίμην (ἐνδοίμην), ἐνδοίω (ἐνδοίω), etc.; so also in compounds of δόμεν, e. g. διαδοίμην, etc.

3. On the abbreviated form of the Perf. and Plup.: ἔστατον, ἔσταυ, etc., see § 193.

4. Verbs in -ῖμι, as has been seen, form the Subj. and Opt. like verbs in -μι. Still, there are some examples where these modes follow the analogy of verbs in -μι: ὅπως μὴ διασκεδάσῃται (instead of -ήται), Pl. Phaedon. 77, b. ψυχῇ τε καὶ πνεύματι (from -ῖτο, instead of -όιτο), Ibid. 118, a.

5. In the later writers, e. g. Polybius, a Perf. and Plup. are found with *Trans.* meaning, *I have placed*, namely, ἔστακα, ἔστακειν.

SUMMARY OF VERBS IN -μι.

1. Verbs in -μι which annex the Personal-endings immediately to the Stem-vowel.

§ 177. (a) *Verbs in -α (ἵ-στη-μι; ΣΤΑ-):*

1. κί-χρη-μι, *to lend, to bestow* (XPA-), Inf. κυχράναι, Fut. χρήσω, Aor. ἔχρησα. Mid. *to borrow*, Fut. χρήσομαι. (Aor. ἐχρησάμην in this sense is avoided by the Attic writers.) To the same stem belong:—

2. χρή, *it is necessary, oportet* (stem XPA- and XPE-), Subj. χρεῖ, Inf. χρεῖναι, Part. (τὸ) χρεών (usually only Nom. and Acc.); Impf. ἐχρεῖν, or χρεῖν (with irregular accent), Opt. χρεῖη (from XPE-); Fut. χρήσται in Soph. (but not χρήσει).

Inf. χρεῖν, ἀποχρεῖν, in Eurip., by contraction from χρεδεν.

3. ἀπόχρη, *it suffices, sufficit*; the following also are formed regularly from XPAΩ: ἀποχρῶσι(ν), Inf. ἀποχρεῖν; Part. ἀποχρῶς, -ῶσα, -ῶν; Impf. ἀπέχρη; Fut. ἀποχρήσει; Aor. ἀπέχρησε(ν), etc. Mid. ἀποχράμην, *to abuse, abutor, or consume*, Inf. ἀποχρήσθαι, is inflected like χράσθαι, § 129, Rem. 2.

4. ὀνείμην (with Attic reduplication instead of ὀνόνηναι), *to benefit*, (’ONA-) Inf. ὀνείναι; Impf. Act. wanting, ὠφέλουν being used for it; Fut. ὀνήσω; Aor. ὤνησα, Inf. ὀνήσαι (for it ὀνῆναι, like στήναι, in Pl. Rp. 600, d.). Mid. ὀνίμην, *to get benefit, be benefitted*, Fut. ὀνήσομαι; Aor. ὤνημην (ὠνάμην later, but also in Eur. ὠνασθε), -ησο, -ητο, etc., Imp. ὀνησο, Part. ὀνήμενος (Hom.), Opt. ὀνάμην, -αι, -αί, -αῖσιν (§ 176, 1), Inf. ὀνάσθαι; Aor. Pass. ὠνήθην rarer

instead of *ἀνήμην*. The remaining forms are supplied by *φελάν*.

5. *πί-μ-πλη-μι*, *to fill*, (ΠΛΑ-) Inf. *πιμπλάναι*; Impf. *ἐπιμπλην*; 3rd. *πλήσω*; Perf. *πέπληκα*; Aor. *ἐπλησα*; Mid. *to fill for one's self*, *πίμπλαμαι*, Inf. *πίμπλασθαι*; Impf. *ἐπιμπλάμην*; Aor. *ἐπλησάμην*; Fut. *πλήσομαι*; Perf. Mid. or Pass. *πέπλησμαι*; Aor. Pass. *ἐπλήσθην* (§ 131); Fut. Pass. *πλησθήσομαι* (§ 131); second Aor. *ἐπλήμην*, Poet. Verb. Adj. *πληστέος*.

The *μ* in the reduplication of this and the following verb is usually omitted in composition, when *μ* precedes the reduplication, e. g. *ἐμπίπλαμαι*, but *ἐνεπιμπλάμην*. Contrary to this rule, however, forms with and without *μ* are both used by the poets, according to the necessities of the verse.

6. *πίμπρημι*, *to burn*, Trans., in all respects like *πίμπλημι*: *πρήσω*, *ἔπρησα*, *πέπρηκα*, *πέπρησμαι*, *ἐπρήσθην*, *πρησθήσομαι*, *πεπρήσομαι*.

7. ΤΑΗ-ΜΙ, *to endure*, Pres. and Impf. wanting (instead of *ἡμ ὑπομένω*, *ἀνέχομαι*); Aor. *ἔτλην*, (*τλῶ*), *τλαίην*, *τλήθι*, *τλάς* (*τλάσα*); Fut. *τλήσομαι*; Perf. *τέτληκα*. Verbal Adj. *τλητός*. (In Attic prose this verb is rare.)

8. *φη-μί*, *to say* (stem ΦΑ-), has the following formation:—

† 178.

Present.		ACTIVE.		Imperfect.	
Indicative	S. 1.	φημί ¹	Indicative	S. 1.	ἔφην
	2.	φῆς		2.	ἔφης, usually ἔφησθα
	3.	φῆσί(ν)		3.	ἔφη [(§ 116, 2).]
	D. 2.	φάτον		D. 2.	ἔφάτον
	3.	φάτον		3.	ἔφάτην
	P. 1.	φάμεν		P. 1.	ἔφάμεν
Subj.	2.	φάτε	Opt.	2.	ἔφάτε
	3.	φάσι(ν)		3.	ἔφάσαν
Imp.		φῶ, φῆς, φῆ, φῆτον, φῶμεν, φῆτε, φῶσι(ν)			
Inf.		φάδι, or φάδι(σύμφαδι), φάτω, φάτον, φάτων, φάτε, φάτωσαν and φάτων			
Part.		φάει			
		(φάς, φάσα, φάν G. φάντος, φάσης)			
			Fut. Aor.		φήσω ἔφησα.

MIDDLE.

Perf. Imp. *πρόσω* (Pl. Tim. 72, d.), *let it be said*. Impf. Ind. *ἔφαντο*, Lys. Fragn. 3. [X. Cy. 6. 1, 21, is a false reading]; Inf. *φάσθαι*, Aesch. Pers. 687, in chorus. Part. *φάμενος* (rare), *affirming*.

Verbal adjective, *φατός*, *φατέος*.

¹ In composition: *ἀντίφημι*, *σύμφημι*, *ἀντίφησι(ν)*, *σύμφησι(ν)*, etc., but *ἀντιφῆς* (accent on ultimate), *συμφῆς*, and Subj. *ἀντιφῶ*, *ἀντιφῆς*, etc.

REMARK 1. In the second person φής, both the accentuation and the Iota subscript are contrary to all analogy. On the inclination of this verb in the Pres. Ind. (except φής), see § 33, a.

REM. 2. This verb has two significations, (a) *to say* in general, (b) *to affirm*, (αἰο) *to assert*, *to assure*, etc. The Fut. φήσω, and Aor. ἔφησα, have only the last signification. The Part. φάς is not used in Attic prose; still, ψ Pl. Alc. 2. 139, c. φάσces.

REM. 3. With φημί the verb ἡμί, *inquam*, may be compared, which, like *inquam*, is used in the spirited repetition of what had been said; the imperfect ἦν, ἦ is used in the phrases ἦν δ' ἐγώ, *said I*, ἦ δ' ἔς, *said he*, to describe a conversation.

† 179. *The following Deponents also belong here.*

1. ἄγamai, *to wonder*, Impf. ἡγάμην; Aor. ἡγάσθην (ἡγασάμην, Epic and Dem. 18, 204); Fut. ἀγάσομαι. Verbal Adj. ἀγαστός.

2. δύναμαι, *to be able*, second Pers. δύνασαι [δύω; from the Ion. δύνει, tragic and later, § 172, 2, (a)], Subj. δύνωμαι (§ 176, 1), Imp. δύνασο, Inf. δύνασθαι, Part. δυνάμενος; Impf. ἐδύνάμην and ἡδυνάμην, second Pers. ἐδύνω (not ἐδύνασο, § 172, 2), Opt. δυνάμην, δύναιο (§ 176, 1); Fut. δυνήσομαι; Aor. ἐδυνήθην, ἡδυνήθην and ἐδυνάσθην (not ἡδυνάσθην), the last Ion. and in Xen. (Aug., § 120, Rem. 1); Perf. δεδύνημαι. Verbal Adj. δυνατός, *able* and *possible*.

3. ἐπίσταμαι (like ἵσταμαι), *to know*, (properly, *to stand upon something*, to be distinguished from ἐφίσταμαι), second Pers. ἐπίστασαι (ἐπίστα seldom and only Poet.), Subj. ἐπίστωμαι (§ 176, 1), Imp. ἐπίστω [seldom and only in the poets and later writers, ἐπίστασο, § 172, 2 (b)]; Impf. ἡπιστάμην, ἡπίστω [seldom and only in the poets and later writers, ἡπίστασο, § 172, 2 (b)], Opt. ἐπισταίμην, ἐπίσταιο (§ 176, 1); Fut. ἐπιστήσομαι; Aor. ἡπιστήθην. (Aug., § 126, 3.) Verbal Adj. ἐπιστητός.

4. ἔραμαι, *to love* (in the Pres. and Impf. only poetic, in prose ἐράω is used instead of it); Aor. ἡράσθην, *I loved*; Fut. ἐρασθήσομαι, *I shall love*. [Pass. ἐρώμαι (from ἐράω), *I shall be loved*.] Verbal Adj. ἐραστός.

5. κρέμαιμαι, *to hang, be suspended, pendeo*, Subj. κρέμωμαι (§ 176, 1), Part. κρεμάμενος; Impf. ἐκρεμάμην, Opt. κρεμαίμην, -αιο, -αιτο (§ 176, 1), (Arist. Vesp. 298, κρέμωσθε, comp. μάρναμαι, § 230, and μεμνόμεν, § 154, 8); Aor. ἐκρεμάσθην; Fut. Pass

κρεμασθήσομαι, *I shall be hung*; Fut. Mid. κρεμήσομαι, *pendebo I shall hang*.

6. πρίσθαι, *to buy*, ἐπριάμην, second Pers. ἐπρίω (an Aor. Mid., and found only in this tense, which the Attic writers employ instead of the Aor. of ὠνέομαι, viz. ὠνησάμην, which is not used by them, § 122, 4), Subj. πρίωμαι (§ 176, 1); Opt. πριαίμην, -αιω, -αετο (§ 176, 1); Imp. πρίω; Part. πριάμενος.

§ 180. (b) *Verbs in -ε (τί-θη-μι, ΘΕ-)*

ἵ-η-μι (stem ἑ-), *to send*. Many forms of this verb are found only in composition.

ACTIVE.	
Pres.	Ind. ἵημι, ἵης, ἵησι(ν); ἵετον; ἵεμεν, ἵετε, ἰῶσι(ν) [ἰεῖσι(ν)]; Subj. ἰῶ, ἰῆς, ἰῆ; ἰῆτον; ἰῶμεν, ἰῆτε, ἰῶσι(ν); ἀφιῶ, ἀφιῆς, ἀφιῆ, etc. Imp. ἵει, ἰέτω, etc. — Inf. ἰέναι. — Part. ἰέls, ἰέῖσα, ἰέν.
Impf.	Ind. ἵουν (from ἑΩ), ἀφιουν (rarer ἡφιουν, rare ἵειν, προῖειν, ἡφιῶ), ἵεις, ἵει, ἀφιεί (rarer ἡφιεί); ἵετον, ἰέτην; ἵεμεν, ἵετε, ἵεσαν, ἀφιέσαν (rarer ἡφιέσαν). Opt. ἰέην (second Pers. Pl. ἀφιόιτε, Plat.; third Pers. Pl. ἀφιόιεν, X. H. 6. 4, 3).
Perf. Aor. II.	εἵκα. — Plup εἵκειν. — Fut. ἥσω. — Aor. I. ἥκα (§ 173, 2). Ind. Sing. is supplied by Aor. I. (§ 173, 2); Dual εἵτον, ἀφεῖτον, εἵτην; Plur. εἵμεν, καθεῖμεν, εἵτε, ἀνεῖτε, εἵσαν, commonly εἵσαν, ἀφεῖσαν. Subj. εἵ, ἥς, ἀφῶ, ἀφῆς, etc. Opt. εἴην, εἴης, εἴη; εἵτον, ἀφεῖτον, εἴτην; εἵμεν, ἀφεῖμεν, εἵτε, ἀφεῖτε, εἴεν, ἀφεῖεν. Imp. εἵς, ἀφες, ἔτω; ἔτον, ἀφeton, ἔτων; ἔτε, ἀφετε, ἔτωσαν and ἔντων. Inf. εἵναι, ἀφεῖναι. — P. εἵς, εἵσα, ἀφεῖσα, εἵν, ἀφέν, Gen. ἔντος, εἵσης, ἀφέντος.

REMARK 1. On the Aug. of ἀφίημι, see § 126, 3.

REM. 2. The form of the Impf. ἵην is very doubtful, and the forms ἵης, ἵη are very rare. The form ἵειν has the ending of the Plup., like the Impf. of εἵμι, so go; it is Att. and Ion., a secondary form of ἵουν.

MIDDLE.		
Pres.	Ind. ἴεμαι, ἴεσαι, ἴεται, etc.—Subj. ἰῶμαι, ἀφῴωμαι, ἰῃ, ἀφῄ; Imp. ἴεσο, or ἴου.—Inf. ἴεσθαι.—Part. ἰέμενος, -η, -ον.	
Impf.	ἰέμην, ἴεσο, etc.—Opt. ἰέμην, Att. ἰόμην, ἰόω, ἀφῴω, etc.	
Aor. II.	Ind. εἰμην εἶσο, ἀφείσο εἶτο, ἀφείτο εἶμεθα, etc.	Subj. ῥμαι, ἀφῶμαι, ῃ, ἀφῃ, ῆται, ἀφ
		Opt. προῖμην, -οῖο, -οῖτο, -οἶμεθα, -ε -οῖντο (προεῖτο, προεῖσθε, πρ are rarer forms)
		Imp. οὔ (ἀφού, προού), second Per ῖσθε (ἄφεςθε, πρόεςθε), ῖσθε, Inf. ῖσθαι.—Part. ῖμενος, -η, -ον.
Perf. εἶμαι, μεδέεμαι; Inf. εἶσθαι, μεδεῖσθαι.—Plup. εἰμην, εἶσο, ἀφείσο —Fut. ἥσομαι.—Aor. I. ἡκάμην (rare, § 173, 2).		
PASSIVE.		
A. I. εἴσθην, P. εἴσθηναι, etc.—Fut. εἰσθήσομαι.—Verb. Adj. ἐτός, ἐτέος (ἀφ		

REM. 3. Besides the two verbs *τιθῆμι* and *ἵκμι*, only the following di verbs belong here, viz., 'AH-MI, ΔΙ-ΔΗ-MI (ΔΕ), (though *διδεῖαι*(ν), fr last is found in X.); *διζῆμαι* and ΔΙΗ-MI.

§ 181. (c) Verbs in -ι, only *εἶμι* ('I), to go.

PRELIMINARY REMARK. The verbs *εἶμι*, to go, and *εἶμι*, to be, a sented together (though the last, on account of its stem 'ΕΞ, does not here), in order to exhibit to the eye the agreement and disagreement of t verbs in their formation.

PRESENT.					
Ind. S. 1.	εἶμι, to be	Subj. ῶ	Ind. 1.	εἶμι, to go	Subj. ῶ
2.	εἶ	ῷς	2.	εἶ	ῷς
3.	ἔσθι(ν)	ῷ	3.	εἴσι(ν)	ῷ
D. 2.	ἔσθον	ῆτον	D. 2.	ἴτον	ῆτῃ
3.	ἔσθον	ῆτον	3.	ἴτον	ῆτῃ
P. 1.	ἔσμεν	ῶμεν	P. 1.	ἴμεν	ῶμεν
2.	ἔστέ	ῆτε	2.	ἴτε	ῆτε
3.	εἴσι(ν)	ῶσι(ν)	3.	ἴσι(ν)	ῶσι
Imp. S. 2.	ἴσθι	Inf. εἶναι	Imp.	ἴθι, πρόσθι (seld. πρόσσει)	Inf. εἶναι
3.	ἔστω		3.	ἴτω	Part. ἰών
D. 2.	ἔστων	Part. ὢν, οὔσα, ὢν	D. 2.	ἴτων, πρόσθιων	σα, ἰόν
3.	ἔστων	G. ὄντος, οὔσης (παρών, παρού- σα, παρόν, G. παρόντος)	3.	ἴων	Gen. ἰούσῃ
P. 2.	ἔσθε		P. 2.	ἴτε, πρόσθιτε	(παρών, οὔσα, π
3.	ἔστωσαν (rare ἔστων; ὄντων, Plat. Legg. 879, b.)		3.	ἴτωσαν, or ἰδύντων (ἴτων Aesch. E. 32.)	G. παρόν

IMPERFECT.

Ind.		Opt.	Ind.		Opt.
S. 1.	ἦν, <i>I was</i>	εἶην	S. 1.	ῥειν or ῥῆα, <i>I went</i>	λοιμ or λοιην
2.	ῥεδα (§ 116, 2)	εἶης	2.	ῥεις and ῥεῖσδα	λοις
3.	ῥν (from ῥε-ν)	εἶη	3.	ῥει	λοι
D. 2.	ῥστον (ῥτον)	εἶητον	D. 2.	ῥεῖτω, us'ly ῥτον	λοιτον
3.	ῥστοην (ῥτην)	εἶητην	3.	ῥεῖτην, " ῥτην	λοιτην
P. 1.	ῥσμεν	εἶημεν (seldom εἶμεν)	P. 1.	ῥεῖμεν, " ῥμεν	λοιμεν
2.	ῥτε (ῥστε)	εἶητε (seld. poet. εἶτε)	2.	ῥεῖτε, " ῥτε	λοιτε
3.	ῥσαν	εἶησαν and εἶεν	3.	ῥεσαν (ῥσαν poet.)	λοιεν

Fut. ἔσομαι, *I shall be*, ἔσῃ, or ἔσει, ἔσται, etc. — Opt. ἔσολμην. — Inf. ἔσεσθαι.
— Part. ἔσόμενος. — Verbal Adj. ἔστέον, σύνεστέον.

MIDDLE FORM: Pres. ἵμαι, ἵσαι or ἱή, ἵεται, etc., Imp. ἵεσο, Inf. ἵεσθαι, Part. ἵόμενος; the Impf. ἵμην, ἵεσο, etc., signifying *to hasten*, ought probably to be written with the rough breathing, which is strongly confirmed by the manuscripts, and to be referred to ἱμῖ. — Verbal Adj. ἱτέος, ἱτέον, rarer ἱτητέον.

REMARK 1. On the inclination of the Ind. of εἶμι, *to be* (except the second Pers. εἶ), see § 33 (a). In compounds, the accent is on the preposition, as far back as the general rules of accentuation permit, e. g. παρῑμι, παρῑ, παρῑσι(ν), etc. Imp. παρῑσθι, ῥύνισθι; but παρῑν on account of the temporal augment, παρῑσται on account of the omission of ε (παρῑσεται), παρῑναι like infinitives with the ending -ναι, παρῑ, -ῑς, -ῑ, etc., παρῑτε, παρῑεν, on account of the contraction; the accentuation of the Part. in compound words should be particularly noted, e. g. παρῑόν, παρῑύσα, παρῑόν, Gen. παρῑόντος (so also παρῑόν, Gen. παρῑόντος).

REM. 2. The compounds of εἶμι, *to go*, follow the same rules as those of εἶμι, *to be*; hence several forms of these two verbs are the same in compounds, e. g. παρῑμι, παρῑ, and παρῑσι(ν) (the last being third Pers. Sing. of εἶμι and third Pers. Pl. of εἶμι); but Inf. παρῑέναι, Part. παρῑών.

REM. 3. The form εἶεν, *esto, be it so! good!* shortened from εἶη and strengthened by a ν, must be distinguished from the shortened form εἶεν instead of εἶσαν of the third Pers. Pl. Opt. Impf. — A secondary form, yet critically to be rejected, of the third Pers. Imp. ῥτω instead of ῥτω, is found once in Pl. Rp. 361, c., with the varying reading ῥτω. — The form of the first Pers. Impf. is often ῥ, among the Attic poets, and sometimes also in Plato; the form ῥμην is rare (Lys. 7, 34, X. Cy. 6. 1, 9). — The form of the second Pers. Impf. ῥς is found frequently in the later writers, and rarely in lyric passages of the Attic poets. — The Dual forms with σ are preferred to those without σ; on the contrary, ῥτε is preferred to ῥστε (Aristoph.).

REM. 4. The form of the third Pers. Sing. Impf. ῥειν instead of ῥει, from εἶμι, sometimes occurs, even before consonants, Ar. Plut. 696. προσῥειν (in Senarius); Pl. Crit. p. 114, d. (in the best MSS.); ῥειν, Pl. Crit. 117, e. (in the best MSS.); προσῥειν, Pl. Tim. 43, 6; ἀνῥειν, ib. 60, c; ἀπῥειν, ib. 76, b.

REM. 5. The Ind. Pres. of εἶμι, *to go*, has regularly in the Attic prose-writers the meaning of the Fut. *I shall or will go or come*; hence the Pres. is supplied by ῥρχομαι (§ 167, 2); the Inf. and Part. have likewise a Pres. and Fut. meaning.

II. Verbs in -μι which annex the Syllable ννϋ or νϋ to the Stem-vowel and append to this the Personal-endings.

‡ 182. *Formation of the Tenses of Verbs whose Stem ends with g, ε, o, or with a Consonant.*

A. Verbs whose Stem ends with α, ε, or o.

Voice.	Tenses.	a. Stem in α.	b. Stem in ε.	c. Stem in ο (ω).
Act.	Pres.	σκεδδ-ννϋ-μι ¹	κορέ-ννϋ-μι ¹	στρώ-ννϋ-μι ¹
	Impf.	ἐ-σκεδδ-ννϋ-ν ¹	ἐ-κορέ-ννϋ-ν ¹	ἐ-στρώ-ννϋ-ν ¹
	Perf.	ἐ-σκεδδ-κα	κε-κόρε-κα	ἐ-στρω-κα
	Plup.	ἐ-σκεδδ-κειν	ἐ-κε-κορέ-κειν	ἐ-στρώ-κειν
	Fut.	σκεδδ-σω	κορέ-σω,	στρώ-σω
	Aor.	Att. σκεδῶ, -ῆς, -ῆ ἐ-σκεδδ-σα	Att. κορῶ, -εῖς, -εῖ ἐ-κορέ-σα	ἐ-στρω-σα
Mid.	Pres.	σκεδδ-ννϋ-μαι	κορέ-ννϋ-μαι	στρώ-ννϋ-μαι
	Impf.	ἐ-σκεδα-ννϋ-μην	ἐ-κορε-ννϋ-μην	ἐ-στρω-ννϋ-μην
	Perf.	ἐ-σκεδα-σ-μαι	κε-κόρε-σ-μαι	ἐ-στρω-μαι
	Plup.	ἐ-σκεδα-σ-μην	ἐ-κε-κορέ-σ-μην	ἐ-στρώ-μην
	Fut.		κορέ-σ-ομαι	
	Aor.		ἐ-κορε-σ-ομην	
Pass.	F. Pf.		κε-κορέ-σ-ομαι	
	Aor.	ἐ-σκεδδ-σ-δην	ἐ-κορέ-σ-δην	ἐ-στρώ-δην
Verbal Adj.	Fut.	σκεδα-σ-θήσομαι	κορε-σ-θήσομαι	στρω-θήσομαι
		σκεδα-σ-τός	κορε-σ-τός	στρω-τός
		σκεδα-σ-τέος	κορε-σ-τέος	στρω-τέος.

¹ And σκεδα-ννώ, ἐσκεδδ-ννουν — κορε-ννώ, ἐκορέ-ννουν — στρω-ννώ, ἐστρώ-ννουν (ν always short).

B. Verbs whose Stem ends with a Consonant.

Pres.	δλ-λϋ-μι, ¹ perdo,	δλ-λϋ-μαι, pereō,	δμ-νϋ-μι ¹	δμ-νϋ-μαι
Impf.	ῶλ-λϋ-ν ¹	ῶλ-λϋ-μην	ῶμ-νϋ-ν ¹	ῶμ-νϋ-μην
Perf. I.	δλ-ῶλε-κα ('ΟΛΕΩ), perdidī,		δμ-ῶμο-κα	δμ-ῶμο-μαι
	‡ 124, 2.		('ΟΜΟΝ)	
Perf. II.	δλ-ῶλ-α, perīi,		‡ 124, 2.	
Plup. I.	δλ-ῶλε-κειν, perdideram,		δμ-ομδ-κειν	δμ-ομδ-μην
Plup. II.	δλ-ῶλ-ειν, perieram,			
Fut.	δλ-ῶ, -εῖς, -εῖ	δλ-οῦμαι, -εῖ	δμ-οῦμαι, -εῖ	δμ-οῦμαι, -εῖ
Aor. I.	ῶλε-σα	A. II. ῶλ-ομην	ῶμο-σα	ῶμο-σάμην
			A. I. P. ῶμδ-σ-δην (et ῶμδην)	
			F. I. P. δμο-σ-θήσομαι.	

¹ And ὀλλύω, ὀλλυ-ον — δμνύω, δμνυ-ον (always ῥ).

REMARK. "Ολλύμι comes by assimilation from δλ-νύμι (‡ 18, Rem.). For an example of a stem-ending with a mute, see δείκνυμι above, under the paradigms (‡ 175). The Part. Perf. Mid. or Pass. of δμνύμι is δμνοσμένους. The remaining forms of the Perf. and Plup. commonly omit the σ among the Attic writers, e. g. δμνομαι, δμνοτο.

SUMMARY OF THE VERBS BELONGING HERE.

The Stem ends,

A. In a Vowel and assumes -ννύ.

† 183. (a) *Verbs whose Stem ends in 'a'.*

1. *κερά-ννύ-μι* (poetic secondary form *κιννάω, κίνημι*; Epic and poet. *κεράω*), *to mix*, Fut. *κεράσω*, Att. *κερῶ*; Aor. *έκέρᾱσα*; Perf. *κέκρᾱκα*; Mid. *to mix for one's self*, Aor. *έκερασάμην*; Perf. Mid. or Pass. *κέκρᾱμαι* (*κεκέρασμαι*, Anacr. 29, 13; Inf. *κεκεράσθαι*, Luc. Dial. Meretr. 4, 4); Aor. Pass. *έκράδην*, Att. also *έκεράσθην* (Metathesis, † 156, Rem.).

2. *κρεμά-ννύ-μι*, *to hang*, Fut. *κρεμάσω*, Att. *κρεμῶ*; Aor. *έκρέμᾱσα*; Mid. or Pass. *κρεμάννυμαι*, *to hang one's self*, or *be hung* (but *κρέμᾱμαι*, *to hang*, † 179, 5); (Perf. Mid. or Pass. *κεκρέμαμαι* in later writers); Fut. Pass. *κρεμασθήσομαι*; Aor. *έκρεμάσθην*, *I was hung*, or *I hung*.

3. *πετά-ννύ-μι*, *to spread out, to open*, Fut. *πετάσω*, Att. *πετῶ*; Aor. *έπέτᾱσα* (Perf. Act. *πεπέτακα*, Diod.); Perf. Mid. or Pass. *πέπτᾱμαι* († 155, 2) (*πεπέτασμαι*, non-Attic and Luc.); Aor. Pass. *έπετάσθην*.

4. *σκεδά-ννύ-μι*, *to scatter*, Fut. *σκεδάσω*, Att. *σκεδῶ*; Aor. *έσκεδέσα*; Perf. Mid. or Pass. *έσκεδασμαι*; Aor. Pass. *έσκεδάσθην*.

† 184. (b) *Verbs whose Stem ends in ε'.*

PRELIMINARY REMARK. The verbs *έννυμι*, *σβέννυμι*, and also *ζώννυμι* († 186), do not properly belong here, since their stem originally ended in σ, *ΈΞ-* (comp. *ves-tire*), *ΣΒΕΞ-* (comp. *ύσβεσ-τος*), *ΖΩΞ-* (comp. *ζωσ-τήρ*, *ζῶσ-τρον*, *ζῶσ-της*, *ζῶσ-τός*); but by the omission of the σ, they become analogous to verbs in -ε and -ο.

1. *ἔ-ννύ-μι*, *to clothe*, in prose *ἀμφιέννυμι*, Impf. *ἀμφιέννυν* without Aug.; Fut. *ἀμφιέσω*, Att. *ἀμφιῶ*; Aor. *ἤμφιεσα*; Perf. Act. *wanting*; Perf. Mid. or Pass. *ἤμφιεσμαι*, *ἤμφιεσαι*, *ἤμφιεσται*, etc., Inf. *ἤμφιέσθαι*; Fut. Mid. *ἀμφιέσομαι*. (Aug. §§ 126, 3. and 230.) The vowel of the Prep. is not elided in the Common language, hence also *ἐπίεσασθαι*, X. Cy. 6. 4, 6.

2. *ζέ-ννύ-μι*, *to boil*, Trans., Fut. *ζέσω*; Aor. *ἔξεσα*; Perf. Mid. or Pass. *ἔξεσμαι*; Aor. Pass. *ἔξέσθην*. — (*ζέω*, on the contrary, is usually intransitive).

3. κορέ-νῦ-μ, *to satiate*, Fut. κορέσω, Att. κορῶ; Aor. ἐκόρεσα; Aor. Mid. ἐκορασάμην; Perf. Mid. or Pass. κεκόρεσμαι; Aor. Pass. ἐκορέσθην.

4. σβέ-νῦ-μ, *to extinguish*, Fut. σβέσω; first Aor. ἔσβεσα, *I extinguished*; second Aor. ἔσβην, *I ceased to burn*; Perf. ἔσβηκα, *I have ceased to burn*. — Mid. σβέννυμαι, *to cease to burn*, intrans. Fut. σβήσομαι; Perf. Mid. or Pass. ἔσβεσμαι; Aor. Pass. ἔσβέσθην; Fut. Pass. σβεσθήσομαι. No other verb in -νῦμ has a second Aor. Act. (§ 191, 2).

5. σπορέ-νῦ-μ, *to spread out* (shortened form στόρνῦμ, Poet. and X. Cy. 8. 8, 16), Fut. σπορέσω, Att. σπορῶ; Aor. ἐστόρεσα; Mid. *to spread out for one's self*. The other tenses are formed from στρώννυμι; ἐστρωσάμην; ἔστρωμαι, ἐστρώθην, στρωτός (non-Att. ἐστόρεσμαι, ἐστορέσθην, and ἐστορήθην). See § 182.

§ 185. (c) Verbs whose Stem ends in ι.

τί-νῦ-μ (ΤΙ-), *to pay, to expiate*, Mid. τί-νῦ-μαι, *to get pay, to punish, to avenge*, secondary Epic form of τίνω and τίνομαι. — In Attic poetry, the Mid. is often found, and with one ν, τίνυμαι.

§ 186. (d) Verbs in ο, with the ο lengthened into ω.

1. ζώ-νῦ-μ, *to gird*, Fut. ζώσω; Perf. ἔζωκα, Paus.; Aor. ἔζωσα; Mid. *to gird one's self*, Aor. Mid. ἐζωσάμην; Perf. Mid. or Pass. ἔζωσμαι (§ 131).

2. ῥώ-νῦ-μ, *to strengthen*, Fut. ῥώσω; Aor. ἔρρωσα; Perf. Mid. or Pass. ἔρρωμαι, Imp. ἔρρωσο, *vale, farewell*, Inf. ἐρρώσθαι; Aor. Pass. ἐρρώσθην (§ 131); Fut. Pass. ῥωσθήσομαι.

3. στρώ-νῦ-μ (§ 182), *to spread out*, Fut. στρώσω; Aor. ἔστρωσα, etc. See σπορένῦ-μ (§ 184, 5).

4. χρώ-νῦ-μ, *to color*, Fut. χρώσω; Aor. ἔχρωσα; Perf. Mid. or Pass. κέχρωσμαι; Aor. Pass. ἐχρώσθην.

B. Verbs whose Stem ends in a Consonant and assumes -νῦ.

§ 187. (a) In a Mute.

1. ἀγ-νῦ-μ, *to break*, Fut. ἀξω; Aor. ἔαξα, Inf. ἀξαι (Part. Lys. 100, 5. κατέαξαντες with the Aug.); second Perf. ἔαγα, *I am broken*; Mid. *to break for one's self*, Aor. ἐαξάμην; Aor. Pass. ἐάγην (Aug., § 122, 4).

2. δαί-νῦ-μ, see † 175.

3. εἰργ-νῦ-μ (or εἰργω), *to shut in*, Fut. εἴρω; Aor. εἶρα, Inf. εἶραι, Part. εἶρας (Pl. Polit. 285, b.), περιέριξαντες (Th. 5, 11), ἐννέριξαντος (Pl. Rp. 5. 461, b), Subj. καδερίξης (with the variation καθέρξης), Pl. Gorg. 461, d; Aor. Pass. εἶρχθην; Perf. εἶργμαι. (But εἶργω, εἶρω, εἶρα, εἶρχθην, *to shut out*, etc.)

4. ζεύ-νῦ-μ, *to join together*, Fut. ζεύω; Aor. ἔζυξα; Mid. *to join to or for one's self*, Fut. ζεύσομαι; Aor. ἔζυξάμην; Perf. Mid. or Pass ἔζεμμαι; Aor. Pass. ἔζυχθην, and more frequently ἔζυγην.

5. μίγ-νῦ-μ, *to mix* (μίσγω, secondary form), Fut. μίξω; Aor. ἔμιξα, μῖξαι; Perf. μέμιχα (Polyb.); Perf. Mid. or Pass. μέμυμαι, μεμίχθαι; Aor. Pass. ἐμίχθην, and ἐμίγην; Fut. Pass. μυχθήσομαι; Fut. Perf. μεμίξομαι.

6. οἶγ-νῦ-μ, usually as a compound: (The Attic use of the form οἶγνῦμι is not certain) ἀνοίγνῦμι, διοίγνῦμι (but instead, ἀνοίγω, διοίγω, are more frequently used in the Pres. and ἀνέωγον always in the Impf.), *to open*, Fut. ἀνοίξω; Aor. ἀνέωξα, ἀνοίξαι (in X. Hell. ἤνοιγον, ἤνοιξα, signifying *to put to sea, to weigh anchor*); first Perf. ἀνέωχα, *I have opened*; second Perf. ἀνέωγα, *I stand open*, instead of which Att. ἀνέωγμαi; Impf. Mid. ἀνεωγόμεν; Aor. Pass. ἀνέφχθην, ἀνοιχθῆναι. (Aug. § 122, 6.) Verb. Adj. ἀνοικτός.

7. ὁμόργ-νῦ-μ, *to wipe off*, Fut. ὁμόρξω; Aor. ὤμορξα; Mid. *to wipe off from one's self*; Fut. ὁμόρξομαι; Aor. ὤμορξάμην; Aor. Pass. ὤμόρχθην.

8. πήγ-νῦ-μ, *to fix, fasten, freeze*, Fut. πήξω; Aor. ἔπηξα; first Perf. πέπηχα, *I have fastened*; second Perf. πέπηγα, *I stand fast, am frozen*; Mid. πήγνυμαι, *I stick fast*; Perf. πέπηγμαi, *I stand fast*; Aor. Pass. ἐπάγην (more seldom ἐπήχθην); second Fut. Pass. παγήσομαι. Verbal Adj. πηκτός.

9. ῥήγ-νῦ-μ, *to rend*, Fut. ῥήξω; Aor. ῥήρηξα; second Perf. ῥήρωγα, *I am rent* (§ 140, Rem. 3); Aor. Mid. ῥήρηξάμην; Aor. Pass. ῥήρᾱγην (ῥήρηχθην rare); second Fut. ῥάγισομαι.

10. φράγ-νῦ-μ (commonly φράσσω, φράττω, § 143, 1), *to break*, Impf. ἐφράγνυν (Thuc. 7, 74. S. Ant. 241); Fut. φράξω; Aor. ἐφραξα; Perf. Mid. or Pass. πέφραγμαi; Aor. Pass. ἐφράχθην (ἐφράγην first used among the later writers).

§ 188. (b) *Verbs whose Stem ends in a Liquid.*

1. *ἔρ-νῦ-μαι* (Epic and also in Plato), *to take, obtain*, secondary form of *ἄρ-μαι*, and used only in particular phrases, *to obtain, to acquire*, namely, *a reward, spoils*, etc. Impf. *ἤρνυμην*. The remaining forms come from *ἄρομαι*.

2. *κτείν-νῦ-μι*, commonly written *κτίννῦμι* in the MSS., *to put to death*, Att. prose secondary form of *κτείνω*, is used in the Pres. and Impf. The stem is KTEIN-, lengthened from KTEN-. The *ν* of the stem is omitted on account of the diphthong (§ 169 Rem. 1).

3. *ῥαλ-λῦ-μι* (instead of *ῥαλ-νῦ-μι*), *to destroy*. See § 182, B. In prose, only in compounds.

4. *ὄμ-νῦ-μι*, *to swear*. See § 182, B.

5. *ὄρ-νῦ-μι* (poet.), *to rouse* (§ 230).

6. *στόρ-νῦ-μι*, *to spread out*. See *στορέννῦμι*, § 184, 5.

§ 189. *Inflection of the two forms of the Perf. κείμαι and ἤμαι.*

PRELIMINARY REMARK. The two forms of the Perf. *κείμαι* and *ἤμαι* are so essentially different, in their formation, from the other verbs in *-μι*, that they require to be treated by themselves.

a. *Κείμαι, to lie.*

Κείμαι, properly, *I have laid myself down*, hence *I lie down*, then Pass. *I have been laid down, I am lying down* (e. g. *ἀνάκειμαι, I am laid up*, i. e. *consecrated, σύγκειται, it has been agreed upon*, *compositum est, constat*, but *συντίθεται ὑπό τινος, it has been agreed by some one*); this verb is a Perf. without reduplication, from the stem KEI- (contracted from KEE-).

Perf.	Ind. κείμαι, κείσαι, κείται, κείμεθα, κείσθε, κεύνται;
	Subj. κέωμαι, κέρη, κήται, etc.
Impf.	Imp. κείσο, κείσῃς, etc.; — Inf. κείσθαι; — Part. κείμενος.
	Ind. ἐκείμην, ἔκεισο, ἔκειτο, third Pers. Pl. ἔκειτο.
	Opt. κεοίμην, κέοιο, κέοιτο, etc.
Fut.	κείσομαι.
Compounds	ἀνάκειμαι, κατάκειμαι, κατάκεισαι, etc.; — Inf. κατακείσθαι; — Imp. κατάκεισο, ἔγκεισο.

§ 190. b. Ἦμαι, *to sit*.

1. Ἦμαι, properly, *I have seated myself, I have been seated, hence, I sit* (Ion. and poetic, also used of inanimate objects, instead of ἰσθῆναι, *I have been fixed, established*); this verb is a Perf. of the poet. Aor. Act. εἶσα, *to set, to establish*. The stem is ἦΔ- (comp. ἦσ-ται instead of ἦδ-ται, according to § 17, 5, and the Lat. *sed-eo*).

REMARK 1. The active Aorist-forms of εἶσα are dialectic (§ 230) and poet., but the Mid. signifying *to erect, to establish*, belongs also to Attic prose, εἰσάμην; Part. εἰσάμενος (Th. 3, 58, ἐσάμενος); Imp. ἔσαι, ἔσσαι (ἐφείσαι); Fut. poetic ἔσομαι, ἔσσομαι (ἐφείσσομαι). The defective forms of this verb are supplied by ἰσθῆναι.

Perf.	Ind. ἦμαι, ἦσαι, ἦσται, ἦμεθα, ἦσθε, ἦνται; Imp. ἦσο, ἦσθε, etc.; — Inf. ἦσαι; — Part. ἦμενος.
Plup.	ἦμην, ἦσο, ἦστο, ἦμεθα, ἦσθε, ἦντο.

2. In prose, the compound κάθημαι is commonly used instead of the simple. The inflection of the compound differs from the simple in never taking σ in the third Pers. Sing., and in the Plup., only when it has the temporal Augment:—

Perf.	κάθημαι, κάθησαι, κάθηται, etc.; — Subj. καθῶμαι, καθῆ, καθῆται, etc.; — Imp. κάθησο, etc.; — Inf. καθῆσαι; — Part. καθήμενος.
Plup.	ἐκάθημην and καθήμην, ἐκάθησο and καθήσο, ἐκάθητο and καθήστο, etc.; — Opt. καθοίμην, καθοῖο, καθοῖτο, etc.

REM. 2. The Opt. forms: καθήμην, -ῆο, -ῆτο, etc. are doubtful. — The defective forms of ἦμαι are supplied by ἕζεσθαι, or ἴζεσθαι (prose καθέζεσθαι, καθίζεσθαι).

VERBS IN -ω, WHICH FOLLOW THE ANALOGY OF VERBS IN -μι, IN FORMING THE SECOND AOR. ACT. AND MID., THE PRES. AND PERF. ACT.

§ 191. I. *Second Aor. Act. and Mid.*

1. Several verbs with the characteristic α, ε, ο, υ, form a second Aor. Act. and (though rarely) a second Aor. Mid., according to the analogy of verbs in -μι, — this tense being without the mode-vowel, and appending the personal-endings to the stem. But all the remaining forms of these verbs are like verbs in -ω.

2. The formation of this second Aor. Act., through all the modes and participials is like that of the second Aor. Act. of

verbs in -μ. The characteristic-vowel, with some exceptions, is lengthened, as in *ἔστην*, viz. *ᾱ* and *ε* into *η*, *ο* into *ω*, *ι* and *υ* into *ι* and *υ*. This lengthened vowel remains, as in *ἔστην*, throughout the Ind., Imp., and Inf. The third Pers. Pl. in -*ησαν* (Char. *α*) and -*υσαν* shortens the vowel, when the poets use the abridged form in -*ν*, instead of -*σαν*, e. g. *ἔβαν*, *ἔδυν*. The Subj., Opt., and Part., with some exceptions, which will be noticed in the following tables, are like verbs in -μ, e. g. *βαίην* (*σταίην*), *σβείην* (*θείην*), *γνῶην* (*δοίην*), *γνούς* (*δούς*). The Imp., like *στῆθι*, in the second Pers. Sing., takes the ending -*θι*, and the stem vowel remains long through all the persons; in compounds of *βαίω*, *βῆθι* is also shortened into *βᾶ*, e. g. *κατάβᾶ*, *πρόβᾶ*, *εἰςβᾶ*, *ἔμβᾶ*, *ἐπιβᾶ* instead of *κατάβῃθι*, etc.

Modes and Persons.	a. Characteris. α BA-Ω, βαίνω, to go.	b. Characteris. ε ΣBE-Ω, σβέννυμι, to extinguish.	c. Characteris. ο ΓNO-Ω, γινώσκω, to know.	d. Character. υ δῆ-ω, to wrap up.
Ind. S. 1.	ἔ-βη-ν, I went,	ἔσβην, I ceased to	ἔγνων, I knew,	ἔδυν, I went in
2.	ἔ-βη-ς	ἔσβης [burn,	ἔγnows	ἔδύς [or under,
3.	ἔ-βη	ἔσβη	ἔγνω	ἔδύ
D. 2.	ἔ-βη-τον	ἔσβητον	ἔγνωτον	ἔδύτον
3.	ἔ-βή-την	ἔσβήτην	ἔγνώτην	ἔδύτην
P. 1.	ἔ-βη-μεν	ἔσβημεν	ἔγνωμεν	ἔδύμεν
2.	ἔ-βη-τε	ἔσβητε	ἔγνωτε	ἔδύτε
3.	ἔ-βη-σαν (Poet. ἔβαν)	ἔσβησαν	ἔγνωσαν (Poet. ἔγνων)	ἔδύσαν (Poet. ἔδυν)
Subj. S.	βῶ, βῆς, βῆ ¹	σβῶ, ῆς, ῆ ¹	γνῶ, γνῶς, γνῶ ¹	δύω, ης, η ¹
D.	βῆτον	σβῆτον	γνώτον	δύητον
P.	βῶμεν, ῆτε, ῶσι(ν)	σβῶμεν, ῆτε, ῶσι(ν)	γνώμεν, ῶτε, ῶσι(ν)	δύωμεν, ῆτε, ῶσι(ν)
Opt. S. 1.	βαίην	σβείην	γνῶίην ²	
2.	βαίης	σβείης	γνῶίης	
3.	βαίη	σβείη	γνῶίη	
D. 2.	βαίητον et αἶτον	σβείητον et εἶτον	γνῶίητον et οἶτον	
3.	βαίητην et αἶτην	σβείητην et εἶτην	γνῶίητην et οἶτην	
P. 1.	βαίημεν et αἶμεν	σβείημεν et εἶμεν	γνῶίημεν et οἶμεν	
2.	βαίητε et αἶτε	σβείητε et εἶτε	γνῶίητε et οἶτε	
3.	βαίεν (seldom βαίησαν)	σβείεν	γνῶίεν (rarely γνῶίησαν)	
Imp. S.	βῆθι, ἦτω ³	σβῆθι, ἦτω ³	γνῶθι, ὦτω ³	δύθι, ὕτω ³
D. 1.	βῆτον, ἦτων	σβῆτον, ἦτων	γνώτον, ὠτων	δύτον, ὕτων
P. 2.	βῆτε	σβῆτε	γνώτε	δύτε
3.	βήτωσαν and βάντω	σβήτωσαν and σβέντων	γνώτωσαν and γνόντων	δύτωσαν et δύντων
Inf.	βῆναι	σβῆναι	γνῶναι	δύναι
Part.	βάς, ᾠσα, αν G. βάντος	σβείς, εἶσα, ἐν G. σβέντος	γνούς, οὔσα, ὄν G. γνότος	δύς, ὕσα, ὕν G. δύντος.

¹ Compounds, e. g. ἀναβῶ, ἀναβῆς, etc.; ἀποσβῶ; διαγνῶ; ἀναδύω.

² Aeschyl. Suppl. 230 (215) συγγνώη; but in the Mid. form συγγνώοτο.

³ Compounds, e. g. ἀνάβῃθι, ἀνάβῃτε; ἀπόσβῃθι; διάγνῃθι; ἀναδύθι.

REMARK. The Opt. form *δῶν* (instead of *δύην*) is not found in the Attic dialect, but in the Epic (§ 227).

‡ 192. *Summary of Verbs with a second Aor. like Verbs in -μι.*

Besides the verbs mentioned above, some others have this form:—

1. *διδράσκω*, to run away (§ 161, 10), Aor. (ΔΡΑ-) *ἔδραν*, -ās, -ā, -āμεν, -āτε, -άσαν (*ἔδραν* Poet.), Subj. *δρῶ*, *δρᾶς*, *δρᾷ*, *δρᾶτον*, *δρῶμεν*, *δρᾶτε*, *δρῶσι(ν)*, Opt. *δραίην*, Imp. *δρᾶδι*, -άτω, Inf. *δρᾶναι*, Part. *δράς*, -άσα, -άν, Gen. *δράντος*.

2. *πέτομαι*, to fly (§ 166, 29), Aor. (ΠΤΑ-) *ἔπτην*, Inf. *πτήναι*, Part. *πτᾶς*; Aor. Mid. *ἐπτάμην*, *πτάσθαι*.

3. *πρίσσω*, see § 179, 6.

4. *σκέλλω* or *σκελέω*, to dry, second Aor. (ΣΚΛΑ-) *ἔσκλην*, to wither, Intrans., Inf. *σκληναι*, Opt. *σκαλήην*.

5. *φθά-ναι*, to come before, to anticipate (§ 158, 7), Aor. *ἔφθην*, *φθῆναι*, *φθάς*, *φθᾶ*, *φθαίην*.

6. *καίω*, to burn, Trans. (§ 154, 2), Aor. (ΚΑΕ-) *έκάην*, I burned, Intrans.; but first Aor. *έκανσα*, Trans.

7. *ρέω*, to flow (§ 154, 2), Aor. (ΡΥΕ-) *έρρύθην*, I flowed.

8. *χαίρω*, to rejoice (§ 166, 32), Aor. (ΧΑΡΕ-) *έχάρην*.

9. *ἀλίσκομαι*, to be taken, Aor. (ΑΛΟ-) *ήλων* and *έάλων* (§ 16*, 1), *άλωναι*, *άλῶ*, -φς, -φ, etc., *άλοιην*, *άλούς* (always *ά*, except in the Ind.).

10. *βίω*, to live, Aor. *έβίω*, Subj. *βιῶ*, -φς, -φ, etc., Opt. *βιφην* (not *βιόην*, as *γνóην*, to distinguish it from the Opt. Impf. *βιόην*), Inf. *βιῶναι*, Part. *βιούς* [*εὔσα*, *οὖν*]; but the cases of *βιούς* are supplied by the first Aor. Part. *βιώσας*. Thus: *ἀνέβιω*, I returned to life, from *ἀναβιώσκομαι* (§ 161, 3). The Pres. and Impf. of *βίω* are but little used by the Attic writers; for these tenses, they employ *ζῶ*; besides these tenses, only the Fut. *ζήσῃ* was in good use among Attic writers; the remaining tenses were borrowed from *βίω*; thus, Pres. *ζῶ*; Impf. *ἔζων* (§ 137, 3); Fut. *βιώσομαι*, more rarely *ζήσω*; Aor. *έβίω* (X. O. 4, 18, has also *έβίωσεν*); Perf. *βεβίωκα*; Perf. Mid. or Pass. *βεβίωται*, Part. *βεβιωμένος*.

11. *φύω* (*ῡ* or *ῥ*), to produce, second Aor. *έφύν*, Intrans., to be produced, be born, be naturally, *φύναι*, *φύς*. Subj. *φύω* (Opt. wanting in the Attic dialect); but the first Aor. *έφύσα*, Trans. I produced; Fut. *φύσω*, Trans. I will produce. The Perf. *πέφύκα*, I am produced, also has an intransitive sense, so also the Pres. Mid. *φύομαι*; Fut. *φύσομαι*.

REMARK. Here also belong the forms *σχές* and *σχόλην* of the second Aor. *έσχον* from *έχω*, to have (§ 166, 14), and *πιῖσι* of the second Aor. *έπιον* from *πίω*, to drink (§ 158, 5).

‡ 193. II. *Perfect and Pluperfect.*

The Attic dialect, in imitation of the Epic, forms a few Perfects of pure verbs immediately from the stem, e. g. ΔΙ-Ω, to

fear, δέ-δι-α, then rejecting the mode-vowel, in the Dual and Pl. Ind. Perf. and Plup., and to some extent in the Inf., e. g. δέ-δι-μεν instead of δε-δί-α-μεν. In this way, these forms of the Perf. and Plup. become wholly analogous to the Pres. and Impf. of verbs in -μι, e. g. ἵ-στα-μεν. The stem-vowel remains short, e. g. δέδιμεν, τέτλαμεν, τετλᾶναι; but in the third Pers. Pl. Perf., the mode-vowel α is not rejected, e. g. δε-δί-ᾱσι; with verbs in -ᾶω, however, α is contracted with the stem-vowel, e. g. τε-τλά-ῶσι = τε-τλά-σι.

REMARK 1. Except the forms of ΔΙΩ and ἵστημι, all the Perfects of this kind belong almost exclusively to poetry, particularly to the Epic. The Sing. δέδια is not Attic.

REM. 2. The Imp. of these Perfects is also in use, and, since it not only wants the mode-vowel, but takes the ending -σι in the second Pers. Sing., it is wholly analogous to the forms in -μι. So the Inf. Both append their terminations to the short stem-vowel; δεδιέναι is an exception. The Subj. Perf. and the Opt. Plup. of verbs whose stem-vowel is α, are formed like verbs in -μι, since the Subj. Perf. admits the contraction of the stem-vowel with the termination, and the Opt. Plup. ends in -αῖην, e. g. ἐστώ-ω, ἐστώ-ῃς, etc., τετλαῖην. The Part. of verbs in -ᾶω contracts the stem-vowel α with the ending -ῶς and -ός, e. g. ἐσταῶς = ἐστώς, ἐστα-ός = ἐστώς and ἐστός, and also have a peculiar feminine form in -ῶσα, e. g. ἐστώσα; all the Cases retain the ω, e. g. ἐστώτος, ἐστώσης, etc.

REM. 3. The form resolved by ε is retained in some participles, in the Ionic dialect, e. g. ἐστεῶς, *standing firm*; so from τεδνῆκα, τεδνεῶς (never τεδνῆς) together with τεδνηκώς, is retained in the Attic dialect also. In these forms, ω remains in all the Cases, e. g.

ἐστεῶς, ἐστεῶσα, ἐστεῶς, Gen. ἐστεῶτος, -ώσης.

τεδνεῶς, τεδνεῶσα, τεδνεῶς, Gen. τεδνεῶτος, -ώσης.

Βέβηκα and τέτληκα never have this form of the participle.

	Perfect.	Pluperfect.	Perfect.	Pluperfect.
Ind. S. 1.	δέ-δι-α	ἐδεδειν	Ἐ-ΣΤΑ-Α	
2.	δέ-δι-ας	ἐδεδεις		
3.	δέ-δι-ε(ν)	ἐδεδει		
D. 2.	δέ-δι-τον	ἐδεδίτον	ἔ-στώ-τον	ἔστατον
3.	δέ-δι-τον	ἐδεδίτην	ἔ-στώ-τον	ἔστατην
P. 1.	δέ-δι-μεν	ἐδεδιμεν	ἔ-στώ-μεν	ἔστάμεν
2.	δέ-δι-τε	ἐδεδίτε	ἔ-στώ-τε	ἔστάτε
3.	δε-δί-ῳσι(ν)	ἐδεδίσαν (ἐδεδίσαν)	ἐ-στώ-σι(ν)	ἔστάσαν
Imp.	δέ-δι-σι, δεδίτω, etc.		ἔ-στώ-σι, etc.,	3 Pers. Pl.
Subj.	δε-δί-ω, -ῃς, -ῃ, etc.		ἔστώσαν and -άντων	
Inf.	δε-δί-έναι		ἔ-στώ-ναι	
Part.	δε-δί-ῶς, -ῶια, -ός, Gen. -ότος		ἔ-στώς, -ῶσα, -ός (-ῶς?) Gen. -ῶτος, -ῶσης	
Subj. Pf.	ἐστώ, ῃς, ῃ, etc.			
Opt. Plup.	ἐσταίην, Dual ἐσταίητον and -ᾶτον, Pl. ἐσταίημεν and -ᾶμεν, etc., third Pers. Pl. ἐσταίην.			

REMARK. 4. The Opt. Plup. third Pers. Sing. *δεθείη*, Pl. Phaedr. 251, a. is restored according to traces in the MSS. The Plup. of *ίστημι*, in this form never takes the strengthened augment *ει*.—The Imp. Perf. *ἑσταῖ*, etc., and the Opt. Plup. *ἑσταίην*, etc., are poetic only. But the Inf. *ἑστάναι* is in constant use; yet *ἑστηκέναι* is very seldom; also the Part. *ἑστάς*, *-ῶσα*, is far more frequent than *ἑστηκός*, *-υῖα*; the neuter *ἑστηκός*, on the contrary, is more frequent than *ἑστός*. Instead of the Ind. Sing. Perf., Plup., and Part. of *δέδωκα*, the forms of *δέδωκα* are more frequent; besides the Indic. Perf. and Plup., particularly in the Sing., the Inf. and Part. were used.

§ 194. Summary of Verbs with a Perfect like Verbs in -μι.

Besides the two verbs above, the following have this form of the Perfect:—

1. *γίγνομαι*, to become, ΓΕΓΑΑ (stem ΓΑ): Perf. (Sing. *γέγονα*, *-ας*, *-ε*), *γεγάσθω*, *γέγάτε*, *γέγάσιν(ν)*, Inf. *γεγάμεν* (Epic), Part. *γεγάς*, *γεγάσα*, *γεγάς*, Gen. *γεγάτες*.

2. *βαίνο*, to go, Perf. *βέβηκα*, BEBAA: Pl. *βέβήμεν*, *-ᾶτε*, *-ᾶσιν(ν)*, third Pers. Pl. Subj. *ἰμβεβῶσιν(ν)* (Pl. Phaedr. 225, e), Inf. *βεβάναι*, Part. *βεβώς* (X. Hell. 7. 2, 3), *βεβυῖα* (*βεβῶσα*, Pl. Phaedr. 254, b), *βεβώς*, Gen. *βεβῶτος*; Plup. *ἰβεβήμεν*, *-ᾶτε*, *-ᾶσαν*. These abridged forms are almost wholly poetic and dialectic (§ 230).

3. *θνήσκω*, to die, *τέθνηκα*, ΤΕΘΝΑΑ: Pl. *τέθνημεν*, *τέθνητε*, *τεθνῶσιν(ν)*, Imp. *τέθνηθι*, Part. *τεθνηκός*, *τεθνηκυῖα*, *τεθνηκός*, or *τεθνεώς*, *τεθνεῶσα* (Lys. and Dem.), *τεθνεός*, Inf. *τεθνάναι* (Aesch. *τεθνᾶναι* from *τεθναίναι*); Plup. *ἐτέθνησθω*, Opt. *τεθναίην*.

4. *τάλλω*, to bear, Perf. *τέτληκα*, ΤΕΤΛΑΑ: Dual *τέτλατον*, Pl. *τέτλαμεν*, *τέτλατε*, *τετλᾶσιν(ν)*, Imp. *τέτλαθι*, *-ἄτω*, etc., Subj. wanting, Inf. *τετλάναι*, but Part. *τετληκός*; Plup. *ἐτέτλαμεν*, *ἐτέτλατε*, *ἐτέτλασαν*, Dual *ἐτέτλατον*, *ἐτετλᾶτω*, Opt. *τετλαίην*.

5. Here belong the two participles of,

βιβρώσκω (§ 161, 6), to eat, Perf. *βέβρωκα*, poetic *βεβρώς*, Gen. *-ῶτος*.

πίπτω (§ 163, 3), to fall, *πέπτωκα*, Att. Poet. *πεπτώς* (comp. § 230).

REMARK. There are also found, in imitation of Homer, *κέκραγμεν* and the Imp. *κέκραχθι*, from the Perf. *κέκραγα* (from *κράζω*, to cry out); also the Imp. *πέπεισθι*, from *πέποιδα*, to trust (from *πείθω*, to persuade), is found in Aesch. Eum. 602. See § 230. The Perfects *οἶδα* and *ἔοικα* require a distinct consideration.

§ 195. Οἶδα and ἔοικα.

1. *Οἶδα*, Perf. from *ἴδω* (second Aor. *εἶδον*, *ἴωαι*, Inf. *ιδεῖν*, *videre*) properly *I have seen*, hence *I know*; for the syllable *οἰ*, see § 140, 4; for the change of *δ* into *σ* in *ἴστον*, etc., see § 17, 5; for the change of *δ* into *σ* in *ἴσμεν*, see § 19, 1. Its inflection is as follows:—

PERFECT.				
Ind. S. 1.	οἶδα	Subj. εἰδῶ	Imp.	
2.	οἶσθα ¹	εἰδῆς	ἴσθι	Inf.
3.	οἶδε(ν)	εἰδῇ	ἴστω	εἰδέναι
D. 2. 3.	ἴστων, ἴστων	εἰδῆτων, -ῆτων ἴστων, ἴστων		
P. 1.	ἴσμεν	εἰδῶμεν		Part.
2.	ἴσθε	εἰδῆτε	ἴσθε	εἰδώς, -ύα, -ός
3.	ἴσασι(ν)	εἰδῶσι(ν)	ἴστωσαν	
PLUPERFECT.				
Ind. S. 1.	ᾔδειν ²	Dual	Pl. ᾔδειμεν	(Poet. ᾔσμεν)
2.	ᾔδεις and -εἰσθα ¹	ᾔδειτον, Poet. ᾔδειτε	ᾔδειτε	(" ᾔστε)
3.	ᾔδει(ν)	ᾔδειτην, " ᾔστην	ᾔδεσαν	(" ᾔσαν)
Opt. Sing. εἰδείην, -ης, -η; Dual εἰδείητον, -ήτην; Pl. εἰδείημεν (seldom εἰδείμεν), εἰδείητε, εἰδείεν (seldom εἰδείησαν).				
Fut. εἰσομαι (Ion. εἰδήσω, though Isocr. συνεἰδήσεις), I shall know or experience; sometimes also εἰδέναι, εἰδῶ, εἰδείην, have the same meaning. — Verbal Adj. ἰστέον.				
Σύνοιδα, compounded of οἶδα, I am conscious, Inf. συνεἰδέναι, Imp. σύνοιδα, Subj. συνεἰδῶ, etc.				

¹ § 116, 2, οἶδας scarcely occurs in Attic.

² First person ᾔδη, second ᾔδησθα, third ᾔδη, are considered as Attic forms; yet ᾔδειν, ᾔδειςσθα (also ᾔδεις), ᾔδει, are found in the best Attic writers. Οἶδαμεν, οἶδατε, οἶδασι(ν), instead of ἴσμεν, etc., are rarely found in the Attic writers. Comp. X. An. 2. 4, 6. Antiph. p. 115, 3. Pl. Alc. 141, e. Eur. Suppl. 1047. X. O. 20, 14. οἶδας occurs in X. C. 4. 6, 6. The shortening of the εἰ into ε in the Dual and Pl. of the Opt. ᾔδειμεν, is poetic and rare. S. O. T. 1232.

REMARK. The Perfect, I have known, is expressed by ἔγνωνκα, and the Aorist, I knew, by ἔγνων.

2. Ἔοικα, I am like, I seem, Perf. of Εἶκω (of this the Impf. εἶκε, is used in Homer), poetic εἶκα instead of ἔοικα, εἰκέναι instead of εοικέναι, and (instead of εοικασί) the anomalous Att. third Pers. Pl. εἴλασι, even in prose (Plat.), Part. εοικώς, in the Attic writers only in the sense of like; Att. εἰκώς and εἰκέναι (instead of εοικώς, εοικέναι) commonly in the dramatists, only in the sense of probable, likely, right; hence especially in the neuter εἰκός, as ὡς εἰκός, as is natural; Plup. ἐφείκειν (§ 122, 5), Fut. εἴξω (Ar.).

Here belongs the abridged form εοιγμεν, among the Tragedians, instead of εοίκαμεν; comp. ἴσμεν. The poetic Mid. forms ἥϊξαι (Eur. Alc. 1065), second Pers. Sing. Perf., and ἥϊκτο, third Pers. Sing. Plup., are constructed according to the same analogy.

§ 196. III. Present and Imperfect.

There are also some Present and Imperfect forms, mostly in the Epic dialect, which, according to the analogy of verbs in -μι, take the personal-endings without the mode-vowel. See § 230, under ἀνύω, τανύω, ἐρύω, στέω, ἔβω, φέρω. οἶμαι (§ 166, 24), of the Common language, belongs here.

197. Summary of the Deponent Passives (§ 102, 2, 3).

ο wonder,	δύναμαι, to be able,	κρέμαμαι, to hang,
ο reverence,	δυσαρεστέομαι, to be dissat-	λοιδορέομαι, to revile,
ο wander,	isfied,	μαίνομαι, to be mad,
ο, to contend,	ἐναντιόομαι, to resist,	μεταμέλομαι, to regret,
(Poet.) adversor,	ἐνδυνέομαι, to lay to heart,	μυσάττομαι, to loathe,
ο, to be distracted,	ἐννοέομαι, to consider,	νεμεσάομαι (Poet.), to be
ο, to be perplexed,	ἐπιμέλομαι and -έομαι, to	justly indignant,
τέομαι, to have an	take care,	οίσομαι, to suppose,
οxy,	ἐκινούομαι, to reflect upon,	ὀλεγαρχέομαι, to have an
ο, to refuse	ἐπίσταμαι, to know,	oligarchy,
ο, to be displeased,	ἐραμαι (Poet.), to love,	πειράομαι, to try,
ο, to wish,	εὐδυνέομαι, to be happy,	προδυνέομαι, to desire,
ο, to roar,	εὐλαβέομαι, to be cautious,	προνοέομαι, to foresee,
ο, want,	εὐνοέομαι, bonis legibus	σέβομαι, to reverence (Aor.
Poet.), to see,	utor,	ἐσέφδην, Pl. Phaedr.
ομαι, to have	α εὐπορέομαι, to be opulent,	254, b).
οxy,	ἡδομαι, to rejoice,	φιλοτιμέομαι, to be ambi-
ο, to converse,	δέρομαι (Poet.). to become	tious,
ο, to think,	hot,	ὑποτοπέομαι, to conjecture.

§ 1. The Aor. of several verbs have a Mid. as well as a Pass. form, ομαι, to lodge; λοιδορέομαι, to revile; ὀρέομαι, to strive after; πραγμα-ομαι, to carry on business (Pass. rarer); φιλοφρονέομαι, to treat kindly. Also the above verbs belong here, yet they more seldom have a middle g. ἔραμαι, Aor. Mid. in Dem. αἰδέομαι, see § 166, 1, ἀμιλλάομαι, Aor. iter writers, ἀρνέομαι in Herod. Aesch. and in later writers, διαλέγομαι Attic writers, ἐκινούομαι in later writers, λοιδορέομαι, Aor. Mid. in Isae. ομαι often in Thu., προνοέομαι, Eur. Hipp. 683. Paus. 4. 20, 1. φιλο- Isoc. and Aristid.—Several of the above list of verbs have a middle as a Passive form in the Fut.: αἰδέομαι, § 166, 1, ἔχθομαι, § 166, 4, ο, to converse with, διαλέγομαι and rarer διαλεχθήσομαι, διανοέομαι, to μέλομαι, § 166, 21. προδυνέομαι, to desire, προδυνήσομαι and rarer προδυ- ο. Both ἡδομαι, to rejoice, and the poetic ἐραμαι, to love, have a passive their Fut.: ἡσθήσομαι, ἐρασθήσομαι, § 179, 4.

2. All the other Deponents are Middle Deponents, or are used only es. and Impf.

3. Among the Deponent Passives, are very many Active verbs, which d. express a reflexive or intransitive action, but have a Passive form Aorist; on the contrary, a Middle form for their Future, e. g. φοβέω, terrify; φοβέσθηναι and φοβήσεσθαι, timere, to fear. Here belong all αἰνεῖν and -ύνειν, derived from substantives and adjectives, almost ο, and most in -ίζειν, e. g. εὐφραίνειν, to gladden, εὐφρανθήναι, εὐφρα- and εὐφρανθήσεσθαι, to be joyful, to be happy; πεπαινεῖν, to make ripe, ο, πεπαισθῆναι, maturescere, to ripen; αἰσχύνειν, to shame, αἰσχυνθήναι, θῆναι (rarer αἰσχυνθήσεσθαι), to feel shame; ἐλαττοῦν, to make less, ἐλατ- ἐλαττώσεσθαι, to be inferior, to be conquered; χαλοῦν, to make angry, ο, χαλώσεσθαι, succensere, to be angry; μαλακίζειν, to make effeminate, ῖναι (rarer μαλακίσασθαι), μαλακισθῆναι, to make one's self effeminate, to

be effeminate; ὀργίζειν, to make angry, ὀργισθῆναι, ὀργισσάσθαι, and ὀργισθήσεσθαι, succensere, to be angry; there are very many others also, of which only those most in use will be mentioned here:—

“Ἀγεῖν (from ἀνάγειν, come, ἀναχθῆναι and ἀναγαγέσθαι, signifying to be carried to sea, in mare provehi, but Fut. ἀνάξασθαι), ἀγέειν, ἀγνύναι, ἀδροῖζειν, αἰσχύνειν, ἀνιάειν, αἶρειν, ἀλλάττειν (ἀλλαγήσομαι, often also ἀλλάξεσθαι), ἀρμάζειν, ἀσχολεῖν, αὐξάνειν, ἀφανίζειν; — βάλλειν; — δαπανᾷν, διατᾷν; — εἰδίζειν, ἐπεγείναι (ἡπείχθη), ἐστίαειν, εὐχαίνειν; — ἥτταν (F. ἥττηθήσομαι and rarer ἥττησώμαι); — ἰδρύνειν; — κινεῖν, κλίνειν, κοιμᾷν, κομίζειν (κομισθῆναι, to travel, but κομίσασθαι, sibi recuperare, to recover for one's self), κρίνειν, κυλινθεῖν; — λέγειν, λείπειν, λύνειν, λυπεῖν; — μεθύσκειν, μυγνύναι, μυμησκειν; — ὀρέγειν (ὀρεχθῆναι, and rarer ὀρέξασθαι), ὀρμάειν, ὀχεῖν; — πεῖθειν (Fut. πείσομαι, I will obey, but πεισθήσομαι, I will be persuaded), πηγνύναι, πλανᾷν, πλέκειν, πλήττειν, πολιτεύειν (also πολιτεύσασθαι), πογεύειν; — ῥηγνύναι, ῥωννύναι; — σείειν, σήπειν (σαπῆναι, σαπῆσεσθαι), σκεδανύναι, σπᾷν, σπειρᾷν, σπείρειν, στέλλειν (σταλῆναι, σταλῆσεσθαι), στρέφειν (στραφῆναι, στραφῆσεσθαι), σφάλλειν (σφαλῆναι, σφαλῆσεσθαι, seldom σφαλίσθαι), σώζειν (σωθῆναι, to save one's self, but σώσασθαι, to save for one's self, sibi seervare); — ταραττειν, τέρπειν, τρέπειν (τραπηῆναι, to turn one's self, to turn, τρέψασθαι, to put to flight), τρέφειν; — φαίνειν (φανῆναι, φανῆσεσθαι and φανεῖσθαι, to appear, but φανθῆναι, to be shown), φαντάζειν (φαντασθήσεσθαι), φέρειν (ἐνεχθῆναι, οἰσεσθαι and ἐνεχθήσεσθαι, rarer οἰσθήσομαι), φθείρειν (φθαρήναι, φθαρήσεσθαι [φθереῖσθαι, Ion. and poet.], φοβῆσθαι and φοβηθήσεσθαι); — ψεύδειν (ψευσθῆναι, ψευσθήσομαι, to deceive one's self, be deceived, but ψεύσεσθαι, ψεύσασθαι, to lie); — χεῖν.

‡ 198. Summary of the Active Verbs most in use with a Middle Future, ‡ 154, 1.

ἄιδω (ᾄδω), to sing,	εἰμί, to be,	δυννυμι, to swear,
ἀκούω, to hear,	ἐπαινέω, to praise,	δράω, to see,
ἀλαλάζω, to shout,	ἐσθίω, to eat,	οὐρέω, urinam redere,
ἁμαρτάνω, to miss,	θαυμάζω, to wonder,	παίζω, to sport,
ἀπαντάω, to meet,	δέω, to run,	πάσχω, to suffer
ἀπολαύω, to enjoy,	θηράω, θηρεύω, to hunt.	πηδάω, to leap,
ἀρπάζω, to seize,	διγγάνω, to touch,	πίνω, to drink,
βαδίζω, to go,	θνήσκω, to die,	πίπτω, to fall,
βαίνω, to go,	δρώσκω, to leap,	πλέω, to sail,
βιόω, to live,	κάμνω, to labor,	πνέω, to blow (but συμ πνεύσω),
βλέπω, to see,	κλαίω, to weep,	πνίγω, to strangle,
βοάω, to cry out,	κλέπτω, to steal,	ποθέω, to desire,
γελᾶω, to laugh,	κωμάω, to revel,	προσκυνέω, to reverence,
γηράσκω, to grow old,	λαγχάνω, to obtain,	ρέω, to flow,
γινώσκω, to know	λαμβάνω, to take,	ροφέω, to gulp down,
δάκνω, to bite,	λιχμάω, to lick,	σιγάω, to be silent,
δαρδάνω, to sleep,	μανθάνω, to learn,	σιωπάω, to be silent,
δεῖσαι, to fear,	νέω, to swim,	σκάπτω, to mock,
διατᾶω, to live,	νεύω, to nod,	σκοπῶ, to mock,
διδράσκω, to run away,	οἶδα, to know,	σπουδάω, to be zealous,
διώκω, to pursue,	οἰμώζω, to lament,	συρίττω, to whistle, etc.,
ἐγκωμιάω, to praise,	ὀλολύζω, to howl,	τίκτω, to produce,

ῥα, to run,	τασάδω, to rail at,	χάσκω, to gape,
ῥγω, to gnaw,	φεύγω, to flee,	χέω, to ease one's self,
ῥέω, to obtain,	φθάνω, to come before,	χωρέω, to contain.

REMARK. Some have both the Active and Middle form for the Future; the Middle, however, is preferred, e. g. ᾄδω (ᾄσω non-Attic), ἀπείδω, βιδώ, γηράσκω, βλέπω, δικάω, ἐγκωμιάζω, ἐπαινέω, δαυμάζω, κλέπτω, ροφέω, σκάπτω, τρώω, χωρέω. — Θηρέω, θηρεύω, κολάω are also used with the middle form. The following compounds of χωρέω have an Active and Middle form in the Attic: ἀπο-, συγ- προχωρέω, but ἀνα- and προχωρέω have only the Active form.

CHAPTER VII.

§ 199. *Prepositions and Conjunctions.*

Besides the Substantive, Adjective, Pronoun, Numeral, Adverb, and Verb, there are also the two following parts of speech, viz. Prepositions and Conjunctions. On the forms of these nothing need be said; hence these parts of speech are treated in the Syntax, so far as it is necessary.



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PECULIARITIES OF THE DIALECTS.

PARTICULARLY OF THE EPIC DIALECT.

A. ORTHOGRAPHY.

‡ 200. *Digamma, or Labial Breathing F.*

1. The Greek language had originally, in addition to the Spiritus Asper (') and the Lingual Breathing *σ*, a Labial Breathing,¹ the sound of which corresponds nearly to the Eng. *f*, or the Latin *v*. In accordance with its form (*F*), which is like one Gamma standing upon another, it is named Digamma (double Gamma); and as the Æolians retained it longer than the other Grecian tribes, it is called the Æolic Digamma. It has the sixth place in the alphabet, namely, between *ε* and *ζ*, and is named Βαῦ. Comp. §§ 26, 1 and 25, 2.

2. This character disappeared very early; but its sound was in some cases changed, in some of the dialects, into the smooth Labial *β*, e. g. *βία*, *vis*, *Fis* (later *Is*); in other instances, it was softened into the vowel *υ*, and, after other vowels, coalesced with these, and formed the diphthongs *αυ*, *ευ*, *ηυ*, *ου*, *ωυ*, e. g. *ναῦς* (*υδFs*), *navis*, *χεῦω* (*χέFω*) Æol., *βοῦς* (*βέFs*), *bōus*, *bōs*, Gen. *bōvis*; in others still, it was changed into a mere gentle breathing, which at the beginning of a word is denoted by the Spiritus Lenis, but in the middle of a word and before *ρ* is not indicated, e. g. *Fis*, *vis*, *Is*; *δFs*, *ovis*, *δIs*; *ελέω*, *volvo*; *φρόδον*, *φρόδον*, etc.; it was also changed, in the beginning of some words, into a sharp breathing, which is denoted by the Spiritus Asper, e. g. *ἔσπερος*, *vesperus*; *ἐγνυμι*, *vestio*.

3. In the Homeric poems, no character denoting the breathing *F* any longer exists; but it is very clear that, in the time of Homer, many words were sounded with the Digamma, e. g. *ἐγνυμι*, *ἄναξ*, *ἄνδρσσω*, *ἄνδάνω*, *ἔαρ*, *ver*, the

¹ "The Vau, or Digamma, an important agent in early Greek orthography, less, however, a principal than a subsidiary letter, retained much of its previous character of vowel-consonant, or, in the technical language of the Oriental schools, of quiescible letter. It was chiefly used as a liquid guttural, or aspirate, somewhat akin to our English *wh*, to impart emphasis to the initial vowel of words, and possessed the power, with certain limitations, of creating metrical position. But these vague and indefinite properties, were not such as to entitle it to a regular or habitual place in the written texts of the popular Epic poems. It was retained by the Boeotian states in monumental inscriptions till the 145 Olympiad." — *Mure's Hist. of the Language and Literature of Greece*, vol. i, p. 85; vol. iii, p. 513.

forms of ἑίδω, *video*; *ἑκοα*, *ἑκοσι*, *viginti*; *εἶμα*, *vestis*; *εἰπεῖν* (comp. *vocare*); *ἑκλος*, *ἐννυμι*, *vestio*; *ἑός* and *ἑς*, *suis*; *οἷ*, *sui*; *οἷ*, *sibi*; *ἑσπερος*, *vesperus*; *οἶκος*, *vicus*; *οἶνος*, *vinum*, etc.; this is obvious from the following facts: (a) words that have the Digamma cause no Hiatus, e. g. *πρὸ ἔδεν* (= *πρὸ Fέδεν*);—(b) hence also a vowel capable of Elision, when placed before a digammated word, cannot be elided, e. g. *λίπεν δέ ἐ* (= *δέ Fε*), *ἀπὸ ἔο* (= *ἀπὸ Fέο*);—(c) the paragoge (§ 15) is wanting before words which have the Digamma, e. g. *δαῖτέ οἱ* (= *δα Fεῖτε*);—(d) *οὐ* instead of *οὐκ* or *οὐχ*, is found before the Digamma, e. g. *ἐπὶ οὐ ἔδεν* *ἐστι χερσίων* (= *οὐ Fεδεν*);—(e) in compounds, neither Elision nor Crasis occurs, e. g. *διαειπόμεν* (= *διαFειπόμεν*), *ἀγῆς* (= *ἀFαγῆς*);—(f) a digammated word with a preceding consonant, makes a vowel long by position, e. g. *γάρ ἔδεν* (where the *ρ* and the Digamma belonging to *ἔδεν* make a long by position);—(g) long vowels are not shortened before words that have the Digamma, e. g. *κἀλλεῖ τε στίλβων καὶ εἶμασι* (= *καὶ Fείμασι*), *Il. γ.* 392.

§ 201. Interchange of Vowels.

PRELIMINARY REMARK. The dialectic peculiarities in the change of vowels, as well as of consonants, never extend to all the words of a dialect, but are uniformly limited to certain words and forms.

1. The three vowels, *ε*, *ο*, *ᾶ*, called (§ 140, 2 and 4) *variable vowels* (*τρέφω*, *τέτροφα*, *ἐτρέφην*) undergo various changes in the dialects:—

α is used instead of *ε* (Ion.), e. g. *τρέπω*, *τάρμω*, *μέγαδος* instead of *τρέπω*, *τέμνω*, *μέγεδος*; so also Doric *τρέφω*, *σκιαρός*, *Ἄρταμις* instead of *τρέφω*, *σκιερός*, *Ἄρτεμις*; and in several particles, e. g. *δκα*, *τόκα*, *πόκα* instead of *δε*, *τότε*, *πότε*.

ε instead of *α* in the Ionic dialect, when followed by a Liquid, e. g. *τέσσερες*, *ἔρσην*, *ῥελος*, *βέρεδρον* (Ion.) instead of *τέσσαρες*, *four*, *ἔρσην*, *a male*, *ῥελος*, *glass*, *βάραδρον*, *gulf*; also in many verbs in *-αω*, e. g. *φοιτέω*, *ὀρέω* (Ion.) instead of *φοιτάω*, *ὀράω*.

ε instead of *ο* (Doric), e. g. *ἔβδεμήκοντα* instead of *ἔβδομήκοντα*.

α instead of *ο* (Ion.), in *ἄβρωδεῖν* instead of *ὀβρωδεῖν*.

2. The following cases are to be noted in addition:—

The long *α* is a special peculiarity of the Doric dialect, and causes, in particular, the so-called *Plateiasm* (i. e. the broad pronunciation) of the Dorians, e. g. *ἄμέρα*, *κάπος*, *ἄδύς*, *Δαμδτηρ*. The older and the later Ionic have softened this grave *α* into *η*. The Attic uses both the Doric *α* and the softened *η*, (§ 16, 7). Comp. Dor. *ἄμέρα*, Ion. *ἡμέρα*, Att. *ἡμέρα* (with the Ion. *η* and Doric *α*); Ion. *σοφία*, Dor. and Att. *σοφία*; Ion. *δῶρηξ*, Dor. and Att. *δῶραξ*.—So, also, in the diphthong *αυ*, among the Ionic writers *α* is changed into *η*: *νηὺς*, *γρηὺς*, instead of *ναὺς*, *γραὺς*; likewise in the diphthong *αι* in the Dat. Pl. of the first Dec., *ῆς* and *ῆσι* (Ion.) instead of *αῖς* and *αῖσι*.—Still, in certain words, the Dorians retain the *η*, as the Ionians do the *α*.

η instead of *ει* (Æolic and Doric), e. g. *σαμῆον*, *τῆνος*, *δέῃα*, so the Infinitive, e. g. *λαβῆν*, *καλῆν*, instead of *σημεῖον*, *κείνος*, *δέξια*, *λαβεῖν*, *καλεῖν*.

αι instead of *ει* (Doric), e. g. *φδαίρω* instead of *φδείρω*.

ω often instead of ο (Æolic), e. g. *συφός*, *ἔνυμα* instead of *σοφός*, *ἐνυμα*, so in Homer *ἐγυρίς* instead of *ἀγορά*; and in the Common language, *εὐώνυμος*, *πανήγυρις*, etc.

ω instead of ου before a Liquid and σ, and at the end of a word in the terminations of the second Dec., and in the stem of several words;—οι instead of ου before the breathing σ in the third Pers. Pl. *οισι(ν)* instead of *ουσι(ν)*, and in the participle ending -οισα instead of -ουσα, and in *Μοῖσα* and *Ἀρέδουσα* instead of *Μοῖσα*, and *Ἀρέδουσα*; the above use of ω instead of ου is Dor., yet not in Pindar; the use of οι instead of ου is Æolic and Pindaric, e. g.

Τὸ *ἐφάβω* instead of τοῦ *ἐφάβου*, *ὦν* (also Ion. and Pindar.) instead of *οὖν*, *βῶλος* instead of *δοῦλος*, *ὠρανός* instead of *οὐρανός*, *βῶς* instead of *βοῦς*;—*τύπτωσι(ν)* instead of *τύπτοι(ν)*, *τύπτοι(ν)* instead of *τύπτουσα*, *φιλέοισι(ν)* instead of *φιλοῦσιν*, *ἔχουσα* instead of *ἔχουσα*.

Some other instances will be considered below, in treating of the Declensions and Conjugations.

§ 202. Interchange of Consonants.

The change of consonants in the different dialects is according to the two following laws:—

Coördinate consonants (§ 5, Rem. 4) interchange with each other; and cognate consonants (§ 5, Rem. 1) interchange with each other.

§ 203. I. Interchange of coördinate Consonants.

A. THE MUTES: (a) The smooth Mutes π and κ. The Interrogative and indefinite pronouns, *πῶς*, *πότε*, *ποῖος*, *ὅποῖος*, etc., are in Ion. *κῶς*, *κότε*, etc.

κ instead of τ: *πότε*, *ποτέ*, *ἔτε*, *τότε*, *ὅποτε*, *ἐλλοτε*, are in Dor. *πόκα*, *ποκά*, *ἐκα*, *τόκα*, *ὅποκα* (Poet. *ὅποκκα*), *ἐλλοκα*; so *ἐκα* (shortened from *ἐκακα*) instead of *ἐταν*. On the contrary, τ instead of κ: *τῆνος* Dor. instead of *κείνος*, *ἐκείνος*.

π instead of τ (Æol. and Dor.), e. g. *πέμπε* instead of *πέντε*.

(b) The Medials β and γ, e. g. *βλήχων* (Att.), *penny-royal*, is in Ion. *γλήχων*, *βλέφαρον*, *eye-lash*, is *γλέφαρον*.

δ instead of γ (Dor.), e. g. *δα* instead of *γῆ*; hence *Δημήτηρ* instead of *Γημήτηρ*.

δ instead of β (Dor.), *δελός* instead of *ὀβελός*.

(c) The Aspirates θ and φ, e. g. *θήρ*, *beast*, *θῶν*, *θλίβειν*, *οὔθαρ*, *udder*, are in Dor. *φῆρ*, *φῶν*, *φλίβειν*, *οὔφαρ* (uber); *φῆρ* and *φλίβειν* also in Homer.

χ instead of θ: *ἔσμα* is in Dor. *ἔχμα*, and *ὄρνιθος*, etc. (from *ὄρνις*) is *ὄρνιχος*, etc.

B. THE LIQUIDS: (a) The Liquids interchange with one another: ρ instead of λ before δ and τ, often in the Dor. dialect, e. g. *ῥυδον*, *βέντιστος* (Dor.) instead of *ῥυδον*, *βέντιστος*; also (Ion. and Att.) *πλέμμεν*, *pulmo*, instead of *πλέμμεν*, *λίτρον* instead of *νίτρον*.

ρ is rarely used instead of λ, e. g. *κρίβανος*, *oven*, Att. instead of *κλίβανος*.

(b) The Liquid ρ and the breathing σ in the later and often in the middle Attic: $\rho\rho$ instead of the Ion. and old Attic $\rho\sigma$, e. g. $\epsilon\rho\sigma\eta$ and $\epsilon\rho\rho\eta$, a $\mu\epsilon\sigma\sigma\eta$ and $\mu\epsilon\rho\rho\eta$, *back*; but $\rho\rho$ remains where the augment is used, and in compound position.

§ 204, II. Interchange of cognate Consonants.

(a) The Palatals γ and κ , e. g. $\kappa\nu\alpha\phi\epsilon\upsilon\varsigma$, *fuller*, is preferred by the Att. writers to the other form, $\gamma\nu\alpha\phi\epsilon\upsilon\varsigma$.

κ and χ in $\delta\epsilon\kappa\omicron\mu\alpha\iota$ (Ion.) instead of $\delta\epsilon\chi\omicron\mu\alpha\iota$.

(b) The Linguals δ and τ , e. g. $\alpha\delta\tau\iota\varsigma$ (Ion. and Epic) instead of $\alpha\delta\delta\iota\varsigma$, *arguing*.

REMARK. In some words a change of the aspiration, from one syllable to the other, occurs, e. g. $\kappa\iota\delta\omega\acute{\nu}$ (Ion.) instead of $\chi\iota\tau\acute{\omega}\nu$, *ἐνδαῦτα*, *hic*, *ἐνδεῦτεν*, *hinc* (Ion.), instead of $\epsilon\gamma\tau\alpha\upsilon\delta\alpha$, *ἐντεῦθεν*; $\kappa\acute{\upsilon}\delta\eta$ (Ion.) instead of $\chi\acute{\upsilon}\tau\eta$, *pot*.

σ and τ , e. g. $\Pi\omicron\tau\epsilon\iota\delta\acute{\alpha}\nu$, $\epsilon\iota\kappa\epsilon\tau\omicron\nu$, $\epsilon\iota\kappa\alpha\tau\iota$, $\tau\acute{\upsilon}$, $\tau\acute{\epsilon}$ (Dor.) instead of $\Pi\omicron\sigma\epsilon\iota\delta\acute{\alpha}\nu$, $\epsilon\pi\epsilon\sigma\omicron\nu$, $\epsilon\iota\kappa\omicron\sigma\iota$, $\sigma\acute{\upsilon}$, $\sigma\acute{\epsilon}$. The Attic forms $\tau\epsilon\upsilon\tau\lambda\omicron\nu$, *beck*; $\tau\eta\lambda\iota\alpha$, *sieve* (from $\sigma\acute{\eta}\delta\omega$), $\tau\acute{\upsilon}\rho\beta\eta$ (from $\sigma\acute{\upsilon}\rho\omega$), *turba*; $\tau\acute{\eta}\mu\epsilon\rho\omicron\nu$, *to-day*, and $\tau\acute{\eta}\tau\epsilon\varsigma$, *this year* (the two last only in the comedians, but in tragedians and in other Attic writers $\sigma\acute{\eta}\mu\epsilon\rho\omicron\nu$, $\sigma\acute{\eta}\tau\epsilon\varsigma$), are in the Ion. and Common language $\sigma\epsilon\upsilon\tau\lambda\omicron\nu$, $\sigma\eta\lambda\iota\alpha$, $\sigma\acute{\upsilon}\rho\beta\eta$.

$\sigma\sigma$ and $\tau\tau$. Instead of $\sigma\sigma$, employed in the older and the later Ionic, in old Attic and in most other dialects,—the new and often also the middle Attic in most words uses $\tau\tau$, e. g. $\tau\acute{\alpha}\sigma\sigma\omega$, $\gamma\lambda\acute{\omega}\sigma\sigma\alpha$; but Att. $\tau\acute{\alpha}\tau\tau\omega$, $\gamma\lambda\acute{\omega}\tau\tau\alpha$. (But when $\sigma\sigma$ results from composition, it remains unchanged.) Yet the Ionic forms prevail, not only in the older Attic writers, but are also found in other authors, some words always having $\sigma\sigma$, e. g. $\pi\acute{\alpha}\sigma\sigma\omega$, *to scatter*; $\pi\acute{\tau}\eta\sigma\sigma\omega$, *to crouch*; $\beta\acute{\upsilon}\sigma\sigma\omicron\varsigma$, *a deep*; $\pi\acute{\iota}\sigma\sigma\omega$, *to husk*; $\pi\acute{\tau}\acute{\iota}\sigma\sigma\omega$, *to fold*; $\beta\rho\acute{\alpha}\sigma\sigma\omega$, *to shake*; $\pi\tau\acute{\omega}\sigma\sigma\omega$, *to cower*; $\epsilon\rho\acute{\epsilon}\sigma\sigma\omega$ ($\epsilon\rho\acute{\epsilon}\tau\tau\omega$ is rejected), etc.

σ and ν in the Dor. verb-ending $-\mu\epsilon\varsigma$, e. g. $\tau\acute{\upsilon}\pi\tau\omicron\mu\epsilon\varsigma$ (instead of the common form $\tau\acute{\upsilon}\pi\tau\omicron\mu\epsilon\nu$, see § 220, 6); also $\alpha\acute{\iota}\epsilon\varsigma$ Dor. instead of $\alpha\acute{\iota}\epsilon\nu$.

$\sigma\delta$ instead of ζ (Æol., so also in Theoc.) but only in the middle of words, e. g. $\mu\epsilon\lambda\iota\sigma\delta\epsilon\tau\alpha\iota$, $\mu\acute{\epsilon}\sigma\delta\omega\nu$ instead of $\mu\epsilon\lambda\iota\zeta\epsilon\tau\alpha\iota$, $\mu\acute{\epsilon}\zeta\omega\nu$ or $\mu\acute{\epsilon}\iota\zeta\omega\nu$, not at the beginning of words, nor if δ precedes, or σ follows, e. g. $\mu\omicron\chi\delta\acute{\iota}\zeta\omicron\nu\tau\iota$, $\epsilon\pi\iota\phi\delta\acute{\iota}\zeta\omicron\iota\sigma\alpha$.

ζ and $\tau\tau$, $\sigma\upsilon\rho\acute{\iota}\tau\tau\epsilon\iota\nu$, $\acute{\alpha}\rho\mu\acute{\omicron}\tau\tau\epsilon\iota\nu$ (Att.) instead of $\sigma\upsilon\rho\acute{\iota}\zeta\epsilon\iota\nu$, $\acute{\alpha}\rho\mu\acute{\omicron}\zeta\epsilon\iota\nu$.

Here belong:—

ξ and σ and $\sigma\sigma$, e. g. $\xi\acute{\upsilon}\nu$ (Epic and old Attic) instead of $\sigma\acute{\upsilon}\nu$; $\delta\iota\acute{\xi}\omicron\varsigma$ and $\tau\omicron\mu\acute{\xi}\iota\varsigma$ (Ion.) instead of $\delta\iota\sigma\omicron\delta\acute{\iota}\varsigma$, $\tau\omicron\mu\iota\sigma\omicron\delta\acute{\iota}\varsigma$; $\kappa\lambda\acute{\alpha}\xi$ Dor. instead of $\kappa\lambda\alpha\acute{\iota}\varsigma$ ($\kappa\lambda\epsilon\acute{\iota}\varsigma$); even in the Fut. and Aorists, the Dorians, and also Homer, in several verbs use ξ instead of σ , see § 223, 5.

(c) The Labials ϕ and π ,—the first Att., the last Ion.,—e. g. $\acute{\alpha}\sigma\phi\acute{\alpha}\rho\alpha\gamma\omicron\varsigma$ Att., $\acute{\alpha}\sigma\pi\acute{\alpha}\rho\alpha\gamma\omicron\varsigma$ Ion. So Æol. and Dor. π , instead of ϕ , e. g. $\acute{\alpha}\mu\pi\acute{\iota}$ (Æol.) instead of $\acute{\alpha}\mu\phi\acute{\iota}$; hence in the Common language, $\acute{\alpha}\mu\pi\acute{\epsilon}\chi\epsilon\iota\nu$, etc.

μ and π , e. g. $\pi\epsilon\delta\delta$ (Æol. and Dor.) instead of $\mu\epsilon\tau\delta$.

(d) The double consonants ξ and ψ , and the two single consonants of which they are formed, though transposed, in the Æol. dialect, e. g. $\sigma\acute{\kappa}\acute{\epsilon}\nu\omicron\varsigma$, $\sigma\acute{\omega}\lambda\acute{\iota}\varsigma$ instead of $\xi\acute{\epsilon}\nu\omicron\varsigma$, $\psi\acute{\alpha}\lambda\acute{\iota}\varsigma$, yet only at the beginning of a word. So $\sigma\phi$ and ψ , e. g. $\psi\acute{\epsilon}$ Dor. instead of $\sigma\phi\acute{\epsilon}$.

CHANGE OF THE VOWELS.

‡ 205. *Contraction.*—*Diaeresis.*

the Dialects, the following contractions, which differ from those mentioned in § 9, are to be noted: *eo* and *εου*, sometimes also *oo* and *oe* are contracted into *eu* in Dor. and Ion.—not, as commonly, into *ou*; so *ao*, *αου*, and *ω* are contracted into *eu*—not, as usual, into *ω* and *ου*, e. g. *φιλεῖν* from *= φιλοῦ*; *πλεῖνες* from *πλέονες*; *πληρεῦντες* from *πληρόντες* = *πληροῦντες* from *ἐδικαίε* = *ἐδικαίου*; *εἰρώτευν* from *εἰρώταον* = *εἰρώτῃν*; *γελοῖα* from *γελάουσα* = *γελῶσα*; *δικαιεῦσι* from *δικαιοῦσι* = *δικαιοῦσι*. But only the Dorians contracted *oe* into *ω* (instead of *ου*), e. g. *τυρόντα* = instead of *τυροῦντα*, *βργῶν* instead of *βργούν*.

αου, and *αω* are contracted in the Doric dialect into *ᾶ* (instead of *ω*), in verbs in *-ᾶν*, in genitives in *-αο* and *-ᾶν*, in substantives in *-ᾶν*, *ῶες*, and in proper names in *-λαος*, e. g. *φυσᾶντες*, *χαλᾶσι*, *γελᾶν* from *ες*, *χαλᾶουσι*, *γελᾶν*;—*τῶν κορᾶν* from *τάων κοράων* = *τῶν κορῶν*;—*ῶνος*, Att. *Ποσειδῶν*, *-ῶνος*;—*Μενέλᾶς*, *Ἀρκεσιλᾶς*, Gen. *-α*, Dat. *-ῃ*.

and *aei* are contracted in the Dor. (but not in Pindar) into *η* and *ῃ* of *ᾶ* and *ῃ*, in verbs, e. g. *ἐφοίτη*, *φοιτῆς* instead of *ἐφοίτα*, *φοιτῆς*. See II. (1).

The Attic dialect is the opposite of the other dialects, particularly of the Ionic; since, while the other dialects often avoid contraction, and the latter commonly, the Attic almost always admits it. The tendency of the latter towards uncontracted syllables is so great, that it even resolves the long (which are never resolved in the other dialects) into their simple elements. e. g. *φιλέει* instead of *φιλεῖ*, which had been contracted from *φιλεῖν*. Comedy often uses, indiscriminately, contracted and uncontracted forms, according to the necessity of the verse, e. g. *ἄεκων* and *ἄκων*.

On the contrary, it is a special peculiarity of the Ionic dialect, that while it tends to avoid contractions, it still, in particular cases, admits them, where the Doric dialect does not, e. g. *ἱρός* (*ῖ*), *ἱρεὺς*, *ἱρεύσασθαι* Ion., instead of *ἱερός*, especially the contraction of *ση* into *ω*, particularly in the verbs *βοῶν* and *ῖ*, e. g. *ἔβωσα*, *ἔνωσα* (*ἀγνώσασκεν* Hom. from *ἀγνοῖω*), *ἐννένωκα* instead of *ῖ*, *ἐννένηκα*, *ἐννενένηκα*; so *ὀγδώκοντα* in Homer, instead of *ὀγδοήκοντα*.

The opposite of contraction is Diaeresis (*διαίρεσις*), the separation of a long vowel into its vowels. Diaeresis is specially used in the Æolic dialect. It is not in Homer, also, is not rare; most frequently, in such words as the two vowels by means of the Digamma, namely, *αι* in *παῖς*; *αι* in *παῖς* (from *ᾗ* *ἔφημι*); *αι* in *ἔστω*, *to make like*, *ἔκτε*, *ἔκτε*; *εἰ* very often in the adverb *εἰ* (= *εἰ*, *well*), e. g. *εἰ κρίνας*, *εἰκνί*—*ρην* *μ*, *ν*, *ρ*, or *σ* follows *εἰ* in compounds then they are doubled, e. g. *εἰσ*, *εἰσσηγῆς*, *εἰσσηγῆς*; *οἰ* in *οἰς* (*ᾗ* *ἔφη*, *οἰς*), *οἰσμαι* (comp. *οἰσ*—*ῖ*, *ᾗ* *ἔφη*, *οἰσμαι* (from *οἰσνυμι*)).

§ 206. *Crasis, Synizesis, Elision, N Paragoge, Hiatus.*

1. In particular instances the Dialects differ from the laws of Crasis stated in §§ 10 and 11; namely, in the Ionic dialect and in Pindar and Theoc., the *o* of the Article coalesces with *ā* and forms *ω*, and with *αι* and forms *φ*, e. g. τὸ ἔργον = τὼ γαλμα; so τῶληθές, τῶντί, ὠνήρ, ὠνδρες, ὠνδρεῖοι, ὠπόλοι, from τὸ ἄλλοθές, τὸ αὐτό, ὁ ὠνήρ, οἱ ἄνδρες, οἱ ἄνδρεῖοι, οἱ αἰπόλοι. In Herodot. occur, ἄριστος, αὐτός, ἄλλοι, with the smooth instead of the rough breathing (from ὁ ἄριστος, ὁ αὐτός, οἱ ἄλλοι); Homer uses Crasis seldom, namely, only in ἄριστος, ἄνδρες, τᾶλλα, οὐμός (instead of ὁ ἐμός), τοῦνεκα, οὐνεκα (instead of οὗ ἐνεκα); καὶ γὰρ is doubtful.

2. Instances of Crasis in Doric are: τᾶλγεος, τᾶντφ instead of τοῦ ἄλγεος, τῷ ἄντφ; so *o* and *ε* = *ω*, *αι* and *ε* = *η*, e. g. ὁ ἔλαφος = ὦλαφος, ὁ ἐξ = ὦξ, καὶ ἐκ = κῆκ, καὶ εἶπε = κῆπε, καὶ ἔδν or ἦν = κῆν, which last is also Ion.

3. Ionic writers admit the common Crasis in *ou*, in the Masc. and Neut. of the Art. and in ἕτερος, e. g. οὔτερος, τοὔτερον.

4. The use of Synizesis (§ 12) is very frequent in the Homeric poems:—

(a) In the middle of words, it is oftenest found in the following combination of vowels (the vowels over which the line is placed being pronounced as one syllable, whether consisting of two or more vowels): εα, εφ, εαι, εας; εο, εοι, εου; εω, εφ; e. g. στήθεα, ἡμέας, θεοί, χρυσέοις, τεθνεώτε; much rarer in αιε, ια, iai, ιη, ιη, ιω, e. g. ἀεθλεύων, πόλιας, πόλιος; οο only in ἠγδοον; οι only in θακρύοις; ηι in θηλοιο, θηλων, θηλοισι, ἦια;

(b) Between two words in the following combination of vowels: η α, η ε, η η, η ει, η ου, η οι; ει ου; ω α, ω ου; the first word is either *ἦ*, *ῆ*, *θῆ*, *μή*, and *ἐπεί*, or a word with the inflection-endings, *η*, *φ*, e. g. *ῆ*, *οὐ*, *δὴ ἀφνειότατος*, *μή ἄλλοι*, *εἰλαπίνῃ ἡδὲ γάμος*, *ἀσβέστω οὐδ' οἶδν*.

5. Elision (§§ 13 and 14) is found very often in Homer, particularly as follows:—

(a) The *α* is elided in the Pl. Neut. and the Acc. Sing. of the third Dec., rarely in the Aor. ending *-σα*, e. g. ἔλειψ' ἐμέ Od. μ. 200; commonly in the particle *ἔρα*;

(b) The *ε* in *ἐμέ*, *μέ*, *σέ*, etc.; in the Voc. of the second Dec., in the Dual of the third Dec., in endings of the verb, and in particles, e. g. *δέ*, *τέ*, *τότε*, etc. (but never in *ἰδέ*).

(c) The *ι* in the Dat. Pl. of the third Dec.; much rarer in the Dat. Sing., and only when it could not be mistaken for the Acc., e. g. *χαῖρε δὲ τῷ θρηνίῳ Ὀδυσσεύς*, Il. κ. 277; in *ἔμμι*, *ὅμμι*, and *σφι*; in adverbs of place in *-σι*, except those derived from substantives; in *εἰκοσι*; finally, in all endings of the verb;

(d) The *ο* in *ἀπό*, *ὄπό* (but never in *πρό*), in *όο*, in the Neut. of pronouns (except *τό*), and in all endings of the verb;

- (e) The *αι* in endings of the verb *μαι, ται, σθαι* (*σαι* only in *ἡσ' ἀλλήγηται*, Il. ε, 245, and *αι* in the Nom. of the first Dec. in *ἔξαι' ἰδύναι*, Il. λ, 272);
 (f) The *αι* in *μοι, το με*, and in the particle, *τοι*.

6. The *ν* paragogic (§ 15) is commonly rejected in Ion. prose, e. g. *πᾶσ' ἔλεξα*.

7. The Hiatus (§ 8) is admitted by Homer in the following cases:—

- (a) In long vowels or diphthongs either in the Arsis of the verse, e. g. *ἄνταθ' | φ' Ὀδῦ | σῆι*; or in the Thesis, in which case the long vowel or diphthong is considered short, e. g. *οἴκοι | ξ' | σάν*;
 (b) When the vowel does not admit Elision, or but rarely, e. g. *παιδὶ ἔμμενεν*;
 (c) When two words are separated by a punctuation-mark, e. g. *ἀλλ' ἄνα, εἰ μέμνησθε γε*;
 (d) In the Fem. Caesura (i. e. the caesura succeeding a short syllable) after the first short syllable of the third foot;—as this caesura here divides the line into two parts, it is opposed to the close connection which would arise from eliding the final vowel, e. g.

χειρὶ | δὲ τρυφᾷ | λεια || ἔμ' | ἔσπετο | χειρὶ πα | χεῖρ, Il. γ, 376.

τῶν οἱ | ἐξ ἐγὲ | ροντο || ἐ | νι μεγά | ροισι γε | νέελλη, Il. ε, 270;

- (e) In the metrical Diaeresis,¹ after the first and fourth foot of the verse, e. g.

ἔγχετ' | Ἴδομενῆος ἀγανὸν Δευκαλίδας, Il. μ, 117.

πέμψαι ἐπ' Ἀτρεΐδῃ Ἀγαμέμνονι | οὔλον Ὀνειρον, Il. β, 6. Comp. ζ, 422;

- (f) Where the first word has the apostrophe, e. g. *δένδρε' ἔδαλλεν*;

- (g) Sometimes in proper names;

- (h) Words, which have the digamma occasion no Hiatus (§ 203, 3), e. g.

οὐ | δὲ οὐς | παῖδας ξ' | ασκεν (= οὐδὲ Φούς).

§ 207. Lengthening and Shortening of Vowels.

1. The following vowels are lengthened:—

A in Homer is sometimes lengthened into *αι*; this occurs in *αιετός, αἰεῖ, ἀγαλ-ομαι*, instead of *αετός*, etc.; so also *παρά* (also *καταιβατά*), in the tragedians *δαί*, and analogous to these, *ὑπά*, instead of *παρά, δίδ, ὑπό*.

α into *η* in Homer, in *ἡερέδονται, ἡγερέδονται, ἡνεμείεις* in the Arsis, consequently on account of the metre.

α into *αι* before *σ* (Æol.) in the Acc. Pl. of the first Dec.; also in *μέλαις* and *τάλαις* instead of *μέλᾱς, τάλᾱς, ταῖς* instead of *τάς, καλαῖς* instead of *καλᾱς*; in Pindar, in the first Aor. Act. Part., e. g. *τύψαις, -αισα* instead of *-ᾱς, -ῖσα*; but always *πᾶς*.

Αυ into *ωῦ* (Ion.) in *τραῦμα, δαῦμα* and its derivatives: *τρώμα, ὠθύμα, δαυμάω*; and in pronouns compounded with *αὐτός* into *ων*, e. g. *ἑωυτοῦ, σέων-τοῦ, ἑμευτόν* instead of *ἑαυτοῦ*, etc.; so also *τωτό* instead of *ταυτό*.

Ε into *ει* in the Ion. writers before a Liq. in a number of words, e. g. *ἐνεκα* (also in Attic prose), *κεινός, ζεινός, στεινός, εἰρωτάω*. Homer lengthens *ε* into

¹ Metrical Diaeresis, is where a word and a foot end together.

α according to the necessities of the verse, in other words, also, which in Ionic prose have ε, e. g. εἰν, ἐπεῖρ, πεῖρας, ἐνδ, φρεῖατα (from φρέαρ, a well); also before vowels in adjectives in -εος, e. g. χρύσειος; in substantives and pronouns, e. g. σπείδος, ἐμεῖο; in verbs in -έω, e. g. τελέω, πνέω, also in εἰος instead of εἰς, until; sometimes also in the Augment and Reduplication, e. g. εἰλήλουθα, εἰοκύναι, δεῖδια, δειδέχεται.

Ε into η (Hom. and Dor.), in the Dec. of substantives in -εύς, e. g. βασιλεύς, Gen. -ῆος, etc.; further (also Ion.), in adjectives in -εῖος, e. g. βασιλῆϊος, royal; likewise in single words, e. g. κληῖς, κληῖδες (Ion.), etc., instead of κλείς, and in very many substantives in α of Dec. I., e. g. ἀληθῆλη instead of ἀλήθεια.

Η sometimes into αι (Æol.), e. g. θναίσκω instead of θνήσκω.

Ο into οἰ (Ion. and Hom.) before a vowel in several words, e. g. ποιή, ποιήεις, χροή, βροή, etc.; in the Gen. of the second Dec. in Homer, e. g. θεοῖο instead of θεοῦ, and in φοίνιος, χοροῖτυπή, ὀδοιπόριον, ἀγκοῖνρησι(ν), and ἡγνοῖρησι(ν).

Ο is changed into ου (Ion. and Hom.) before a Liq. or Sigma, still only in a certain number of words; and, in the Dor., before a Liq. into ω, e. g.

κῆρος	Ion. κούρος	Dor. κῶρος	μόνος	Ion. μούνος
ὄνομα	" οἴνομα	" ὠνομα	ῥόλυμπος	" οὐλύμπος;

also in the oblique cases of ὄρνυ and γόνυ. — But substantives, which have the variable vowel ο, cannot be thus lengthened, e. g. πόνος from πένομαι, δόμος from δέμω.

Ο into ω in Homer, on account of the verse, in Διόνυσος, κητώεις, τραχῆς, ποτάδομαι (and also τροχάω, ποτάομαι).

Υ into ου often (Dor.), e. g. δουράτηρ instead of θυράτηρ. In Homer, in εἰλήλουθα.

2. The Epic dialect can resolve contracted syllables, when necessary, namely, ᾱ into αα, ε̄ into αε; η̄ into εη, ειη, ηη; ω̄ into ωω, ωο, ωω; particularly in the inflection of verbs, e. g. ὀράας instead of ὀράς, κρήνηρον instead of κρήνω, ὀρώω instead of ὀρώ, γελώντες instead of γελῶντες, ἡβώουσα instead of ἡβῶσα, also φῶως instead of φῶς, light (from φάος), and proper names in -φῶν, e. g. Δημοφῶν.

3. Another mode of lengthening a vowel in the Epic dialect is by resolving an original Digamma or a Spiritus Asper into a vowel, e. g. εἰκηλος and ἔκηλος (Fέκηλος), οὔρος instead of ὄρος, bound; οἶλος instead of ὄλος, ἥλιος instead of ἥλιος; ἕϊσος instead of ἴσος; εἰλίσσω instead of ἑλίσσω (comp. νοῖω), ἡῶς instead of ἑως. In the Ionic, and sometimes in the Epic dialect, the ω (contracted from αω and αω), is resolved by ε, e. g. (ικέτω) ικέτεω instead of ικέταο, πυλῆω instead of πυλάων.

4. The following vowels are shortened: —

Αι into ᾱ before a vowel, often in the Æol. dialect, e. g. ἀρχαῖος, Ἀλκαῖος instead of ἀρχαῖος, Ἀλκαῖος; in Homer, in ἑτάρος, ἐτάρη, ἐταρίζεσθαι.

Ει into ε̄ before liquids (Ion. and in Hom.), in the forms χερός, χερί, from χεῖρ, hand, so also Att. χερῶν, χερσί; also (Ion. and Dor.) before a vowel, in Proparoxytones in -εῖος, and in Properispomena in -εῖα; in Homer, only in a few Fem. adjectives in -εε, e. g.

κατέβας, -έη, -εον Ion. instead of -εως ἀκέα instead of ἀκεῖα from ἀκός
 ῥαας, -έη, -εον " " -εως βαδέη " βαδεῖα " βαδύς
 ἀρή from εὐρύς " " -εῖα δασέη " δασεῖα " δασύς;

also in Hom. Ἑμέη instead of Ἑμεῖα; also εἰ in Ion. is shortened into ε, as two consonants follow which make the vowel long by position, e. g. βαῖς instead of ἀπόδειξίς, μέζων instead of μείζων, κρέσσων instead of κρείσσω; finally (Doric) in forms of the verb, e. g. αἶδες instead of αἰδεῖς.

REMARK 1. In the Æol. dialect, εἰ before a liquid is very often shortened to ε, and the Liq. is doubled, e. g. κτένω, σπέβρω, ὠτελλά, instead of κτείνω, ἔρω, ὠτειλή.

ζ is changed into ε in Hom. in ἀργέτι, ἀργέτα, from ἀργής, -ήτος, shining, and the Subj. ending -ερε instead of -ητε; also -ομεν instead of -ωμεν, e. g. εἶδετε, ῥέκομεν.

κ into ο often in the Dor. and Æol. dialects, e. g. ποῶ instead of ποιῶ.

ω into ο in Hom. in the compounds of ποῦς, e. g. ἀελλόπος, ἀρτίπος; often Theocritus in the Acc. Pl. of the second Dec., e. g. τὼς λύκος instead of τοῦς πους; also Æol. βόλλα instead of βουλή; so too in Hom. βόλεται, βόλεσθαι, βόλομαι.

ι. On the Ionic-Attic interchange of the vowels, see § 16, 5.

ι. The use of Syncope (§ 16, 8) is frequent in Homer, particularly in forms of the verb, as will be seen below; he also has τίπτε instead of τίποτε, γλακτορες instead of γαλακτοφόρος.

ι. Apocope (ἀποκοπή) is the rejection of a short final vowel before a word beginning with a consonant. It is employed by the Epic and Doric poets, sometimes also by the Ionic, and in a few single forms even by Attic prose poets. It occurs with the prepositions, e. g. ἀνά, κατά, παρά, rarely with ἀπό, ὑπό, and with the (Epic) conjunction ἔρα. The accent is then thrown back; εἰ before β, π, φ, μ, is changed into εμ (§ 19, 3), e. g. εμ βαμοῖσι, εἰνευ, εμ πέλαιος, εμ φόνον, εμμένω; the τ in κατ is always assimilated to the following consonant, except that the corresponding smooth mute stands before a rough mute (§ 17, 4), e. g. καδ δύναμιν, κατ φάλαρα, κακ κεφαλῆς, κατ ω; examples of ἀπό and ὑπό are, ἀππέμψει, ὑββάλλειν (Hom.); examples in Attic prose, ἀμβάτης, ἀμβολός, X. Cy. 4, 5, 46. 7. 5, 12, ἐμπωτίς.

REMARK 2. In the concurrence of three consonants, assimilation is omitted, and the final consonant of the preposition is rejected, e. g. κάκταρε, κάσχαδε, ἀμνά, instead of κάκταρε, κάσχαδε, ἀμνάσει.

ι. Prothesis (§ 16, 10) occurs in Homer, in ἀστεροπή (στεροπή), ἐδέλω (δέλω), ἴως (κίως), ἐρύομαι (ρύομαι); Homer also often resolves the F into the vowel i, namely, ἔειρα, ἔεδνα, εἰκόσι, εἶσος, ἔειπον, ἐέδομαι, ἐερμένος.

ι. Sometimes, for the sake of the metre, Homer inserts ε, e. g. ἀδελφεός, νός, instead of ἀδελφός, κενός; so also in the Gen. Pl. Fem. αὐτέων, πρωτέων. To prevent the accumulation of short syllables, he inserts in several compound words an η in place of the short vowel, e. g. ταηλεγός, ἐπήβολος, ἐπηγεανός, γηγελέων, ἐλαφηβόλος, instead of ταυιλ., ἐπίβ., ἐπιετ., ὀλιγοπ., ἐλαφοβόλος.

An *i* is inserted in Homer after *α* in *ομοίως* instead of *δμοίως*, and in the Dual *-οιν* instead of *-ουν*.

10. The later Ionic, also, sometimes inserts *e* before a long vowel: (a) in some genitives of substantives and Fem. pronouns before *ω*, and in *οὗτος*, *ταὐτός*, and *αὐτός* before long inflection-endings, e. g. *ἀνδρέων*, *χηνέων*, *ἐκωνέων*, *τουτέων*, *αὐτέων*, *αὐτέψ*; (b) in some forms of the verb before a long vowel, e. g. *ιστάσι*, *δυνέωμαι*, *δυνέονται*; (c) some verbs in *-ω* have forms as if from *-ίω*, e. g. *βάλλω* *συμβαλλόμενος*, *ὑπερβαλλέειν*; *πιέζω* *πιεζέμενος* (also in Hom. *πιέξεν* instead of *ἐπιέξεν*); also *ἔψεε*, *ἐνέιχεε*, *ᾤφλεε*, from *ἔψω*, *ἐνέχω*, *ᾤφλω*; finally, the three following forms of the Perf. in *-εε* instead of *-ε*: *οἰχάεε*, *ὀπάεε*, *ἐώδεε*.

§ 208. *Change of Consonants.*

1. In the Ion. dialect, the rough breathing has no effect on the preceding smooth mute, e. g. *ἀπ' οὗ*, *ἐπήμερος*, *οὐκ ὁσίως*, etc.

2. In the Hom., Ion., and Dor. dialects, a *δ* or *δ* remains before *μ* in certain words and phrases (contrary to § 19, 1), e. g. *ὀδμή* instead of *δομή*, *ἰδμεν*, *ὀρχηδμός*, *ἐπέπιδμεν*, *κεκορυδιμένος*; also in the Hom. dialect, the *ν* remains before *ε* (contrary to § 20, 2) in *ἀνοτάς*, *ἀνοχεδέειν*, *πανσυνίη* instead of *πασσυνίη*; finally *χ* before *μ* (§ 19, Rem. 1) in *ἄκαχμένος*, *αἰδέε*.

3. The Metathesis (§ 22) of *ρ* often occurs in Hom. and in other poets, e. g. *κραδίη* instead of *καρδία*, *heart*, *κάρτερος* and *κράτερος*, *στρηγ*, *κάρτιστος*, *βάρδιστος* (from *βραδύς*, *slow*); also in the second Aorists *ἔπραδον*, *ἔδραδον*, *ἔδρακον* (from *πέρδω*, *to destroy*, *δαρδάνω*, *to sleep*, *δέρκομαι*, *to see*); here belongs also *ἡμβροτων* instead of *ἡμρατον* (= *ἡμαρτον*, according to § 24, 2).

4. Homer doubles a consonant (comp. § 23, Rem.) after a short vowel according to the necessities of the verse in the following cases:—

- (a) The liquids and Sigma on the addition of the augment, mostly when there are three successive short syllables, e. g. *ἔλλαβον*, *ἔμμαδον*, *ἔννεον*, *ἔσσενα*;
- (b) In compounds also, the liquids and Sigma are doubled, e. g. *νεόλλουτος* (from *νέος* and *λούω*); *ἄμμορος*, *φιλομμειδης*; *ἀννέφελος*, *ἔνννητος*; *βαδύβροος*; *ἔσσελμος*;
- (c) In the inflection of the Dat. in *-σι*, and of the Fut. and Aor., e. g. *νέκυσσι*, *δόμασσι*; *κάλεσσα*, *ὀμόσσαι*, *φράσσομαι*, *ἐξείλισσα*;
- (d) In the middle of several words, e. g. *ῥοσσον*, *τόσσον*, *ὀπίσσω*, *πρόσσω*, *μύσσοις*, *νεμέσσα*, *νεμεσσηδεῖς*, *δυσσανόεις*.

Homer doubles the mute *π* in Interrogative pronouns which begin with *ὅπ*, e. g. *ὅππως*, etc.;—*κ* in *πέλεκκον*, *πελεκκῶν*;—*τ* in *ὅττι*, *ὅττεο*, *ὅττεν*;—*δ* in *ἔδδισα*, *περιδδίσασα*, *ἄδδεις*, *ἄδδην*.

REMARK. The doubling of *ρ*, which always takes place in the Common language when the augment is prefixed, and in compounds when a short vowel precedes, may be omitted in the Epic dialect, according to the necessities of the verse, e. g. *ἔρεξον* from *ῥέζω*, *χρυσόρυτος*. For the same reason, one of the consonants, which is elsewhere doubled, is omitted in the Epic dialect, though

rarely, e. g. Ὀδυσσεύς, Ἀχιλλεύς, φάρυγος, instead of Ὀδυσσεύς, Αχιλλεύς, φάρυγγος.

5. Homer often places a consonant before a short syllable, to make it long by position, namely, a ν in νόστυμος, ἀπάλαμνος, ἰδρύνδῃ, ἀμύνδῃ, ὑπεμνήμυκε; a τ after π in πτόλεμος, πτόλις, πτολίεθρον; a δ after χ in χθάρμαλος, διχθά, τριχθά, τετραχθά, and after λ or ρ in μάλακος, ἐγρηγόρδασι; or he places a γ before δ in ἐρίγδουπος, ἐγδοῦπησε, and a σ before μ and κ in σμικρός (also Att. § 24, 4), σκεδάσνυμι (comp. κίδνημι), σμογερός (comp. μογερός), σμερδάλεος. Here belongs also the Epic prefix of μ (= ν, according to § 24, 3), before βροτός in composition, so as to strengthen the long syllable and give fulness to the word, e. g. ἔμβροτος, τερψίμβροτος, and in ἀμφασίη instead of ἀφασίη.

‡ 209. Quantity.

PRELIMINARY REMARK. Only a few general rules will be given here; the quantity of particular words, not embraced in these rules, may be learned from rules previously given, or by observation.

1. A syllable which has the vowels ε or ο, followed by another vowel or a single consonant, is short by nature, e. g. τέκος, δῆς, βῆ.

2. A syllable which has the vowel η or ω, or a diphthong, is long by nature; so all contracted and circumflexed syllables are long by nature, e. g. ἥρως, σφραγῆς, ἔκων (instead of ἀέκων), ἐτίμᾱ (from ἐτίμαε), πᾱς, σῆτος, ψύχος, νῦν.

3. A syllable which has a doubtful vowel (α, ι, υ), followed by another vowel or a single consonant, or at the end of a word, is short by position, e. g. ἄελδωτες, δαιμονίη, φύη, μάχη, φίλος, ἀργυρεος.

4. A syllable which has a short or doubtful vowel followed by two consonants or a double consonant, is long by position; e. g. ἰκέσθαι, ἐκατόμβη, δέξασθαι, ἐχθίστος, φύλλον.

Exceptions to No. 3.

- (a) α of nouns of the first Dec., which have the Gen. in -ας, is long in all the Cases in which it occurs, e. g. ἡμέρᾱ, φίλᾱ, -ās, -ᾱ, -ᾱν, etc. (Comp. § 45.)
- (b) α in the Dual of all nouns of the first Dec., is long, e. g. Nom. Sing. λέαινᾱ, Dual λεαινᾱ.
- (c) α is long in the Gen. Sing. in -αο and Gen. Pl. in -ων, e. g. Ἀτρεΐδᾱο, ἀγορεύων.
- (d) the ending -ας of the first Dec. is long, both in the Nom. and Gen. Sing., and in the Acc. Pl., e. g. Nom. ταμίας, Gen. σκίας, Acc. Pl. δόξας.
- (e) α of masculine and feminine participles in -ας is long; so also other words in -ας where ντ or ν have been dropped, e. g. ἀκούσᾱς (ἀκουσαντς), ἀκούσᾱσα, ἰσᾱς, βᾱς; γίγᾱς (γιγαντς), μέλᾱς (μελανς).
- (f) α in the third Pers. Pl. Perf. Ind. Act., e. g. τετῶφᾱσι.
- (g) υ is long in the Sing. of the Pres. and Impf. Ind. Act. of verbs in -νμι, also in the masculine and feminine Sing. of the participle; e. g. δείκνυμι, δείκνυν, δεικνύς, δεικνύσα. — Other exceptions may be learned by observation.

5 In Epic poetry, a mute and a liquid (§ 27, Rem. 2) commonly make a syllable long by position; the vowel is shortened, for the most part, only when the form cannot otherwise be suited to the verse, e. g. *τειχεσσιπλήτα*.

6. The final syllable of a word in verse, is uniformly long by position: (a) when it ends with a consonant, and the following word begins with a consonant, e. g. *κάδι | σὸν Τρῶ | ας*; also (b) when the final syllable ends with a short vowel, but the following word begins with a double consonant, or with two single consonants, which are not a mute and liquid, e. g. *ἄδμή | την, οὐπω | δ' | πὸ ζυγὸν | ἤγαγεν | ἀνῆρ*, Il. κ, 293. But a mute and a liquid in this case, always make the syllable in the Arsis long; on the contrary, the syllable in the Thesis, may be either long or short according to the necessities of the verse; e. g. *μή μοι | δῶρ' ἔρα | τὰ πρόφε | ρῆ χρυ | σέης Ἄφρο | δίτης*, Il. γ, 6; on the contrary, in the Thesis, *αὐτὰρ ὅ | πλῆσιον | ἐστὶ | κει*, Il. δ, 329; *ἔνδρᾱ | θνητὸν ἐ | όντα, πᾶ | λαι πῆ | προμένον | αἶσρ*, Il. π, 441.

REM. 2. In the names *Σκάμανδρος*, *Ζάκυνθος*, *Ζέλεια*, even *σκ* and *ζ* do not make a syllable long by position in Homer; so also *ἐπ* | *εἰτὰ σκέ | παρῶν*, Il. ε, 237, occurs.

7. A long vowel or a diphthong at the end of a word, in Homer, commonly becomes short before a word beginning with a vowel, when it is in the Thesis; but it remains long when it is in the Arsis, or when the following word has the digamma, e. g. *ἡμῖν | ἐν βέν | δεσσιν*, Il. α, 358. *ὕλες, δ | μὲν Κτεά | τοῦ, δ' ἔρ' | Εὐρύτου | Ἀκτορί | ωνος*, Il. β, 621. *αὐτὰρ δ | ἔγνων | ἦσιν ἐ | νι φρεσὶ | φάιν | σέν τε (ἦσιν = Ἔῃσιν)*. But sometimes a long vowel in the Thesis is not shortened before words which do not have the digamma, especially in the fourth foot of an Hexameter, e. g. *τῷ μὴ | μοι πατέ | ρας ποδ' δ | μοιρῇ | ἐνδεο | τιμῇ*, Il. ε, 410, and before a punctuation-mark, e. g. *κείσθαι, ἀλλ' ἐπὰ | μινον*, Il. ε, 685.

8. A long vowel or a diphthong in the middle of a word before another vowel is but seldom shortened by the poets, and for the most part, in certain words and forms; thus, e. g. in Homer, *ἐπειή* (~~), *ἔμποιος* (~~), *οἶος* (~~), *βέλ-βληαι* (~~), and often in the Iambuses of the Attic dramatists, e. g. *οἶος, ποῖος, τοιοῦτος, τοιόσδε, οἶει* (from *οἶομαι*), *ποιεῖν*; and always before the demonstrative *ἐ* in pronouns, e. g. *τοιοῦτ', αὐταῖ*.

9. In Epic poetry, a short syllable in the Arsis is usually considered long, if it stands at the beginning of a word, e. g. *ἀσπίδος | ἄκμα | τον πῦρ*, Il. ε, 4; or at the end, in which case it is followed either by a liquid (λ, μ, ν, ρ), or a σ or δ, the sound of which is easily doubled in pronunciation, or by a word with the digamma, e. g. *καὶ πεδί | ᾧ λω | τεῦντα*, Il. μ, 283. *θυγατέ | ρᾷ ἦν (= Ἐῃν)*, Il. λ, 226.

REM. 3. A syllable in itself short, may be used as long or short in the same word, according as it is or is not, in the Arsis, e. g. *Ἄρες Ἄ | ρες βροτο | λογέ;* — *ἔνδρες ἴ | σασιν* and *πλείονα | ἴσασιν*.

10. Not unfrequently in Homer, from the mere necessities of the verse, a short vowel is measured as long in the Thesis, when it stands between two long syllables. This occurs in the middle of a word, and oftenest with *ι*, e. g. *ἔσθ' ὑπο | θεῖτ' | η*, Il. ι, 73. *ῥσι προ | θυμῇ | ρσι*, Il. β, 588; this is rarely the case at the end of a word, e. g. *πικνὰ | βωγαλέ | ηρ*, Od. ρ, 198. *τῇ δ' ἐπὶ | μὲν Γορ | γῷ βλοσυ | ρῶπις | ἐστεφά | νοντο* Il. λ, 36.

B. DIALECTIC FORMS.

‡ 210. *Homeric Suffix φι (φιν).*

1. In the Homeric dialect there is, besides the Case-inflections, a Suffix φι(ν), which properly and originally denotes the indefinite *where*, like the local Dat. (see the Syntax); it is also used to express other relations of the Dat., as the Dat. of the instrument, and with prepositions (such as in Lat. govern the Abl.), it expresses those relations of the Gen. which in Latin would be denoted by the Abl.

2. The Suffix φι is found with substantives of all the declensions, and is always annexed to the unchanged stem of the word:—

I. Declension only in the Singular: (a) Dat. ἀγέλη-φι, ἀγλατή-φι. (in the herd), θύρη-φι, before or without the door (in several ancient editions ηφι is incorrectly written with an Iota Subs. ηφι); (b) Gen. (Lat. Abl.) ἀπὸ νευρή-φιν ἰδάλειν (to shoot an arrow from the string), ἐξ εὐνή-φι δορεῖν (to spring from bed), κρατερῇ-φι βλή-φι, Il. φ. 501 (with great force), ἄμ' ἡοὶ φαινομένη-φιν, Od. δ. 407 (as soon as the morning dawned).

II. Declension both Singular and Plural. All these forms, without respect to the accent of the Nom., are paroxytone (-όφιν): (a) Dat. θακρυό-φιν (with tears), μήστωρ ἀτάλατος θεό-φιν (an adviser equal to the gods); — (b) Genitive (Abl.) ἀπὸ or ἐκ πασσαλό-φιν (to take from the pin), ἐκ θεό-φιν (through the gods), ἀπ' ὀστέο-φιν (from the bones).

III. Declension almost exclusively in the Pl. φιν is here used with not a large number of neuter substantives in -ος (Gen. -εος), also with κοτυληδόν and ναῦς, e. g. πρὸς κοτυληδόν-φιν(ν) (with the union-vowel ο), to the arms, ναυ-φιν(ν) (at the ships); in words in -ος, the ending -ος must always be restored to its original form -es, since φι is always annexed to the pure stem; thus, ἔχεσ-φιν(ν), σὺν ἔχεσ-φιν(ν), κατ' ὄρεσ-φιν(ν), ἀπὸ, διὰ, ἐκ στήθεσ-φιν(ν).

‡ 211. *First Declension.*

1. (a) The Epic and Ionic writers use η instead of the original long α (which the Dorians use) through all the Cases of the Sing., e. g. τιμᾶ, -ᾶς, -ῆ, -ᾶν (Dor.); σοφίη, -ης, -η, -ην, θύρῃ, -ης, νεηνίης, -η, -ην (Epic and Ion.); so Πηνελόπειης, Πηνελοπείρ, from Πηνέλοπεια, φρήτρη, Βορέης, Βορέρ, Βορέην.

Exceptions in Homer are θεᾶ, goddess, -ᾶς, -ῆ, -ᾶν, Ναυσικαῶ, Φειᾶ, also Αἰνείας, Ἀργεῖας, Ἑρμείας, and some other proper names in -ας pure. The Voc. of νύμφη is νύμφα instead of νύμφη, Il. γ. 130. Od. δ. 743.

(b) In substantives in -εια and -οια, derived from adjectives in -ης and -ους, as also in some other feminines, the short α in Attic is also changed into η in Ionic, e. g. ἀληδείη, ἀναδείη, εὐπλοῖη, κτίσις instead of ἀλῆδειᾶ, ἀναδειᾶ, εὐπλοῖᾶ, κτίσιᾶ.

(c) The Æol. and some other dialects have -ᾶ instead of -ης, as the Masc. ending in the Nom. Sing., like the Latin. The Epic also uses this form, accord-

ing to the necessities of the verse, in a great number of words, particularly in -*ā*, e. g. *ἱππῶν*, *αἰχμητῶν*, *κυανοχαῖτῶν*, *νεφεληγερέτῶν*, *ἱππαλῶν*, *μητρίτῶν*, *σφόδρῶν*. The Voc. retains the ending -*ā* in all these words.

2. The Gen. Sing. of masculines in -*ης* and -*ας* originally ended in -*āo*, -*ās* was then contracted into -*o* (Dor. into -*ā*). In Hom. both the uncontracted and contracted form is found; he also resolves the -*o*, originating from -*ao*, by means of *ε* (comp § 207, 3); it is further to be remarked, that the -*o* in respect to accent is considered short (§ 29, Rem. 7) and the *ε* is always pronounced with the Synizesis; -*eo* becomes -*o* when a vowel or *ρ* precedes (still *Ἀλκίεω*, Il. ε, 534). Thus there occur in Homer, *Ἑρμείας*, Gen. *Ἑρμείᾱο* and *Ἑρμείω*; *Βορέης*, Gen. *Βορέᾱο* and *Βορέω*; *Ἀτρείδης*, *Ἀτρείδᾱο*, and *Ἀτρείδω*, *ἱκέτις* and *ἱκέτιω*; *ἑὺμμελίω*, *Ἄσιω*. In Homer, then, the Gen. endings of nouns in -*ας* or -*ης*, are -*ao*, -*o*, or -*eo* (not -*ou*). The Gen. ending -*eo*, becomes, in the Ion. writers, the usual ending, e. g. *πολλίτῳ*, *Ἀτρείδῳ*.

3. The Acc. Sing. and Pl. of masculines in -*ης* is commonly formed in the Ion. dialect like the third Dec., e. g. *τὸν δεσπότην*, *τοὺς δεσπότης* from *δεσπότης*, *Μιλτιάδην* from *Μιλτιάδης*, -*ου*.

4. The Gen. Pl. of all the endings was originally in -*ων*; -*ων* was afterwards contracted into -*ῶν* (Dor. in -*ᾶν*). Homer uses both the uncontracted and contracted forms, e. g. *δεδῶν* and *δεῶν*, *παρειδῶν* and *παρειῶν*. He can also, as in the Gen. Sing., again resolve, by means of *ε*, the -*ων* originating from -*ων*; the ending thus becomes -*έων*, which is commonly pronounced with Synizesis, e. g. *πυλῶν*, *δυρέων*, *ἀγορέων*. The Gen. ending -*έων* becomes in the Ion. writers, the common form, e. g. *Μουσέων*, *τιμέων*.

5. The Dat. Pl. originally ended in -*αισι(ν)*; this ending is found in the Dor. writers, in the Att. poets, and even in the older Att. prose writers; in the Ion. writers, -*αισι* was changed into -*ησι(ν)* and -*ης*; and in the Att. and Common language, -*αισι* was shortened in -*αις*. In Homer, the Dat. Pl. ends in -*ησι*, -*ης*, and -*αις*, yet the last is found only in *δεαῖς* and *ἀκταῖς*.

6. The Acc. Pl., in *Æol.*, ends in -*αις* (as in the second Dec. in -*ous* instead of -*ous*), and in Dor. in -*ās* (as in the second Dec. in -*os* instead of -*ous*), e. g. *ταῖς τιμαῖς* (*Æol.*) instead of *τὰς τιμὰς* (but Dat. Pl. *τιμαῖσι*); *πάσας κούρας* (Dor.) instead of *πάσας κούρας*.

§ 212. *Second Declension.*

1. Nominative Sing. Proper names in -*λαος* are changed in the Dor. dialect into -*λᾶς* (Gen. *ᾱ*, Dat. *ῃ*), e. g. *Μενέλᾶς* instead of *Μενέλαος*, *Νικέλᾶς*, *Ἀρκεσίλᾶς*.

2. Genitive Sing. Homer uses both the common form in -*ου*, and that in -*οιο*; the tragedians, also, in the lyric passages, use the ending -*οιο*. Theocritus has the Dor. ending -*ω* and -*οιο*.

3. Genitive Sing. and Pl. Some genitives are formed according to the analogy of the first Dec. (a) Herodotus has some Masc. proper names in -*ας* with the ending -*εω* in the Gen. Sing., e. g. *Βάττεω* instead of *Βάττου*, *Κρίστῳ*, *Κλεομβρότῳ*, *Μεμβλίδῳ*, and some Masc. common nouns with the ending

-ων in the Gen. Pl., e. g. *πασσών*; (b) The ending -ων instead of the Ion. -ων belongs to the Dor. (comp. *αἰγῶν* instead of *αἰγῶν* from *αἶξ*, ‡ 213, 5).

4. The Gen. and Dat. Dual in the Epic dialect ends in -οιῖν instead of -οιῖ, e. g. *ἔμοιῖν* instead of *ἔμοιῖ* (§ 207, 9).

5. The Dat. Pl. originally ended in -οῖσι(ν). This form, as well as the abridged form in -οῖς is found in Homer and in all the poets, and in Ion. prose

6. The Acc. Pl. ends, in the Dor. writers (except Pindar) in -ως and in -ος (like -ᾶς in the first Dec., § 211, 6), e. g. *τὸς νόμος*, *νόμος*, so also *τὸς λαγός*, *the λαγός*; *ἄλς* in -οῖς, e. g. *πασσάλοισ* instead of -οῖς.

7. Attic Declension. The Gen. Sing. in the Epic dialect ends in -ῶ, instead of -ω, in *Πηλεῖῶ* (Il. ξ, 489; though most MSS. have *Πηλεῖοιο*) from *Πηλέλως*, and in *Πετεῖῶ* from *Πέτεως*. — In *γάλως*, *sister-in-law*, *Ἄδως* and *Κῶς*, the *ω* originating by contraction, is resolved, in the Epic dialect, by means of *ο*;

hence *γαλῶς*, *Ἄδῶς*, *Κῶς*, Gen. -ῶ. On the words *γάλως*, *ἰδρῶς*, *ἔρως*, see ‡ 213, 7.

8. Contracted forms of the second Dec. are rare in Homer, namely, *νοῦς* only d. κ, 240 (elsewhere *νόος*), *χειμάρρους*, Il. λ, 493 (but ν, 138. *χειμάρροος*) and *ἄρροι*, Il. δ, 452, also *Πάνδους*, *Πάνδου*, *Πάνδω*. Homer does not contract *or* words; in words in -εος, -εον, he either lengthens the *ε* into *ει* (§ 207, 1), or employs Synizesis, as the measure requires.

‡ 213. Third Declension.

1. In the Dor. dialect the long *α* here also takes the place of *η*, e. g. *μᾶν*, *μᾶνός* instead of *μῆν*, *μηνός*, etc., *Ἑλλᾶν*, *Ἑλλᾶνες*, *ποιμᾶν* instead of *ποιμήν*, Gen. -ῆνος, *νεῶτᾶς*, -ᾶτος instead of *νεότης*, -ητος.

Ἀιδῆρ, *Θῆρ*, *Θῆρες*, and all names of persons in -τήρ, are exceptions to this Dor. usage.

2. In the Epic and Ion. dialects, on the contrary, *η* commonly takes the place of the long *α*, as also elsewhere, e. g. *δώρηξ*, *οἷηξ*, *ἱρηξ* instead of *δώρᾶξ*, *ἰεράξ*.

3. The Dat. Pl. in the Epic dialect, ends, according to the necessities of the measure, in -οῖσι(ν), -οῖσι(ν), -εοῖσι(ν), and -εοῖσι(ν). The ground-form is -εοῖσι(ν) and the strengthened form is -εοῖσι(ν). This ending is always annexed, like the other Case-endings, to the pure stem, e. g. *κύν-εοῖσι* (from *κύων*, Gen. *κύν-ός*), *νεκύν-εοῖσι* (from *νεκύν*, -υος). The ending -εοῖσι(ν) is found in Homer only in *ἔσσειν*, *οἴσει*, *χείρσει*, and *ἀνάκτ-εσσιν* (from *ἄναξ*, *ἀνακτ-ος*). In Neuters, which have a radical *σ* in the Nom., the *σ* is omitted when it stands between two vowels (§ 25, 1), e. g. *ἐπέ-εοῖσι* (instead of *ἐπέσ-εοῖσι* from *τὸ ἐπίος*), *δεπᾶ-εσσιν* (from *τὸ δέπας*). In stems in -αν, -εν, -ον (*αF*, *εF*, *οF*), the *υ* (*F*) must be omitted, according to § 25, 2; thus, *βδέ-εοῖσι* instead of *βδέF-εοῖσι*, *ἰππῆ-εοῖσι* instead of *ἰππῆF-εοῖσι*. The ending -οῖσι is annexed almost exclusively to stems which end in a vowel, e. g. *νέκυ-οῖσι* from *νεκύν-υός*; but also *ἱρι-οῖσι* from *ἱρίς* (-ιδος) and commonly *ποσσί* from *ποῦς* (*ποδ-ός*). The Dat. form in -οῖσι never admits the doubling of *σ*. — The ground-form -εοῖσι is very common in the Dor. poets and prose-writers; also the Ionic prose has this form frequently in stems ending in -ν, e. g. *μῆν-εοῖσι*.

ing to the necessities of the verse, in a great number of words, particularly in *-tā*, e. g. *ἐκτότᾱ, αἰχμητᾱ, κυανοχαῖτᾱ, νεφεληγερέτᾱ, ἐπηλότητᾱ, μπτίετᾱ, εὐρόπῃ*. The Voc. retains the ending *-ā* in all these words.

2. The Gen. Sing. of masculines in *-ης* and *-ας* originally ended in *-āo*, *-āo* was then contracted into *-ω* (Dor. into *-ā*). In Hom. both the uncontracted and contracted form is found; he also resolves the *-ω*, originating from *-ao*, by means of *ε* (comp § 207, 3); it is further to be remarked, that the *-ω* in respect to accent is considered short (§ 29, Rem. 7) and the *ε* is always pronounced with the Synizesis; *-eo* becomes *-ω* when a vowel or *ρ* precedes (still *Alveleo*, II. ε, 534). Thus there occur in Homer, *Ἑρμείας*, Gen. *Ἑρμείᾱο* and *Ἑρμείω*; *Βορέης*, Gen. *Βορέᾱο* and *Βορέω*; *Ἀτρείδης*, *Ἀτρείδᾱο*, and *Ἀτρείδω*, *ἱκέτᾱο* and *ἱκέτew*; *ἑὺμμελίω*, *Ἀσίω*. In Homer, then, the Gen. endings of nouns in *-ας* or *-ης*, are *-ao*, *-ω*, or *-ew* (not *-ou*). The Gen. ending *-eo*, becomes, in the Ion. writers, the usual ending, e. g. *πολλίτew*, *Ἀτρείδew*.

3. The Acc. Sing. and Pl. of masculines in *-ης* is commonly formed in the Ion. dialect like the third Dec., e. g. *τὸν δεσπότηα, τοὺς δεσπότηας* from *δεσπότη-ου*, *Μιλτιάδεα* from *Μιλτιάδης*, *-ου*.

4. The Gen. Pl. of all the endings was originally in *-dōn*; *-dōn* was afterwards contracted into *-ōn* (Dor. in *-ān*). Homer uses both the uncontracted and contracted forms, e. g. *δεδῶν* and *δεῶν*, *παρεῖδων* and *παρεῖῶν*. He can also, as in the Gen. Sing., again resolve, by means of *ε*, the *-ōn* originating from *-dōn*; the ending thus becomes *-éōn*, which is commonly pronounced with Synizesis, e. g. *πυλῶν*, *δυρέων*, *ἀγορέων*. The Gen. ending *-éōn* becomes in the Ion. writers, the common form, e. g. *Μουσέων*, *τιμέων*.

5. The Dat. Pl. originally ended in *-aisi(ν)*; this ending is found in the Dor. writers, in the Att. poets, and even in the older Att. prose writers; in the Ion. writers, *-aisi* was changed into *-ησι(ν)* and *-ης*; and in the Att. and Common language, *-aisi* was shortened in *-ais*. In Homer, the Dat. Pl. ends in *-ησι*, *-ης*, and *-ais*, yet the last is found only in *δεαῖς* and *ἀκταῖς*.

6. The Acc. Pl., in *Æol.*, ends in *-ais* (as in the second Dec. in *-ois* instead of *-ous*), and in Dor. in *-ās* (as in the second Dec. in *-os* instead of *-ους*), e. g. *ταῖς τιμαῖς* (*Æol.*) instead of *τὰς τιμάς* (but Dat. Pl. *τιμαῖσι*); *πάσας κούρας* (Dor.) instead of *πάσας κούρας*.

§ 212. *Second Declension.*

1. Nominative Sing. Proper names in *-λαος* are changed in the Dor. dialect into *-lās* (Gen. *ā*, Dat. *ē*), e. g. *Μενέλās* instead of *Μενέλαος*, *Νικόλās*, *Ἀρκτεσί-λās*.

2. Genitive Sing. Homer uses both the common form in *-ou*, and that in *-ois*; the tragedians, also, in the lyric passages, use the ending *-ois*. Theocritus has the Dor. ending *-ω* and *-ois*.

3. Genitive Sing. and Pl. Some genitives are formed according to the analogy of the first Dec. (a) Herodotus has some Masc. proper names in *-es* with the ending *-eo* in the Gen. Sing., e. g. *Βάττω* instead of *Βάττου*, *Κρίστew*, *Κλεομβρότew*, *Μεμβλίδrew*, and some Masc. common nouns with the ending

-ων in the Gen. Pl., e. g. πεσσών; (b) The ending -ων instead of the Ion. -ων belongs to the Dor. (comp. αἰγῶν instead of αἰγῶν from αἰξ, ‡ 213, 5).

4. The Gen. and Dat. Dual in the Epic dialect ends in -οιῶν instead of -οι, e. g. ἔμποιῶν instead of ἔμποι (‡ 207, 9).

5. The Dat. Pl. originally ended in -οισι(ν). This form, as well as the abridged form in -οις is found in Homer and in all the poets, and in Ion. prose

6. The Acc. Pl. ends, in the Dor. writers (except Pindar) in -ως and in -ος (like -ās in the first Dec., ‡ 211, 6), e. g. τῶς ὄμως, νόμος, so also τῶς λαγός, the λαγός; Æol. in -οις, e. g. πασσάλοις instead of -ους.

7. Attic Declension. The Gen. Sing. in the Epic dialect ends in -ῶο, instead of -ω, in Πηνελῶο (Il. ξ, 489; though most MSS. have Πηνελῶοιο) from Πηνέ-λαος, and in Περεῶο from Πέρεως. — In γάλως, sister-in-law, Ἄδως and Κῶς, the ω originating by contraction, is resolved, in the Epic dialect, by means of ο; hence γάλως, Ἄδως, Κῶς, Gen. -ῶο. On the words γέλως, ἰδρῶς, ἔρω, see ‡ 213, 7.

8. Contracted forms of the second Dec. are rare in Homer, namely, νοῦς only Od. κ, 240 (elsewhere νόος), χειμάρρους, Il. λ, 493 (but ν, 138. χειμάρροος) and χειμάρροι, Il. δ, 452, also Πάνδου, Πάνδφ. Homer does not contract other words; in words in -εος, -εον, he either lengthens the ε into ει (‡ 207, 1), or employs Synizesis, as the measure requires.

‡ 213. Third Declension.

1. In the Dor. dialect the long α here also takes the place of η, e. g. μάα, μάας instead of μήν, μηνός, etc., Ἑλλάα, Ἑλλάαες, ποιμάα instead of ποιμήν, Gen. -έας, νεότας, -άτος instead of νεότης, -ητος.

Αἰδῆρ, Δῆρ, Δῆρες, and all names of persons in -τήρ, are exceptions to this Dor. usage.

2. In the Epic and Ion. dialects, on the contrary, η commonly takes the place of the long α, as also elsewhere, e. g. Δῶρηξ, ὀηξ, Ἰρηξ instead of Δῶρᾱξ, Ἰρᾱξ.

3. The Dat. Pl. in the Epic dialect, ends, according to the necessities of the measure, in -σι(ν), -σσι(ν), -εσι(ν), and -εσσι(ν). The ground-form is -εσι(ν) and the strengthened form is -εσσι(ν). This ending is always annexed, like the other Case-endings, to the pure stem, e. g. κύν-εσσι (from κύων, Gen. κυν-ός), νεκρό-εσσι (from νέκυσ, -υ-ος). The ending -εσι(ν) is found in Homer only in ἔρπον, ὀλεσι, χείρεσι, and ἀνὰκτ-εσιν (from ἄναξ, ἄνακτ-ος). In Neuters, which have a radical σ in the Nom., the σ is omitted when it stands between two vowels (‡ 25, 1), e. g. ἐπέ-εσσι (instead of ἐπέσ-εσσι from τὸ ἔπος), δεπδ-εσσιν (from τὸ δέπας). In stems in -αυ, -ευ, -ου (αF, εF, οF), the υ (F) must be omitted, according to ‡ 25, 2; thus, βδ-εσσι instead of βδF-εσσι, ἰππῆ-εσσι instead of ἰππῆF-εσσι. The ending -σσι is annexed almost exclusively to stems which end in a vowel, e. g. νέκυ-σσι from νέκυσ -υ-ός; but also ἱρι-σσι from ἱρις (-ιδος) and commonly ποσσι from ποῦς (ποδ-ός). The Dat. form in -ασι never admits the doubling of σ. — The ground-form -εσι is very common in the Dor. poets and prose-writers; also the Ionic prose has this form frequently in stems ending in -ν, e. g. μήν-εσι.

4. The Gen. and Dat. Dual in the Epic dialect, ends in *-οιιν* (as in the second Dec., § 212, 4), e. g. *ποδοῖιν*, *χειρῆνοιν*.

5. The Gen. Pl. in the Ion. dialect often ends in *-έων*, e. g. *χηνέων*, *ἀνδρέων* (§ 207, 10). Theocritus has *τῶν αἰγῶν* (instead of *τῶν αἰγῶν*) from *ἡ αἶξ*, a goat after the analogy of the first Dec.

6. The Epic dialect sometimes forms the Acc. Sing. of words in *-us* (stem *υ*) in *α* instead of *υ*, e. g. *εὐρέα πόντον*, *ιχθύνα*, *νέα* from *ναῦς*.

7. The words *γέλως*, laughter; *ἰδρώς*, sweat; *ἔρως*, love, which properly belong to the third Dec., in Homer follow the Attic second Dec. in some of the Cases, e. g. *ἰδρῶ*, *ἰδρῶ* instead of *ἰδρώτα* and *ἰδρώτι*; *γέλω* and *γέλων*, *γέλω*, instead of *γέλωτα* and *γέλωτι*, *ἔρῳ* instead of *ἔρωτι*.

8. Words in *-ις*,¹ Gen. *-ιδος*. The Hom., Ion., and Dor. dialects often inflect these substantives, particularly proper names, in *-ιος*, e. g. *μήνιος*, Hom., *Θέμιος*, Herod., *Θέτιος*, Dat. *Θέτι*, Hom. Those ending in *-ις*, *-ιδος*, in the Epic dialect have the Dat. only in *-ι* instead of *-ιδι*. Substantives in *-ηϊς*, *-ηϊδος*, are sometimes contracted in the inflection, by the poets, e. g. *παρηϊς*, *παρηϊδες* (instead of *παρηϊδος*), *Νηρηϊς*, *Νηρηϊδες*. See § 54 (c).

9. The Neut. *οὐς*, *ῶτός*, car, is in Dor. *ῶς*, *ῶτός*, etc., and in Hom. *οὐας*, Gen. *οὐάτος*, Pl. *οὐάτα*; the Neuters, *στέαρ*, fat; *οὐδαρ*, udder, and *πεῖραρ*, end, have *-ατος* in the Gen., namely, *στέατος*, *οὐδατα*, *πείρατα*, *πείρασι*. In the words *τέρας*, *κέρας*, *κρέας*, the Epic writers reject *τ*, e. g. *τέραα*, *-άων*, *-άεσσι(ν)*; *κέρα* Dat.; Pl. *κέρα*, *κεράων*, *-άεσσι(ν)*, and *-άσι(ν)*; Pl. *κρέα*, *κρέων*, *κρεῶν*, and *κρειῶν*, *κρέασι(ν)*. Among the Ionic writers these words, like *βρέτας*, etc. (§ 61, Rem. 1), often change the *α* into *ε*, e. g. *κέρεος*, *κέρεα*, *κερέων*, *τὰ τέρεα*, *κρέεσσι(ν)*. See § 54 (c).

10. In the words *πατήρ*, *μήτηρ*, etc., Homer either retains or rejects the *ε* through all the Cases, according to the necessities of the verse, e. g. *ἀνέρος* and *ἀνδρός*, *ἀνέρι* and *ἀνδρί*, etc., but only *ἀνδρῶν*, *ἀνδράσι* and *-έσσι*; *γαστήρ*, *γαστέρος*, *-έρι*, and *γαστρός*, *γαστρί*, *γαστέρα*, *γαστέρες*; *Δημήτηρ*, *-ητέρος*, and *-ητρος*, *Δημητέρα*; *δυγάτηρ*, *-τέρος*, and *-τρος*, etc., *δυγατέρεσσι(ν)*, but *δυγατρῶν*; *μήτηρ* and *πατήρ*, *-τέρος*, and *-τρος*, etc. See § 55, 2.

11. In Homer, the word *ιχώρ*, blood of the gods, has in the Acc. *ιχώ* instead of *ιχώρα*, and *κυκεῶν*, *δ*, mixed drink, has in the Acc. *κυκεῶ* or *κυκειῶ*. See § 56, Rem. 1.

12. In *-αυς*, *-ευσ*, *-ους*. Of *γραῦς*, there are found in Homer only the Nom. *γρηῦς* and *γρηῦς*, Dat. *γρηῖ* and the Voc. *γρηῦ* and *γρηῦ*. In the Ion. dialect, also, the long *α* is changed to *η*; thus, Gen. *γρηός*, Pl. *γρηῆς*; this also appears in *ναῦς*, *navis*, see the Anomalies.—The word *βοῦς* is regularly declined in Her., hence Nom. Pl. *βόες*, Acc. *βοῦς*; in the Acc. Pl. Homer uses both *βόες* and *βοῦς*. On the Epic Dat. *βόεσσι*, see No. 3. In Doric, the Nom. is *βῶς*, Acc. *βῶν*, Acc. Pl. *βῶς*. This form of the Acc. Sing., occurs also in the Il. 238, in the sense of *bull's hide*, a shield made of bull's hide. See § 57.

¹ The student may consult the first part of the Grammar, where similar words are declined; references to the particular section will be given at the end of the paragraphs here.

13. In common nouns in *-eus*, and in the proper name *Ἀχιλλεύς*, *η* is used in the Epic dialect, instead of *ε*, in all the forms which omit *υ* (*F*) of the stem, this is done to compensate by the length of the vowel for the omitted *υ* (*F*); thus, *βασιλεύς*, Voc. *-εῦ*; Dat. Pl. *-εῦσι* (except *ἀριστήεσσι(ν)* from *ἀριστεύς*), but *βασιλῆος*, *-ῆϊ*, *-ῆᾶ*, *-ῆες*, *-ῆων*, *-ῆᾶς*. Yet the long *α* in the Acc. *-εᾶ*, *-εᾶς* of the Attic dialect, again becomes short. Among the proper names, the following are to be specially noted: *Ὀδυσσεύς*, Gen. *Ὀδυσσῆος* or *Ὀδυσῆος* and *Ὀδυσσέος*, also *Ὀδυσσεῦς* (Od. ω, 398), Dat. *Ὀδυσῆϊ* and *Ὀδυσεῖ*, Acc. *Ὀδυσσῆα* and *Ὀδυσέα*, also *Ὀδυσῆ* (Od. τ, 136); *Πηλεύς*, *Πηλῆος* and *Πηλέος*, *Πηλῆϊ* and *Πηλέϊ*, *Πηλῆα*; the others, as *Ἀτρεὺς*, *Τυδεὺς*, generally retain the *-ε* and contract *-εος* in the Gen. by Synizesis, and sometimes *-εα* in the Acc., into *-η*; thus, *Τυδέος*, *-εῖ*, *-έα*, and *-ῆ*. — In the Ion. of Herodotus, the inflection with *η* in common nouns is very doubtful; in proper names, the *ε* is regular, e. g. *Περσέος*, *Δωριέες*, *Θακείων*, *Λιολέας*.

14. In *-ης* and *-εs*, Gen. *-εος*. In Homer, the Gen. Sing. remains uncontracted. In the Epic and Ion. dialects, both the uncontracted form *-εος*, and the contracted form *-εις* is used for the Nom. Pl. The Gen. Pl. remains uncontracted (except when a vowel precedes the ending *-έων*, e. g. *ζαχρηέων* from *ζαχρηέων*); so also the Acc. Pl. ending *-εας*. *Ἄρης* has in Homer *Ἄρηος* and *Ἄρεος*, *Ἄρηϊ* or *Ἄρηι*, *Ἀρεῖ*, *Ἀρη* and *Ἀρην*, Il. ε, 909, *Ἄρες* and *Ἄρες* (§ 209, Rem. 3). See § 59.

15. In proper names in *-κλήs*, the Epic dialect contracts *εε* into *η*, e. g. *Ἡρακλῆος*, *-κλήος* (instead of *κλέεος*), *-ῆϊ*, *-ῆα*, Voc. *Ἡράκλεις*; but in adjectives in *-έης* it varies between *-ει* and *η*, e. g. *ἀγακλήs*, Gen. *ἀγακλήος*, but *ἐυκλείης* (Acc. Pl.) from *ἐυκλήs*, *ἐυβρέχης*, Gen. *ἐυβρέχους*. The Ion. and Dor. writers, and sometimes the poets for the sake of the verse, reject an *ε* in these words, e. g. *Παρακλῆος*, *-εῖ*, etc.; so also in Homer, *δυσκλέᾶ*, Il. β, 115, and *ὑπερδέα*, Il. ρ, 330.

16. In (a) *-ως*, Gen. *-ωος*. In Homer, the contracted forms, *ἦρω* Dat., and *Μίνω* Acc. occur. — (b) *-ός* and *-ω*, Gen. *-όος*. Words of this kind even in the Epic and Ion. writers, as well as in the Attic, always have the contracted form, except *χρόs* and its compounds, e. g. *χροός*, *χροῖ*, *χρόα*. — The Ion. dialect frequently forms the Acc. Sing. in *-οῦν* instead of *-ω*, e. g. *ἰῶ*, *ἰοῦν*, *ῆός*, *ῆοῦν*. — The Æol. Gen. Sing. ends in *-ως*, e. g. *αἰδως*, *Σάπφως* instead of *αἰδοῦς*, *Σαπφούς*, thus, in Moschus, *τᾶς Ἀχῶς*. See § 60.

17. In (a) *-ας*, Gen. *-αος*. In Homer, the Dat. Sing. is either uncontracted or contracted, according to the necessities of the verse, e. g. *γῆρατ* and *γῆρα*, *δέτα*, *σέλα*. But the Nom. and Acc. Pl. is always contracted, e. g. *δέτα*. — On those in *-ας*, Gen. *-εος*, see § 61 (a), and Rem. 1.

(b) In *-ος*, Gen. *-εος*. The Epic dialect, according to the necessities of the verse, has sometimes the uncontracted and sometimes the contract forms, except in the Gen. Pl., which is always uncontracted. The Gen. Sing. is also uncontracted, except in some substantives which contract *-εος*, as in the Dor., into *-εος*; thus, *Ἐρέβους*, *Δάρσεως*, *γένεως*, *δάμβους*, *δέρεως*; Dat. Sing. *δέρεϊ* and *δέρει*, *κάλλει* and *κάλλει*. Nom. and Acc. Plurals in *-εα*, commonly remain uncontracted, but they must be pronounced with Synizesis, i. e. as one syllable, e. g. *νέεα*, *βέεα*. — The Ion. dialect is like the Epic. — In *στέος*, *κλέος*, *δέος*,

χρῆος, the Epic dialect lengthens *ε*, sometimes into *ει*, sometimes into *η*; thus, Gen. *σπείους*, Dat. *σπῆι*, Acc. *σπέος* and *σπέιος*, Gen. Pl. *σπείων*, Dat. *σπέεσι(ν)* and *σπῆεσι(ν)*; *χρέος* and *χρεῖος*; *κλέα* and *κλεία*.

18. In *-Is*, Gen. *-ίος*; *-ūs*, Gen. *-ūs*. The Epic dialect contracts those in *-ūs*, in the Dat. Sing., e. g. *δίξυϊ*, *πλεδνῷ*, *νέκυι*; the Acc. Pl. appears with the contracted or uncontracted forms, according to the necessities of the verse, though more usually contracted, e. g. *ιχθύς* instead of *ιχθύας*, *δρύς*; *νέκυας* is always uncontracted; the Nom. Pl. never suffers contraction, but is pronounced with Synizesis. The Dat. Pl. ends in *-ύσσι* and *-έσσι* (disyllable), e. g. *ιχθύσσω* and *ιχθέεσσιν*. See § 62.

19. In *-Is* and *-i*, Gen. *-ίος*, Att. *-εως*; *-ūs* and *-ū*, Gen. *-ūs*, Att. *-εως* :—

(a) The words in *-Is*, Att. Gen. *-εως*, in the Epic and Ionic dialect, retain *ι* of the stem through all the Cases, and in the Dat. Sing. always suffer contraction, and usually in the Acc. Pl. in the Ionic writers, and sometimes also in Homer (*-ι* = *-i*, *-ias* = *-is*), e. g. *πόλις*, *πόλιος*, *πόλῃ*, *πόλιν*, *πόλιες*, *πολίων*, *πόλινι*, *πόλιας*, and *πόλιν*. In the Dat. Sing., however, the ending *-ει* and *-ει* is found in Homer, e. g. *πόσει* and *πόσει* from *πόσις*; in some words, the *ι* of the stem is changed into *ε* in other Cases also, e. g. *ἐπάλξεις* instead of *ἐπάλξιας*, *ἐπάλξεσι(ν)*, especially in *πόλις*, which, moreover, according to the necessities of the verse, can lengthen *ε* into *η*; thus, Gen. *πόλιος*, *πόλεος*, and *πόληος*, Dat. *πόλει*, *πόλει*, and *πόλῃ*, Nom. Pl. *πόλεες* and *πόληες*, Gen. *πολίων*, Dat. *πολίεσσι*, Acc. *πόλιας*, *πόλεις*, *πόληας*; from *δῖς*, *οῖς*, Dat. Pl. *δίεσσι(ν)*, *οἰεσι(ν)*, *δεσι(ν)*. See § 63.

(b) The words in *-ūs*, whose Gen. in the Attic ends in *-εως*, in the Ionic make the Gen. in *-εος*, e. g. *πήχεος*, except *γγέλου*, Gen. *-υος*; in the Dat. Sing., both the contracted and uncontracted forms are found in Homer, e. g. *εἰρή*, *πήχει*, *πλατεῖ*. In the Nom. Pl., the form can be either contracted or uncontracted; in the Acc. Pl., the uncontracted form in *-εας* is regular, which, when the verse requires, can be pronounced as a monosyllable, e. g. *πελέκεας* (trissyllable).

§ 214. *Anomalous and Defective Words.—Metaplasts.*

1. *Γόνυ* (τὸ, *knee*) and *δῶρυ* (τὸ, *spear*, § 68, 1), are declined in Homer as follows :—

Sing.	<i>γόνυατος</i> and <i>γουνός</i>	<i>δούρατος</i> and <i>δουρός</i>	<i>δούρατι</i> and <i>δουρί</i>
Pl. Nom.	<i>γόνυατα</i> “ <i>γούνα</i>	<i>δούρατα</i> “ <i>δοῦρα</i>	Dual <i>δοῦρε</i>
Gen.	<i>γούνων</i>	<i>δούρων</i>	
Dat.	<i>γούνασι(ν)</i> and <i>γούνεσσι(ν)</i>	<i>δούρασι(ν)</i> and <i>δούρεσσι(ν)</i> .	

The form *γούνασι* (Il. i, 488, ρ, 451, 569) has critically little authority.

2. The following forms of *κῆρα* (τὸ, *head*, § 68, 6) are found in the Homeric dialect :—

Sing. Nom.	<i>κῆρη</i>	Gen. <i>κῆρητος</i>	<i>κῆρηατος</i>	<i>κρατός</i>	<i>κρήατος</i>
Dat.	<i>κῆρητι</i>	<i>κῆρητι</i>	<i>κρατί</i>	<i>κρήατι</i>	
Acc.	<i>κῆρη</i> (τὸν <i>κῆρα</i> , Od. β, 92, and <i>ἐπὶ κῆρ</i> , Il. π, 392).				

Pl. Nom. *κάρα* *καρήματα*; secondary form *κάρηνα*

Gen. *κράτων* " *καρήνων*

Dat. *κράσι(ν)*

Acc. *κράτα* " *κάρηνα*

3. *Λᾶας* (*δ*, *stone*, Hom., instead of *λᾶς*), **Gen.** *λᾶος*, **Dat.** *λᾶϊ*, **Acc.** *λᾶαν*, **Gen.** *λᾶων*, **Dat.** *λᾶεσσι(ν)*.

4. *Μεῖς* (*δ*, *month*), **Gen.** *μηνός*, Ion., instead of *μήν*, -ός, but also in Plato.

5. *Ναῦς* (*ῆ*, *ship*) is inflected in the Epic, Ionic, and Doric dialects as follows:—

Nom. Ep. and Ion.	<i>νηῦς</i>	<i>νηΐς</i>	Dor. <i>ναῦς</i>
Gen.	<i>νηός</i> (also Tragic)	<i>νεός</i>	<i>ναός</i> (also Trag.)
Dat.	<i>νηϊ</i>		<i>ναϊ</i>
Acc.	<i>νηα</i>	<i>νέα</i>	<i>ναῦν</i> and <i>νᾶν</i>
Nom. Acc. Voc.	<i>νῆε</i>		<i>νᾶε</i>
Gen. and Dat.	<i>νεοῖν</i>		<i>ναοῖν</i>
Nom.	<i>νῆες</i>	<i>νέες</i>	<i>νᾶες</i>
Gen.	<i>νηῶν</i> (<i>ναῦφι</i> only Ep.)	<i>νεῶν</i>	<i>ναῶν</i>
Dat.	<i>νηυσί</i> (<i>ναῦφι</i> only Ep.)	<i>νῆεσσι(ν)</i> , <i>νέεσσι(ν)</i>	<i>ναυσί(ν)</i>
Acc.	<i>νῆας</i>	<i>νέας</i>	<i>νᾶας</i> .

6. *ὄρνις* (*δ* *ῆ*, *bird*), **Gen.** *ὄρνιθ-ος*, Doric *ὄρνιχ-ος*, etc. (§ 203).

7. *Χεῖρ* (*ῆ*, *hand*), Ion. *χερός*, *χερί*, *χέρα*, Dual *χείρε*, *χεροῖν* (poet. also *χειροῖν*), *χέρες*, *χερῶν*, *χεροί(ν)* (*χείρεσι(ν)*, and -εσσι(ν) in Homer), *χέρας*.

REMARK 1. Metaplasm (§ 72) occurs in Homer in the following words: *πῆ*, *ῆ*, *strength*, **Dat.** *ἄλκι* (from Nom. *ἄλῃς*); *ἄϊδης*, -ον, *δ*, **Gen.** *ἄϊδος*, **Dat.** *ἄϊ* (*ἄϊς*); *Ἀντιφάτης*, -ας, *δ*, **Acc.** *Ἀντιφάτηα* (*ἈΝΤΙΦΑΤΗΤῆς*); *ἰωκή*, *ῆ*, *pur-
ity*, **Acc.** *ἰώκα* (*ἰΩῆς*); *ὕσμνη*, *ῆ*, *battle*, **Dat.** *ὕσμνι* (*ὕσμις*); — *Πάτροκλος*, **Gen.** *πρόκλου* and -κλῆος, **Acc.** -κλον and -κλῆα, **Voc.** -κλεις (*ΠΑΤΡΟΚΛΗΨ*); *ἀνδρά-
δων*, τὸ, *slave*, **Dat. Pl.** *ἀνδραπόδεσσι(ν)*; *πρόσωπον*, τὸ, *face*, **Pl.** *πρόσωπατα*, *οσώπασι*; *υἱος*, *δ*, *son*, has from *ΤΙΕΤῆς* and *ΤΙΣ* the following forms: **Gen.** *ἱος* and *υἱος*, **Dat.** *υἱεῖ* and *υἱι*, **Acc.** *υἱέα* and *υἱα*; **Dual** *υἱε*; **Nom. Pl.** *υἱέες* and *υἱς*, **Dat.** *υἱοί*, **Acc.** *υἱέας* and *υἱας*; — *Οἰδίπους*, **Gen.** *Οἰδιπόδω* (*ΟἰΔΙΠΟΔῆς*).

REM. 2. The following are defective in Homer: *λίτῃ* **Dat.** and τὰ *λίνα*, *linen*; *λιν* and *λέων* and *λέοντα*; *μόστι* and *μίστιν* = *μόστρι* and -α; *στιχός*, *ἴχες*, *στίχας*, *τοῖς*; *ὄσσε*, τὸ, **Nom. and Acc. Dual**, *βοῦς*, *advantage*, *ἡδὺς*, *pleasure*, in the **Nom.** only; *ἡρα*, *something pleasing*, and *δέμας*, *form*, in **o Acc.** only; *ἡλεός*, *infatuated*, **Voc.** *ἡλέ* and *ἡλεέ*; finally, *δῶ*, *κρι*, *ἔλφι*, as **nom. and Acc. Sing.**, from which come the forms *δῶμα*, *house*, *κριθή*, *barley*, *φωτον*, *dried barley*.

§ 215. ADJECTIVES.

1. Some adjectives in -us, -eia, -v, have sometimes in the Homeric dialect, a feminine form -ea or -eh; viz. *ὠκεία* (instead of *ὠκεῖα*), *βαδεία* (instead of *βαδείης*); **Gen.** *βαδέης* (and *βαδείης*), **Acc.** *βαδέην*; so also in Herodotus, -ea, **dom** -eia, e. g. *βαδεία*, -έη and -εῖα, *βαρέα*, *εὐρέα*, *ἰδύς*, -έα and -εῖα, *δῆλεα* (from *λως*), *ἡμίσεα*.

REMARK. In Epic and Doric poetry, some adjectives of this kind, and also some in -είης and -ήείης, are of the common gender, i. e. they have but one

termination for the Masc. and Fem., e. g. Ἡρῆ δὴ λυε δόσσα, *Il. v.*, 97; so ἡθε δούμη, *Od. μ.*, 309, and the irregular πολὺς: πολλὸν ἐφ' ὀργῆν, *Il. κ.*, 27; so ἡμα δόεις, ἀνδραμέεις, ἀργυρέεις, ποιήεις, agreeing with feminine substantives. — The Epic ἴθε or ἦθς, Neut. ἦθ (*ἴθ* and *εἴθ* only as an adverb), wants the feminine form; in *Il. ω.*, 528, is found δάρον οἷα δίδωσι κακῶν, ἕτερος δὲ ἐδάων (sc. δάρον), therefore ἐδάων as the Gen. Pl. Neut., unless perhaps from δάρον the cognate δόσεων is to be supplied for ἐδάων to agree with, as in δαυήρες ἐδάων sc. δόσεων; the Gen. Sing. is ἐήος.

2. Adjectives in -*heis*, -*hesa*, -*hen*, are often found in Homer in the contracted form -*hs*, -*hssa*, -*hn*, e. g. τιμῆς (and τιμήεις), τιμήντα; those in -*deis*, -*desa*, -*den*, contract -*oe* into -*eu*, e. g. πεδία λατεῦντα.

3. In the Epic dialect, πολὺς is regularly inflected in the masculine and neuter, viz. Nom. πολὺς and πολλός, Neut. πολὺ, with the secondary forms πολλός, πολλόν, Gen. πολέος, Acc. πολύν and πολλόν, πολύ and πολλόν; Nom. Pl. πολέες and πολεῖς, Gen. πολέων, Dat. πολέσι(ν), πολέσσι(ν), and πολέεσσι(ν), Acc. πολέας and πολεῖς. — The Ionic dialect inflects πολλός, -*h*, -*ón*, regularly throughout.

4. Compound Adj. in -*os* (comp. § 78, I.) often have in Hom. a feminine ending, viz. -*h*, e. g. ἀθανάτη, ἀσβέστη, πολυφόρβη, ἀρίζηλη (but also ἀρίζηλοι αἰγῶι, *Il. χ.*, 27), ἀμφιβρότη, ἀγχιόλη, ἀργυροπέζα, ἀμφιρύτη; on the contrary, κλυτός as a feminine is found in *Il. β.*, 742. *Od. ε.*, 422, from the simple κλυτός, -*h*, -*ón*. Also the ending -*os* of the superlative is sometimes found as feminine, e. g. ἀλοώτατες ὀδμή, *Od. δ.*, 442. κατὰ πρότιστον ὀπωπὴν, *H. Cer.* 157. Comp. § 78, Rem. 1.

5. Compound adjectives in -*pous*, -*poun*, Gen. ποδος, in the Epic dialect, can shorten -*pous* into -*pos*, e. g. Ἱρις ἀελλόπος, *Il. δ.*, 409. τρίπος, *Il. χ.*, 443.

6. Ἐρίηρες from ἐρίηρος, ἐρυσάρματες and -*as* from ἐρυσάρματος, are examples of Metaplastic forms of adjectives in Homer.

§ 216. Comparison.

1. In the Epic dialect, the endings -*ότερος* and -*άτατος* are used for the sake of the metre, even when the vowel of the preceding syllable is long, e. g. διζυρώτερος, διζυρώτατος, κακοξεινώτερος, λαρώτατος. — Ἀνιηρός, *troublesome*, has the Comparative ἀνιηρότερον, *Od. β.*, 190, and ἔχαρις, *disagreeable*, ἐχαρίστερος, *Od. ν.*, 392. Comp. § 82, Rem. 6. Adjectives in -*us* and -*ros*, in the Homeric dialect, form the Comparative and Superlative in -*ίων*, -*ιον*, and -*ιστος*, -*η*, -*ων*, sometimes also regularly, e. g. ἐλαχύς, *little*, ἐλάχιστος, γλυκύς γλυκίων, βαδύς, βάδιστος, κυδρός, κύδιστος, οἰκρός οἰκτιστος and οἰκτρότατος, παχύς πάχιστος, πρέσβυς πρέσβιστος, ὠκύς ὠκιστος.

2. Besides the anomalous forms of comparison mentioned under § 84, the following Epic and dialectic forms require to be noticed:—

ἀγαδός, Comp. ἀρείων, λωίων, λωίτερος (*Ion.* κρέσσων, *Dor.* κάρβων), Sup. κάρτιστος.

κακός, κακώτερος, χειρότερος, χερείων, χερειώτερος (*Dor.* χερήων, *Ion.* ἔσσαν), Sup. ἥκιςτος (*Il. ψ.*, 531, with the variation ἥκιστος, which Spitzner prefers). ὀλίγος, Comp. ὀλίγων (ὀλίζωνες ἦσαν, *populi suberant statura minores*, *Il. σ.*, 519); μῆων, *Bion*, 5, 10.

ῥητίσιος, *Ion.*, Comp. ῥηίτερος (*Ion.* ῥηίων), Sup. ῥηίτατος and ῥήιστος.

θραδύς, κίον, Comp. θράσσων, Sup. θάρδιστος (by Metathesis).

μακρός, ἰσγ, μάσσων; — παχύς, *thick*, πάσσων.

REMARK 1. The positive ΧΕΡΗΞ (χέρη, χέρηα, χέρηες, χέρηα) found in *epos*, and belonging to *χερείων*, always has the signification of the Comparative, *less, baser, weaker*. The Pl. πλέες and (Acc.) πλέας are found in Homer in the Comp. πλέων.

REMARK 2. In the Epic dialect, the forms of the Comparative and Superlative, many instances, are derived from Substantives; some of these forms have been transferred to the Common language: ὁ βασιλεὺς βασιλεύτερος; τὸ ρῆος, gain, κέρδιον, more lucrative, κέρδιστος; τὸ ἄλγος, pain, ἀλγίων, more painful, ἀλγιστος; τὸ βίγος, cold, βίγιον, colder, more dreadful, βίγιστος; τὸ κήs, care, κήδιστος, most dear; ὁ ἡ κύων, dog, κύντερος, more shameless, κύντατος.

§ 217. PRONOUNS.

S.N.	ἐγώ and (before a vowel) ἐγών Epic; ἐγω and ἐγων Æolic	σύ Epic; tú Dor. and Æol.; túνη Epic	
G.	ἐμέο, ἐμεῦ, μεῦ (μεν) Epic and Ion. ἐμέϊο Epic ἐμέθεν Epic ἐμεῦς, ἐμοῦς Doric	τεῦ Dor.; σέο (σεο), σεῦ (σεν), Ep. and Ion. σεῖο and τεοῖο Epic σέθεν Epic τεῦς, τεοῦς Dor.	εὖ (εῖο), εὔ (εῦ) Epic and Ion. εῖο Ep.; εἰῖο later Ep. εἶθεν (εἶθεν) Epic εἶους Dor.
D.	ἐμοί, μοί (μοι), ἐμοι Æol. ἐμίν Doric	σοί Epic τίν Dor.; τέιν Dor. et Ep. (usually Orthot.) τοί (τοι) Ep. and Ion. σέ (σε) Ep.; τέ Dor. τύ (τυ) Dor. τίν in Theocritus	ίν Dor. (usually orthotone) εἰοί, οί (οι) Ep. (Reflex.) εἶ, εἰ (εἰ) (as Neut. II. a, 236.) νίν (νιν) Dor. (and Att. poet.) (him, her, it) μίν (μιν) Ion. (him, her, it; seldom Pl.) σφε Dor. et Att. poet.
A.	ἐμέ, μέ (με) Epic		
D. N.	νῶϊ	σφῶϊν (σφῶϊν)	
G. D.	νῶϊν	σφῶϊ, σφῶ	
A.	νῶϊ, νῶ	σφῶϊν, σφῶν σφῶϊ, σφῶ	σφῶϊν, σφῶϊν σφῶϊ, σφῶε σφῶ, σφῶ
P. N.	ἡμεῖς Epic; ἡμέες Ion. ἄμές Dor.; ἄμμες Epic	ὕμεῖς Ep.; ὕμέες Ion. ὕμέες Dor.; ὕμμες Ep.	
G.	ἡμέων Ion. and Epic ἡμεῶν Epic ἄμμεων Æolic; ἄμῶν Doric	ὕμέων Ion. and Epic ὕμεῶν Epic ὕμμεων Æol.	σφέων (σφεων) Ion. and Epic σφῶν Epic σφέων Epic
D.	ἡμῖν, ἡμιν, ἡμίν Epic ἔμμι(ν) Æol. and Ep.; ἔμιν and ἄμιν Dor. ἄμμεσι(ν) Æol.	ὕμῖν, ὕμιν, ὕμίν Epic ὕμμι(ν) Epic	σφί (σφι) Ion.; σφίσι(ν), σφισι(ν), σφίν, (σφιν), σφί (σφι) Ep.; ἄσφι Æol.
A.	ἡμέας Ion. and Epic ἡμας, ἡμάς Epic ἔμμε Epic; ἄμέ Dor.	ὕμέας Epic and Ion. ὕμας, ὕμάς Epic ὕμμε Epic; ὕμέ Dor.	σφέας (σφεας) Ion. and Epic σφας, σφέας Epic (σφε) Epic (II. 7, 265.) ἄσφε Æol.

REMARK. The forms susceptible of inclination are those written without an accent.

2. The compound forms of the reflexive pronouns, *ἐμαυτοῦ*, *σεαυτοῦ*, etc., are never found in Homer; instead of them, he writes the personal pronouns and the pronoun *αὐτός* separate, e. g. *ἐμ' αὐτόν*, *ἐμολ' αὐτῷ*, *ἐμεῦ αὐτῆς*, & *αὐτῷ*, & *αὐτῇ*. When the pronoun *αὐτός* stands first, it signifies *himself*, *herself*, *itself*, *even*. But the Ion. writers use the compound forms *ἐμεαυτοῦ*, *σεαυτοῦ*, *ἐαυτοῦ*, etc. Comp. § 207, 1.

3. Possessive pronouns: *τέός*, -*ή*, -*όν* Dor. and Epic, instead of *σός*; *έός*, -*ή*, -*όν*, and *ός*, *ή*, *όν*, *suis*, Epic; *ἑμός*, -*ή*, -*όν* Dor. and Epic, *ἑμμος*, *ἑμμέτερος* Æol., instead of *ἡμέτερος*; *νῶτερος*, *of us both*, Epic; *ὕμός*, -*ή*, -*όν* Dor. and Epic, *ὕμμος* Æol., instead of *ὕμέτερος*; *σφώτερος*, *of you both*, Il. a, 216; *σφός*, -*ή*, -*όν* Æol. and Epic, instead of *σφέτερος*.

4. Demonstrative pronouns: (a) *ὁ ἦ τό* (Dor. 'ā instead of ἦ); Gen. *τῷ* Dor., *τοῖο* and *τεῦ* Epic, *τᾶς* Dor.; Dat. *τᾷ* Dor.; Acc. *τάν* Dor.; Pl. *τοί* and *ταί* Dor. and Epic; Gen. *τῶν* Epic, *τᾶν* Dor.; Dat. *τοῖσι*, *ταῖσι*, *τῇσι*, and *τῇς* Epic; Acc. *τῶς*, *τὸς* Dor.

(b) *ὅδε*: Epic Dat. Pl. *τοῖσδεσι* and *τοῖσδεσαι* instead of *τοῖσδε*; Epic Dat. *τοῖσδε* instead of *τοῖσδε* is found also in the Tragedians.

(c) *οὗτος* and *αὐτός*: an *ε* stands before the long inflection-endings in the Ion. dialect (§ 207, 10), e. g. *τουτέου*, *ταυτέης*, *τουτέφ*, *τουτέους*, *αὐτέη*, *αὐτέων*.

(d) *ἐκεῖνος* is written in Ion. and also in Att. poetry *κείνος*, Æol. *κῆνος*, Dor. *τῆνος*.

(e) On the Ion. forms *αὐτός*, *ταυτό* instead of *ὁ αὐτός*, *τὸ αὐτό*, see §§ 206, 1, and 207, 1.

5. Relative pronouns: *ὅ* Dor. and Hom., instead of *ὅς*; *οἷο* Ion. and Epic; *δου* Epic seldom, *ῥης* Il. π, 208; *ῥσι* and *ῥς* instead of *αἷς*. Besides *ὅς*, *ή*, the other forms of the pronouns are supplied, in the Dor. dialect, by the forms of the article, e. g. *τό* instead of *ὅ*, *τοῦ* instead of *οἷ*, *τῆς* instead of *ῥς*, etc. The Epic dialect uses both forms promiscuously, according to the necessities of the verse. In the Ion. dialect also, the forms of the article are frequently used instead of the relative.

6. Indefinite and interrogative pronouns: (a) *τίς*, *τι*: Gen. *τέο* (*τεο*) Epic and Ion., *τεῦ* (*τευ*) Epic, Ion., and Dor., Dat. *τέφ* (*τεφ*), *τῷ* (*τφ*) Epic and Ion.; Pl. *ἕσσα* Neut., *ὅπποτ' ἕσσα*, Od. τ, 218, Gen. *τέων* (*τεων*) Epic and Ion., Dat. *τέοισι* Epic and Ion. (*τοῖσι*, S. Trach. 984).

(b) *τίς*, *τί*: Gen. *τέο* Epic and Ion., *τεῦ* Epic, Ion., and Dor., *τέφ* Ion.

(c) *ὅστις*: Nom. *στις*, Neut. *στι*, *σττι* Ep. Neut. Pl. *στινα* Iliad.

Gen. *στεν* Ep. and Ion., *στεο*, *στεων* Epic and Ion.

σττεο, *σττευ* Epic.

Dat. *στεφ*, *στφ* Ep. and Ion. *δέοισι* Epic and Ion., *δέρησι* Her.

Acc. *στινα* Epic, Neut. *στι*, *στινας* Epic, Neut. *στινα* and *ἄσσα* Epic.

σττι Epic.

§ 218. THE NUMERALS.

The Æol. and secondary form of *μία* is *ια*, *ἦς*, *ἦρ*, *ιαν*; also *ιᾶ*, Il. ζ, 422, instead of *ἑα*. *Δέο* and *δέω* are indeclinable in Homer; the secondary forms

are *δοῦς* (indecl.), *δοίη*, *δοίη*, *δοίη*, Dat. *δοίοις*, *δοίοις*, Acc. *δοίῃ* (indecl.), *δοίῃς*, *δοίῃς*, *δοίῃς*. — *Πέντες*, -α. *Ἔολ* and Epic, instead of *τέσσαρες*, -α. — *Δωδέκα* and *δωδεκά* Epic, also *δώδεκα*. — *Ἐίκοσι* Epic, instead of *εἴκοσι*. — *Ὀγδῶκοντα* and *ὀγδῶκοντα* Epic, instead of *ὀγδοήκοντα*, *ὀγδοήκοντα*. *Ἑννέχιοι* and *δεκάχιοι* Epic, instead of *ἐννακισχίλιοι* and *μύριοι*. The endings -*ῶκοντα* and -*ῶκοιοι* in the Epic and Ion. become *-ήκοντα*, *-ηκόσιοι*. The Epic forms of the ordinals are *τρίηκοντος*, *τέτρηκοντος*, *ἑβδόμηκοντος*, *ὀγδοήκοντος*, *ἐννακοντος*, and *εἰκάκοντος*.

THE VERB.

‡ 219. *Augment. — Reduplication.*

1. All the poets, except the Attic, may reject the augment, according to the necessities of the verse, e. g. *λύσε*, *στείλαντο*, *δέσαν*, *δράτο*, *ἔλε*. The Ion. prose, as well as the Epic dialect, may omit the temporal augment; it may also omit it in the Perf., e. g. *ἔμμαι*, *ἐργασμαι*, *οἴκημαι*, which is done by the Epic writers only in *ἔνωγα* and *ἔρχαται* from *εἶργω*.

2. On the omission of the Epic dialect to double the *ρ* when the augment is prefixed, e. g. *ἔρεξας*, and on the doubling the liquids, e. g. *ἔσσενα*, see ‡ 208, 4, and Rem.

3. *α* in the Dor. writers is changed into *ā* by the augment, and *αι* suffers no change, e. g. *ἔγον* instead of *ἦγον*, *ἄρεον* instead of *ἦρεον*.

4. Verbs which have the Digamma, in Homer take the syllabic augment, according to the rule, e. g. *ἄνδάνω*, *to please*, Impf. *ἔνδανον*, Aor. *ἔαδον*, — *εἶδομαι*, *to see*, *εἰσάμην*, also in the participle *εἰσάμενος*. On account of the verse, the *ε* seems to be lengthened in *εἰοικυῖα*, *εἵδαε* (*ἔFαδε*) from *ἄνδάνω*.

5. In Homer, the verbs *οἰνοχοέω* and *ἄνδάνω*, take at the same time both the syllabic and temporal augment, viz. *ἔφροχόει*, Il. 8, 3, yet more frequently *φροχόει*; *ἔηνδανε* and *ἦνδανε*.

6. The reduplication of *ρ* is found in Homer, in *βερνυμένους*, from *βυπῶν*, *to make dirty*. On the contrary, the Epic and poetic Perfects, *ἔμμορα* from *μείρομαι* and *ἔσσημαι* from *σέω*, are formed according to the analogy of those beginning with *ρ*, i. e. by Metathesis; hence *ἔμμορα*, etc., instead of *μέμορα*. — The Epic and Ion. Perf. of *κτάομαι* is *ἔκτημαι*. A strengthened reduplication is found in the Hom. forms *δειδέχεται* and *δεῖδεκτο*.

7. In the Epic dialect, the second Aor. Act. and Mid. also often takes the reduplication, which remains through all the modes. In the Ion. the simple augment *ε* is commonly omitted; thus, e. g. *κάμνω*, *to grow weary*, Subj. Aor. *κέκᾰμω*; *κέλομαι*, *to command*, *ἐκεκλόμην*; *κλύω*, *to hear*, Aor. Imp. *κέκλυθι*, *κέκλυτε*; *λαγχάνω*, *to obtain*, *λέλαχον*; *λαμβάνω*, *to receive*, *λελαβέσθαι*; *λαυνᾶν*, *to escape notice*, *λέλαδον*; *πείθω*, *to persuade*, *πέπειδον*, *πεπειδόμεν*; *τέρπω*, *to delight*, *τετραπόμεν*; *τυγχάνω*, *to obtain*, *τετυκεῖν*, *τετυκέσθαι*; *φένω*, *to murder*, *ἔφεφρον*, *πέφρον*; *φράζω*, *to say*, *to show*, *πέφραδον*, *πέφραδον*. Aorists with the Att. reduplication (comp. ‡ 124, Rem. 2) commonly take the augment: *ἄΠΩ*, *to fit*, *ἤραρον*; *ἄΧΩ*, *to grieve*, *ἤκαχον*; *ἄλέξω*, *to ward off*, *ἤλαλκον*, *ἤλαλκιν*; *ἔρυνναι*, *to excite*, *ἔρ-ορον*; *ἐνέπτω*, *to chide*, *ἐν-έπτον*. Two

verbs in the Aor. take the reduplication in the middle of the word: viz. *ἐνέετα*, *ἤν-ἦσαν*, and *ἐρύκω*, to restrain, *ἤρύ-κακον*, *ἐρυκατεύ*. Comp. the Present, *δύνημι*, *ἀτιτάλλω*, *ὀπιπτεύω*.

8. In the Dialects, there are still other forms of the Perf. and Plup. with the Att. reduplication (§ 124); thus, e. g. *αἰρέω*, to take, Ion. *ἄρ-αίρηκα*, *ἄρ-αίρημαι*; *ἀλδομαι*, to wander, Epic Perf. with a Pres. signification *ἄλ-άλημαι*; *ἌΡΩ* (*ἀραρίσκω*), to fit, Poet. *ἄρ-ἄρα*, *I fit*, (Intrans.), Ion. *ἄρηρα*; *ἌΧΩ* (*ἀπαχίζω*), to grieve, Epic and Ion. *ἀκ-ήχεμαι*, *ἀκ-έχημαι*; *ἘΝΕΚΩ* (*φέρω*), to carry, Ion. *ἐ-ἤνευμαι*; *ἐρείπω*, to demolish, Poet. *ἐρ-ήριπα*, Epic *ἐρ-έριπτο*; *ἐρίζω*, to contend, Epic *ἐρ-ήρισμαι*.

§ 220. Personal-endings and Mode-vowels.

1. First Pers. Sing. Act. The original ending -*μι* of the first Pers. Sing. is found in the Epic dialect in several subjunctives, e. g. *κτείνωμι*, *ἀγάγωμι*, *τύχωμι*, *ἴκωμι*, *ἐδέλωμι*, *ἴδωμι*. Comp. § 116, 1.

2. Second Pers. Sing. Act. In the Dor., and particularly in the Æol. and Ep. dialect, the lengthened form -*σθα* is found (§ 116, 2). In the Ind., this belongs almost exclusively to the conjugation in -*μι*, e. g. *τίδησθα*, *φῆσθα*, *δίδoisθα*, *παρῆσθα*. In Homer, this ending is frequent in the Subj., e. g. *ἐδέλῃσθα*, *εἴπῃσθα*, more seldom in the Opt., e. g. *κλαίοισθα*, *βάλαιοισθα*.

3. Instead of the ending -*εις*, the Dor. frequently has the old form -*ες*, e. g. *τύπτες* instead of *τύπταις*; so in Theocritus *συρίσδες* = *συρίζεις*.

4. Third Pers. Sing. Act. In the Epic dialect, the Subj. sometimes has the ending -*σι* (arising from -*τι*) appended to the usual ending of the Subj., e. g. *ἐδέλῃσι(ν)*, *ἄγῃσι*, *ἀλάλῃσι*; the Opt. only in *παραφθαῖσι*.

5. Instead of the ending -*ει* in the Pres. Ind. of the Dor. dialect, the form -*η* is used, though seldom, e. g. *διδάσκη* instead of *διδάσκει*. In the second and third Pers. Sing. Perf. Act., Theocritus uses the endings -*ης*, -*η* instead of -*ας*, -*ε*, e. g. *πέπονδης*, *ὀπάη* instead of *πέπονδας*, *ὀπάε*.

6. First Pers. Pl. Act. The Dor. dialect has retained the original ending -*μες*, e. g. *τύπτομες* instead of *τύπτομεν* (§ 204).

7. The third Pers. Pl. Act. of the principal tenses, in the Dor. dialect, ends throughout in -*ντι*, e. g. *τύπτοντι* (instead of *τύπτονσι*), *τύφοντι*, *τύπνυντι* (instead of *τύπνυνσι*), *τετύφαντι*, *ἐκαινόντι*, *ἐξαπατῶντι*. In the Æol. and Dor., this ending in the Pres. and Fut. is -*οισι* instead of -*ουσι*, e. g. *περιπνέοισι(ν)*, *ναίοισι(ν)*.

8. Personal endings of the Plup. Act. In the Epic and Ion. dialects, the following forms occur:—

First Pers. Sing., -*εα* the only Epic and Ion. form (-*η* old Att., § 116, 6), e. g. *ἐτεδῆπεα*, *ᾗδεα*, *πεπολῆεα* instead of *ἐτεδῆπεις*, etc.

Second “ “ -*εας*, e. g. *ἐτεδῆπεις*, Od. ω, 90, instead of *ἐτεδῆπεις*.

Third “ “ -*εε(ν)*, e. g. *ἐγεγόνεε*, *καταλελοίπεε*, *ἐβεβρώκεεν* (not Hom.).

Second “ Pl. -*εατε*, e. g. *συνγδέατε*, Her. 9, 58.

REMARK 1. The third Pers. Sing. Plup. Act. in -*ει*, as well as the same Pers. of the Impf. in -*ει*, is found in Homer before a vowel with the *ν* paragogic;

ἔσται, ἐστῆκεν, Π. φ, 691. βεβλήκεν, Π. ε, 661. δ, 270. ζ, 412. δεδεκνῆκεν, Od. ρ, 359; — ἦσκειν, Π. γ, 388.

9. The second and third Pers. Dual of the historical tenses are sometimes exchanged for each other. Thus in Homer, the forms -τοϛ and -σδοϛ (second Pers. Dual) stand instead of -την and -σδην (third Pers. Dual), e. g. διώκετοϛ, Π. κ, 364. λαφύσσετοϛ, Π. σ, 583. δωρήσσεσδοϛ, Π. ν, 301. On this interchange in Attic, see § 116, Rem.

10. The second Pers. Sing. Pres. Ind. and Subj., Impf. Ind. and Opt. Mid. or Pass., the first Aor. Mid. Ind., after dropping σ, remain uncontracted in the Ion. and often in the Epic dialect, e. g. ἐπιτέλλεαι; Homer uses either these forms, e. g. λείπεαι, λιλαίεαι, ἀφίκεαι, ἐρύσσεαι, ἐπαύρηαι, ὑπελύσσαι, ἐγείνω, or the contract forms, -η (from -εαι), -ευ (from -εο), -ω (from -αο), e. g. ἔπλεν, ἔρχεν, φράζεσθαι, ἐκρέμω. When the characteristic of the verb is ε, it is very frequently omitted in the Ion. dialect, before -εαι and -εο, e. g. φιλέαι instead of φιλέεαι, φιλέε instead of φιλέεο; so in Homer, ἐκλέ', Π. ω, 202, yet with the variation ἐλε' from κλέομαι. Comp. § 222, B (3).—The ending -εο in Homer is lengthened into -ειο, e. g. ἔρειω, σπείω, and the ending -έαι is contracted into -ῶαι, in verbs in -έω, e. g. μυθεῖαι, νείαι. Homer sometimes drops σ in the second Pers. Sing. Perf. and Plup. Mid. or Pass. also, viz. μέμνηαι (and μέμνη), θάβληαι, ἔσσυ.

11. The Dual endings -την, -σδην, and first Pers. Sing. -μην, in the Doric are, -τᾶν, -σδᾶν, -μᾶν (§ 201, 2), e. g. ἐφρασάμην. In the later Doric, the change of η into ᾱ is found, though seldom, even in the Aor. Pass., e. g. ἐτύπην instead of ἐτύπην.

12. The personal-endings -μεδον, -μεδα, in Epic, as well as in Doric, Ionic, and Attic poetry, often have the original forms -μεσδον, -μεσδα, e. g. τυπτόμεσδον, τυπτόμεσδα.

13. The third Pers. Pl. Perf. and Plup. Mid. or Pass., in the Ionic and Epic dialect, very generally ends in -αται, -ατο, instead of -νται, -ντο, e. g. πεπείδωνται, πεπαύαται, ἐβεβουλεύατο, ἐστῆλατο; very often also the third Pers. Pl. Opt. Mid. or Pass. is -οίατο, -αίατο, instead of -οιντο, -αιντο, e. g. τυπτοίατο instead of τύπτοντο, ἀρησαίατο (Homeric), instead of ἀρήσαντο. Also the ending -οντο, in the Ion. dialect, has this change, though the ο before ν becomes ε, e. g. ἐβουλεύατο instead of ἐβούλοντο. In verbs in -έω and -έω, the η in the ending of the Perf. and Plup. -ηται, -ητο, is shortened in the Ionic into ε, e. g. οἰκέται instead of φκηται from οἰκέω, ἐτετιμέατο instead of ἐτετιμήντο from τιμέω. Also instead of -ωνται, the Ionic dialect has -έαται (instead of -άαται), e. g. πεπνέαται instead of πένωνται. Ἀπικάται, in Herodotus, from the Perf. ἀφῆγμαι (Pres. ἀφικνέομαι) is the only example in which the rule stated § 116, 5, is not observed.

REM. 2. Two Perf. and Plup. forms are found in Homer with the ending -εσται, -εσσο, from verbs whose characteristic is not δ, viz. ελαίνω (ἐλάω) ἐλάσμαι ἐπλάδατο, Od. η, 86, and ἀκαχίζω ἀκήχεμαι ἀκηχέδαται, Π. ρ, 637; the ε seems to be merely euphonic; yet it is to be noted, that the reading is not wholly settled; the forms ἐβράδαται and ἐβράδατο (from βάλνω) must be derived from the stem ῥΑΖΩ (comp. βράσσει, Od. ν, 150).

14. The third Pers. Pl. Aor. Pass. *-ησαν* is abridged into *-εν*, in the Doric, and also frequently in the Epic and poetic dialect, e. g. *τρέφεν* instead of *τρέβησαν*. In the Opt. this abridged form is regular in the Common language (§ 116, 7), e. g. *τυφδεῖεν* instead of *τυφδείησαν*.

15. The third Pers. Pl. Imp. Act. in *-τωσαν*, and Mid. or Pass. in *σδωσαν*, is abridged in the Ionic and Doric dialect (always in Homer) into *-ντων* and *-σδων* (§ 116, 12), e. g. *τυκτόντων* instead of *τυκτέτωσαν*, *πεποιδόντων* instead of *πεποιδέτωσαν*, *τυκτέσδων* instead of *τυκτέσδωσαν*.

16. The long mode-vowels of the Subj., viz. *ω* and *η*, are very frequently shortened in the Epic dialect into *ο* and *ε*, according to the necessities of the verse, e. g. *ἵομεν* instead of *ἴωμεν*; *φιδίμεσθα* instead of *-όμεθα*; *στρέφεται* instead of *-ηται* (§ 207, 4).

17. The first Aor. Opt. Act., in the Æolic dialect ends in *-εια*, *-εας*, *-ειε*, etc., third Pers. Pl. *-εαιε*, instead of *-αιμι*, *-αις*, *-αι*, etc., third Pers. Pl. *-αιεν*. See § 116, 9.

18. Infinitive. The original full form of the Inf. Act. is *-μεναι*, and with the mode-vowel, *-έμεναι*, which is found in the Epic, Doric, and Æolic dialects. This form is sometimes shortened into *-μεν* (*-έμεν*) by dropping *αι*, sometimes into *-ναι* by syncope of *με* (*εμε*). But in the Epic dialect, the ending *-εν* also is found, formed from *-έμεν*, and in contract verbs, and in the second Aor., also the endings *-έειν* and *-εῖν*. The Pres., Fut., and second Aor. take the mode-vowel *ε* and the ending *-μεν*, hence *-έμεν*, e. g. *τυπτ-έμεν*, *τυφέμεν*, *εἰπέμεν*. — Verbs in *-άω* and *-έω*, as they contract the characteristic-vowel *α* and the mode-vowel *ε* of the Inf. ending *-έμεναι*, have the form *-ήμεναι*, e. g. *γασήμεναι* (*γασάω*), *φιλήμεναι* (*φιλέω*), *φορήμεναι* (*φορέω*). — With the ending *-ήμεναι* corresponds that of the Aorists Pass., e. g. *τυπήμεναι* instead of *τυπήναι*, *ἄλλυε δήμεναι*; so always in the Epic dialect; but the Doric has the abridged form in *-ήμεν*, e. g. *τυπήμεν*. — In the Pres. of verbs in *-μι*, the ending *-μεν* and *-μεναι* is appended to the unchanged stem of the Pres., and in the second Aor. Act., to the pure stem, e. g. *τιδέ-μεν*, *τιδέ-μεναι*, *ιστά-μεν*, *ιστά-μεναι*, *διδό-μεν*, *διδό-μεναι*, *δεικνύ-μεν*, *δεικνύ-μεναι*; *δέ-μεν*, *δέ-μεναι*, *δό-μεν*, *δό-μεναι*; so also in Perfects derived immediately from the stem of the verb, e. g. *τεθνέμεν*, *βεβέμεν*. The following are exceptions, viz. *τιδήμεναι*, Il. ψ, 83 (with which the forms of the Pres. Part. Mid. *τιδήμενος*, *κίχήμενος*, correspond), *διδούναι*, Il. ω, 425, also the Inf. second Aor. Act. of verbs in *-α* and *-υ*, which also retain the long vowel (§ 191, 2), e. g. *στή-μεναι*, *βή-μεναι*, *δό-μεναι*, instead of *στήναι*, *δύναι*.

19. Besides the forms in *-έμεναι* and *-έμεν*, the Doric dialect has one in *-εν* abridged from these, e. g. *ἔγεν* instead of *ἔγειν*; Fut. *ἄρμόσεν* instead of *ἄρμόσειν*; second Aor. *ἰδέν* instead of *ἰδεῖν*, *λαβέν* instead of *λαβεῖν*, etc. In the Doric of Theocritus, the Æol. Inf. ending *-ην* is found, e. g. *χαίρην*, second Aor. *λαβῆν*, instead of *χαίρειν*, *λαβεῖν*.

20. The Inf. ending of the Aor. Pass. *-ήμεναι*, *-ήμεν*, is abridged into *-η* in the Doric writers, yet only after a preceding long syllable, e. g. *μεδούσῃη* instead of *-δῆναι*. The Inf. ending of the Perf. Act. varies between *-ην* and *-ειν* in the Doric and Æolic writers, e. g. *τεδεωρήκηην*, *γυρόνειν* instead of *τεδεωρήκηαι*, *γυρόνεται*.

21. Participle. The Æolic dialect has the diphthong *οι* instead of *ου* before *σ* in participles, and *αι* instead of *ᾱ*, e. g. *τύπτων, τύπτοισα, τύπτον, λαβοῖσα, λαβοῖσα* instead of *-οῦσα*; *τύψαις, -αισα*, instead of *τύψᾱς, -ᾱσα* (§§ 201, 2, and 207, 1). The Epic dialect can lengthen the accented *ο* into *ω* in the oblique cases, e. g. *μεμαῶτος, πεφυῶτας*. — The Perf. Act. Part., in the Doric dialect, sometimes takes the ending of the Pres., e. g. *πεφρίκοντες* instead of *πεφρικότες*.

§ 221. Epic and Ionic Iterative form.

1. The Ionic and particularly the Epic dialect, and not unfrequently, in imitation of these, the Tragedians, have a special Impf. and Aor. form with the ending *-σκον*, to denote an action often repeated, or continued. This is called the *Iterative form*. It is regularly without the augment.

2. It is generally found only in the Sing. and in the third Pers. Pl. Ind. of the Impf. and Aor., and is inflected like the Impf.; for in the Impf. and second Aor. Act. and Mid., the endings *-σκον, -σκες, σκε(ν), -σκόμην, -σκου(εσ, ευ), -σκετο*, preceded by the union-vowel *ε*, are used instead of *-ον, -όμην*, and in the first Aor. Act. and Mid. the endings *-ασκον, -ασκόμην* are used instead of *-α, -ᾶμεν*, e. g.

(a) Impf. *διεῦ-εσκον, δῖλ-εσκες, ἔπ-εσκε(ν), πελ-έσκετο, βοσκ-έσκοντο*. In verbs in *-ᾶω, -ᾶσκον* is abridged into *-ασκον*, which, according to the necessities of the verse, can be again lengthened into *-ᾶσσκον*, e. g. *νικάσσκωμεν, ναιετάσσκων*. Verbs in *-έω* have *-έσκον* and *-εσκον*, e. g. *καλέ-εσκε, βουκολέεσκε; οἰχνεσκων, παλλέσκετο, καλέσκετο*; when the verse requires, *-έσκον* can be lengthened into *-εέσκον*, e. g. *νικεέσκον*; verbs in *-όω* do not have this Iterative form among the older authors; verbs in *-μι* omit the mode-vowel here also, e. g. *τίδε-σκον, δίδω-σκον, δέικνυ-σκον*; in some verbs the ending *-ασκον* has taken the place of *-εσκον*, e. g. *ρίπτ-ασκον, κρίπτ-ασκον*, from *ρίπτω, κρίπτω*.

(b) Second Aor. *ἔλ-εσκε, βάλ-εσκε, φύγ-εσκε*; in verbs in *-μι*, without a mode-vowel, e. g. *στά-σκε (= ἵστη), παρεβάσκε (= παρέβη), δόσκε, δύσκε*; also an Iterative form of the second Aor. Pass. is found, viz. *φάνεσκε* instead of *ἐφάνη*, II. λ, 64. Od. μ, 241, 242.

(c) First Aor. *ἔλᾱσ-ασκεν, αὐθῆσ-ασκεν, ὤσ-ασκε, μνησ-ᾶσκετο, ἀγνῶσ-ασκε* (instead of *ἀγνόησασκε* from *ἀγνόω*).

§ 222. Contraction and Resolution in Verbs.

I. The Epic dialect. In the Epic dialect, verbs in *-ᾶω, -έω, -όω*, are subject to contraction, but by no means so generally as in the Attic. The contraction is made according to the general rules, with a few exceptions, as will be seen in the following remarks.

A. Verbs in *-ᾶω*. (1) In these verbs, the uncontracted form occurs only in certain words and forms, e. g. *πέραον, κατεσκίαον, ναιετάουσι*; always in *ἰδᾶω*, and in verbs which have a long *α* for their characteristic, or whose stem is a monosyllable, e. g. *δορᾶω, πεινᾶω, ἔχραε, ἐχρᾶε* (from *χρᾶω*, to attack);

(2) In some words, *α* is changed into *ε*, viz. *μενούεον* from *μενούειν*, *ἔπειε* from *ἐπείδειν*, *διδάλεον* from *διδάλλειν*. Comp. § 201, 1.

(3) Instead of the uncontracted and contracted forms, the contracted syllable is resolved, as often as the measure requires it; this is done by inserting a similar vowel, commonly shorter, more seldom longer, before the vowel formed by contraction; in this way, *α* is resolved into *ᾱ* or *ᾶ*, and *ω* into *ω* or *ω* (§ 207, 2). The short vowel is used here, when the syllable preceding the contracted one is short, e. g. (*δρῶ*) *δρόω*; but if this syllable is long, the long vowel must be used on account of the verse, e. g. *ἡβώωσα*. The resolution does not take place with the vowel *ᾱ* before a personal-ending beginning with *τ*, e. g. *δρᾶ-ται*, *δρᾶ-το*. Thus:—

(<i>δράεις</i>)	<i>δράῃς</i>	<i>δρᾶῃς</i>	(<i>δρῶ</i>)	<i>δρῶ</i>	<i>δρόω</i>
(<i>δράεσθαι</i>)	<i>δράῃσθαι</i>	<i>δρᾶῃσθαι</i>	(<i>δρόουσα</i>)	<i>δρῶσα</i>	<i>δρόωσα</i>
(<i>μενούει</i>)	<i>μενουῖ</i>	<i>μενοιῖ</i>	(<i>βοδουσι</i>)	<i>βοῶσι</i>	<i>βόωσι</i>
(<i>ἐάης</i>)	<i>ἐᾶς</i>	<i>ἐᾶς</i>	(<i>δρόοιμι</i>)	<i>δρῶμι</i>	<i>δρόωμι</i>
(<i>μνέεσθαι</i>)	<i>μνῆσθαι</i>	<i>μνᾶσθαι</i>	(<i>δρῶσι</i>)	<i>δρῶσι</i>	<i>δρόωσι</i>

REMARK 1. In Od. ξ, 343, the form *δρηαι* (from *δράει*) occurs instead of the *δρηαι*, which Eustath. cites. In the following Dual forms, *αε* is contracted into *η*: *προσαυδήτην*, *συλήτην*, *συναυδήτην*, *φοιτήτην* instead of *-έτην*; so also in the two verbs in *-έω*, *δμαρτήτην*, *ἀπειλήτην* instead of *-είτην*.

4. When *ντ* comes after a contracted vowel, a short vowel may be inserted between *ντ* and such a contracted syllable, e. g. *ἡβώοντα* instead of *ἡβῶντα*, *γελῶοντες*, *μνῶοντο*; in the Opt. also, the protracted *-ωσι* instead of *-ψ* is found in *ἡβώοιμι* (instead of *ἡβδοίμι* = *ἡβῶμι*). The following are anomalous forms: *ναιετάωσα* (instead of *-όωσα*), *σῶω*, second Pers. Imp. Pres. Mid. and third Pers. Sing. Impf. Act. from *ΣΑΩ*, to *save*.

REM. 2. On the Inf. in *-ήμεναι* of verbs in *-άω* and *-έω*, see § 220, 18, and on the Epic-Ionic contraction of *ση* into *ω*, see § 205, 5.

B. Verbs in *-έω*. To this conjugation belong also all Futures in *-έω* and *-όμαι*, all second Persons in *-εο*, *-εαι*, and *-ηαι*, second Aor. Inf. Act. in *-έτω*, and the Aor. Pass. Subj. in *-έω* and *-είω*.

(1) Contraction does not take place in all forms in which *ε* is followed by the vowels *ω*, *φ*, *η*, *ρ*, *οι*, and *ου*, e. g. *φιλέωμεν*, *φιλόοιμι*, etc.; yet such uncontracted forms must commonly be read with Synizesis. In other instances, the contraction is either omitted according to the necessities of the verse, e. g. *φιλέει*, *ἐρέω* Fut., *δτρυνέουσα* Fut., *βαλέειν* second Aor. Act., *πεσέεσθαι* Fut. Mid., *μυγέωσι* second Aor. Subj. Pass.; or contraction takes place, and then, when *εο* is contracted, it becomes *ευ* (§ 205, 1), e. g. *αἰρεῖμην*, *αἵτευν*, *γένευν*; except *ἀνερῶντων* and *ἐπὶδρῶντων*.

(2) Sometimes the open *ε* is lengthened into *ει* (§ 207, 1), e. g. *ἐτελείετο*, *ἐτέλειον*, *πλείειν*, *ὀκνείω*;—*δαμείω* instead of *δαμῶ*, *μυγείη* instead of *μυγῆ* (second Aor. Subj. Pass.).

(3) In the ending of the second Pers. Sing. Pres. Mid. or Pass., two Epsilons coming together are either contracted, as in the third Pers., e. g. *μυδέεαι* = *μυδεῖαι*, like *μυδεῖται*, *νεῖαι*, like *νεῖται*, or one *ε* is elided, e. g. *μυδέαι*,

This elision commonly occurs both among the Epic and Ionic writers, 2nd Pers. Impf. and Imp. Pres. Mid. or Pass., e. g. φοβέο, ἀκέο, αἰτέο. In such cases, the accent is on the penult, whether the word ends with α (§ 220, 10).

3. On the irregular contraction in the Dual, see Rem. 1 ; on the Inf. α, see § 220, 18.

Verbs in -όω. These verbs follow either the common rules of contraction; γουνοῦμαι, γουνοῦσθαι, or they are not contracted, but lengthen ο into ω when the forms of verbs in -όω resemble those of verbs in -άω, e. g. , ἰδρώουσα, ὑπνώοντας (comp. ἡβώοντα, 4 above) ; or they become wholly α to verbs in -άω, since they resolve -οῦσι (third Pers. Pl. Pres.) into οὔτω into -όωντο, and -οῖεν into -όφεν, and consequently suppose a resolution like that of verbs in -άω: (ἀρόουσι) ἀροῦσι ἀρόωσι (comp. δρόωσι), 1) θηλοῦντο θηλόωντο (comp. δρόωντο), (θηλοῖεν) θη εἰν θηλόφεν (comp.

But this resolution into -όω or -ωο is confined to such forms as admit α in -άω; hence, e. g. the Pres. ἀροῖς, ἀροῖ, ἀροῦτε, and the Inf. ἀροῦν, do not admit this resolution.

2nd Pers. Pres. Mid. or Pass. in -έω and -έω suffer resolution; verbs in -έω commonly omit it, except the contraction of -εο and -εν, which frequently occurs (§ 205, 1), e. g. φιλεῖμεν instead of φιλέομεν, ἐφίλειν instead of ἐφίλεον = ἐφίλουν, φιλεῖ instead of φιλέον

the uncontracted forms exhibited in the table (§ 135) of the second Pers. Pres. and Impf. Mid. or Pass. in -έρ, -έρ, -έρ, -έου, -έου, e. g. μέρ, μισθέρ, φίλεον, τιμάου, μισθόου, etc., are found in no dialect, and are inserted merely to explain the contraction. For even the Ionic writers use the contracted forms of verbs in -άω and -όω, e. g. τιμά, μισθοῖ, τιμά, etc.; but of verbs in -έω, as also in barytone verbs, they do not use the -έρ, -ου, but -εαι, -εο, e. g. τύπτ-εαι, ἐτύπτ-εο, φιλέ-εαι, ἐφίλέ-εο. — On the ε in the ending -έεο, see above, No. 1, B (3).

Verbs in -άω follow the common rules of contraction; but in the uncontracted form, the α is changed into ε, e. g. δρέω, δρέομεν instead of δράω, χρέται, instead of χράται, etc. Comp. § 201, 1.

In the uncontracted forms α is frequently lengthened into έω (§ 207, 3), λωσται, εκτέωντο, δρέωντες, πειρεώμενος instead of (χρόνται) χρώνται,

the change of the α into ε, as in δρέω, explains the usage among the Ionic writers sometimes contracting αο and αου, and also εο and εου in verbs in -εν (§ 205, 1), e. g. εἰρώτεον instead of εἰρώταον, γελεῖσα instead of ε, ἀγαπείντες instead of ἀγαπώντες. So also in the Doric dialect, e. g. instead of γελάουσι. This contraction into εν instead of ου is often seen in verbs in -όω, e. g. δικαιοῦσι instead of (δικαιοῦνσι) δικαιοῦσι, instead of δικαιοῦν, ἐδικαίεν, στεφανεύνται from στεφανόω.

In Ionic prose, the Epic resolution is found but seldom in verbs in -άω, λωσι, ἡγορόωντο, Her.

III. Doric dialect. (1) Contrary to the common usage of the Doric, *αι* and *αιι* are contracted into *η* and *η* (§ 205, 3), e. g. *τιμῆτε* instead of *τιμάετε* = *τιμᾶτε*, *φοιτῆς* instead of *φοιτάς*, *δρῆν* instead of *δράν*. The Inf. is written without an *ι* subscript, as the uncontracted form originally ended in *-ω* Comp. also II. 5, also § 134, 3.

(2) The Inf. of verbs in *-έω* has a double form, either the abridged form in *-έν* instead of *-εῖν*, e. g. *ποιέν* instead of *ποιεῖν*, or according to the analogy of verbs in *-άω*, a form in *-ην* (from *-έην*), e. g. *φιλήν* instead of *φιλέειν* = *φιλάω*, *κοσμήν* instead of *κοσμεῖν*, *φρονῆν* instead of *φρονεῖν*.

(3) In the Doric and Æolic dialects, *-αο*, *-αον*, and *-αω* are contracted into *ᾶ* (§ 205, 2), e. g. *πεινᾶμες* instead of *πεινώμεν* (*πεινώμεν*), *πεινᾶντι* instead of *πεινᾶν* (*πεινᾶν*), *φυσᾶντες* instead of *φυσᾶν* (*φυσᾶν*).

REM. 4. On the contraction into *-εν* instead of *-ου*, see § 205, 1. — A striking peculiarity of the Doric dialect, especially of the later Doric as used by Theocritus, is, that it frequently has a long *α* even in the inflection of verbs in *-έω*, e. g. *ἐπόνασα* instead of *ἐπόνησα* from *πονέω*, *ἐφίλασα* instead of *ἐφίλησα* from *φιλέω*.

§ 223. Formation of the Tenses.

1. Besides the verbs mentioned (§ 130), the following also in the Homeric dialect retain the short characteristic-vowel in forming the tenses, viz. *κοιέω*, to have a grudge; *νεικέω*, to quarrel; *τανύω*, to stretch; *ἐρῶ*, to draw. On the contrary, *ἐπαινέω*, to approve, has *ἐπήνησα*.

2. In the Fut. and first Aor. Act. and Mid. of pure verbs, which retain the short characteristic-vowel in forming the tenses, and in the same tenses of verbs in *-ζω*, *-σσω* (*-ττω*), the *σ* can be doubled in the ending, in Homer and other non-Attic poets (§ 208, 4), e. g. *ἐγέλασσε*, *κοτεσσάμενος*, *ὀμόσσαι*, *ἐτάσσουσι*, *δικάσσαι*, *κόμισσε*.

3. The form of the Attic Fut. (§ 117) occurs in the Homeric dialect in verbs in *-ίζω*, e. g. *κτεριούσι*, *ἀγλαΐεῖσθαι*, together with the common Futures *ὀρίσσομεν*, *κοπρίσσουντες*, *κονίσσουσι* (*ν*). From verbs in *-έω*, *-άω*, *-ύω*, Hom. forms Futures which are similar to the present of these words, viz. in verbs in *-έω*, he often uses the ending *-έω* instead of *-έσω*, e. g. *κορέει*, II. 3, 379. *κορέεις*, II. 7, 831. *μαχέονται*. II. 6, 366; — in verbs in *-άω*, after dropping *σ*, he places before the vowel formed by contraction, a corresponding short vowel, e. g. *ἀντίδα*, *ἐλδῶσι*, *δαμάα*; — in verbs in *-ύω*, *ἐρύουσι* and *τανύουσι* are found.

4. In the Doric dialect, all verbs in *-ζω* take *ξ* instead of *σ* in those tenses whose characteristic is *σ*, i. e. in the Fut. and Aor., e. g. *δικάζω*, *δικαξῶ*, *ἐδικαξα*, instead of *δικάσω*, *ἐδικάσα*. But the other tenses of verbs with the pure characteristic *δ*, follow the regular formation, e. g. *ἐδικάσθην*, not *ἐδικάχθην*. This peculiarity of the Doric appears even in certain verbs in *-άω*, which, in forming the tenses, retain the short *α*, and in this respect are analogous to those in *-ζω*, which likewise have a short vowel, e. g. *γελᾶω*, *ἐγέλαξα* instead of *ἐγέλασα*, yet not *νικάω*, *νικᾶξῶ*, but *νικᾶσῶ* (Att. *νικήσω*). In Doric poetry, the regular form of all these words can be used, according to the necessities of the metre.

5. The following verbs in *-ζω* have, in Homer and the Ionic dialect, *ξ* instead

of *σ*, through the whole formation, viz. ἀβροτάζω, to wander; ἀλαπάζω, to empty, Fut. ἀλαπείζω, etc. (so also Xenoph. An. 1. 1, 29); δνοπαλίζω, to shake; θαιίζω, to divide, to put to death; ἐγγυαλίζω, to give; ἐναρίζω, to spoil a dead enemy; θρυλλίζω, to break in pieces; μερμηρίζω, to reflect; πελεμίζω, to shake; πολεμίζω, to contend; στυφελίζω, to smile.

6. Liquid verbs in -αίνω, which in the Attic dialect form the Aor. with the ending -άνα instead of -ηνα (§ 149, Rem. 2), have *ā* in the Doric, and *η* in the Epic and Ionic. The following liquid verbs, in the Epic and poetic dialect of all periods, form the Fut. and first Aor. with the ending -σω and -σα, viz. κέλλω, to land (κέλσαι, comp. κένσαι from κεντέω, to goad); ἐλλω, to crowd together (έλσαι); κύρω, to meet, to fall upon; ἀραρίσκω (ἌΡ-Ω), to fit (ἦρσα, ἦρσαι); ἔρ-νυμι, to excite (ἔρσω, ἔρσα); διαφθείρω, to destroy (διαφθέρσαι in Homer); κείρω, to shave (ἔκερσα in Homer, but first Aor. Mid. ἐκείρμην); φύρω, to mix, to knead (φύρσω, ἔφурсα, πεφύρσομαι, Epic and old poetic; second Aor. Pass. ἐφύρην in Lucian, who also has the poetic Perf. πέφურμαι, while in prose, the verb φουράω, ἐφύρασα, πεφύραμαι, etc., is used). The Opt. ὀφέλλειεν, Od. β, 334. Il. π, 651, is formed according to the usage of the Æolic.

7. To verbs which form the Fut. without the tense-characteristic *σ* (§ 154, 4) belong the following forms of the Epic dialect: βέομαι or βελομαι, second Pers. βέη, I shall live, perhaps from βαίνω, to go, to live, also from ΔΑΩ, to know, to learn, and ΚΕΙΩ (κείμαι, to lie down), δῆω, δῆεις, δῆομεν, δῆετε (I shall view, find), and κείω or κέω, κείμεν, κείων, κέων.

8. To verbs which form the first Aor. without the tense-characteristic *σ* (§ 154, 7) belong the following forms of the Epic and poetic dialect: χέω, to pour out, ἔχεω (Homer; Att. ἔχεα); σείω, to shake, ἔσσευα and ἔσσευόμην (Homer), ἀλόμαι and ἀλεόμαι, to avoid, ἡλεύατο, etc. (§ 230); καίω, to burn, ἔκαη, ἔκεια Epic, ἔκαη Tragic (§ 230).

9. To verbs which have an active form for the Fut. Perf. (§ 154, 6), belongs also the Epic κεχαρήσω (with κεχαρήσομαι), I shall be joyful, from χαίρω.

10. The exchange of the endings of the second Aor. with those of the first Aor. (§ 154, 7) is somewhat frequent in the Epic dialect, e. g. βαίνω, to go, ἰβήσεται, Imp. βῆσο; δύομαι, to plunge, ἰδύσεται, Imp. δύσο, Part. δυσόμενος; ἔγω, to lead, ἄξετε, ἄξέμεν; ἰκνέομαι, to come, ἴξον; ἐλέγμην, I laid myself down to sleep, Imp. λέξω, λέξω; ἔρ-νυμι, excite, Imp. ἔρσεο, ἔρσευ; φέρω, to bear, οἶσε (οἶσε is also Att.), οἶσετε, οἶσέτω, οἶσόντων, οἶσέμεν, οἶσέμεναι; αἶδω, to sing, Imp. αἶσειο.

11. Several second Aorists, in Homer, are formed by a Metathesis of the consonants (§ 156), in order to make a dactyle, e. g. ἔδρακον instead of ἔδρακον (from δέρκομαι), ἔπραδον (from πέρδω), ἔδραδον (from δαρδάνω), ἡμβροτον (instead of ἡμαρτον from ἡμαρτάνω). For the same reason Homer syncopates the stem (§ 155), e. g. ἀγρόμενος from ἀγερέσθαι (ἀγείρω, to collect); ἔγρετο, ἔγρεο (Imp.), ἔγροτο, ἔγρεσθαι (with the accent of the Pres.), ἔγρόμενος from ἀγερέσθαι (ἀγείρω, to wake); πτόμην, ἐπτόμην, πτέσθαι, πτόμενος (πέτομαι, to fly); ἐκέλετο, κέλετο, κεκλόμενος (κέλομαι, to summon, excite); πέφνον, ἔπεφνον (ΦΕΝΩ, to kill).

12. In the first Aor. Pass. Homer inserts a *ν*, according to the necessities of

the verse, not only as other poets (§ 149, Rem. 4) in κρίνω and κλίνω (δικνω-δήτε, κρινδείς, ἐκλινδην), but also in ἰδρύω, to establish, and πνέω, to blow (ἰδρύδην and ἰδρύδην, ἀμπνύνδην).

13. Homer forms a first Perf. only from pure verbs, and such impure verbs as in the tense-formation assume an ε (§ 166) or are subject to Metathesis (§ 156, 2), e. g. χαίρω κεχάρηκα (from ΧΑΙΡΕ-Ω), βάλω βέβληκα (from ΒΑΛ). Except these, he forms only second Perfects (which belong commonly to intransitive verbs, or have an intransitive signification); but even in pure verbs and in the impure verbs mentioned above, he rejects the κ in certain persons and modes, and regularly in the Part.; in this way, these forms become analogous to those of the second Perf. These participles either lengthen α and ε into η, e. g. βέβαρής, burdened (from ΒΑΡΕ-Ω), κεκορηός, satisfied (from κορέ-ννυμι), κεκοτηός, enraged (from κοτέω), τετηός, troubled (from ΤΙΕ-Ω), τετληός, enduring (from ΤΛΑ-Ω), κεκαφής, gasping for breath (from ΚΑΦΕ-Ω), κεκμηός, wearied (from κέμνω), πεπτηός (from πτήσσω, to shrink through fear), τεδνηός, κεκτηότι, κεχρηός (from χαίρω);—or they retain, though more seldom, the stem-vowel without change, e. g. βεβᾶς (from βαίνω, ΒΑ-Ω), ἐκγεγᾶνία (from γίγνομαι, ΓΑ-Ω), δεδᾶς (from διδάσκω, ΔΑ-Ω), πεφῦνία (from φύω), ἐστᾶς (from ἵστανμι, ΣΤΑ-Ω), μεμᾶς (with μεμᾶς and μεμᾶδες from ΜΑ-Ω). The accented ο of the oblique cases can, in the first instance, according to the necessities of the verse, be lengthened into ω, hence τεδνηότος and -ώτος, τεδνηότα and -ῶτα, κεκμηότα and -ῶτα; but when the Nom. has a short penult, ω is always used (except in ἐστᾶότος), e. g. βεβᾶώτος. The ending -ός, formed by contraction, is resolved by ε in πεπτεῶτα (from πίπτω), τεδνεῶτι, and according to the necessities of the verse, ε can be lengthened into ει, e. g. τεδνειῶτος. The feminine form -ῶσα is found only in βεβᾶσα, Od. v, 14; in some feminine forms, the antepenult, which properly would be long, is shortened on account of the verse, e. g. ἀρᾶνία (Fem. of ἀρᾶνός from ἀραρίσκω), μεμᾶκία (of μεμηκός, from μηκάομαι), τεδᾶλνία (of τεδνηλός, from δάλλω), λελᾶκία (of λεληκός, from λάσκω), πεπᾶνία (from πάσχω).

REMARK 1. The form resolved by ε, in the Ionic dialect, has become the permanent one with some participles, e. g. ἐστεῶς; so τεδνεῶς (never τεδνός) and τεδνηκός from τέδνηκα, remains even in the Attic dialect. In these forms, the ω remains through all the cases, e. g.

ἐστεῶς, ἐστεῶσα, ἐστεῶς, Gen. ἐστεῶτος, -ώσης
τεδνεῶς, τεδνεῶσα, τεδνεῶς, Gen. τεδνεῶτος, -ώσης.

Βέβηκα and τέτληκα never have these forms. Comp. § 193, Rem. 3.

14. Some verbs, which in the stem of the Pres. have the diphthong εη, shorten it in the Epic and poetic dialect into ε, in the Perf. Mid. or Pass., and in the first Aor. Pass., e. g.

πέωδομαι, to ask; πέπυσμαι; σέω, to shake, Mid. and Pass. to hasten, ἐσσῶμαι, first Aor. Pass. ἐσσῶδην; τεύχω (poet.), paro, Perf. τέτυγμαι, Aor. ἐτέχδην; φεύγω, to flee, Perf. πεφυγμένος.

REM. 2. Χέω (formed from χέFω, χέω), to pour out, follows the analogy of these verbs, in the forms κέχκα, κέχχμαι, ἐχχδην; these forms have been transferred to the Common language also (§ 154, Rem. 1). Contrary to the analogy

not stated, the *υ* is long in the Homeric form *πέπνυμαι* from *πνέω* (*πνέFω*), to see.

REM. 3. In Homer, Od. σ, 238, the third Pers. Opt. Plur. *λελύτο* instead of *λῦτο* is found, according to the analogy of *πηγνύτο*, *δαινύτο*.

REM. 4. The Homeric Perfects *ἀκαχήμενος*, *ἀλαλήμενος*, *ἀρηρέμενος*, *ἐληλάμενος*, *ἀκράχησθαι*, *ἀλάλησθαι*, have the accentuation of the Pres.

§ 224. Conjugation in -μι.

1. On the lengthened form of the second Pers. *τίδησθα*, *δίδουσθα*, see § 220; on the *Iterative* forms in -σκον, see § 221; on the Inf. forms in -μεναι, -μεν, see § 220, 18.

2. In the Epic, Ion., and Dor. writers, some verbs in -μι in the second and third Pers. Sing. Pres. and Impf., frequently have the contracted forms of verbs -έω and -έω (§ 172, Rem. 8), e. g. *τιδέεις*, *τιδέει*, *δίδοις*, *δίδοι*, *ἐτίθει*, *ἐτίθους*, *τίθου*, *τίει*; — contracted forms of *ίστημι* are very rare, e. g. *ιστῆ* instead of *ἴστη*, Her. 4, 103. In the second Aor. Opt. Mid. the Ionic writers have the solved form *δεοίμην*, as if from *ΘΕΩ*, e. g. *προσδέοιτο*, *προσδέοισθε*.

3. In the Epic dialect, verbs in -ύμι form an Opt., not only in the Mid., as sometimes in Attic writers, e. g. *δαινύτο*, Il. ω, 665. (comp. *λελύτο*, § 223, Rem. 1), from *δαινυμαι*, but also in the Act., e. g. *ἐκδύμεν* (instead of *ἐκδυήμεν*) from *δύω*, *φύη* (instead of *φύη*) from *φύω*; so *φδίο*, *φδίτο* Opt. of *ἐφδύμην* from *δύω*.

4. The third Pers. Pl. Impf. and second Aor. in -εσαν, -ησαν, -οσαν, -ωσαν, are abridged in the Epic and Dor. dialects into -εν, -αν, -ον, -υν, e. g. *ἔθεν* instead of *ἐτίδεσαν*, *ἔθεν* instead of *ἔδεσαν*; *ἔσταν*, *στάν* instead of *ἔτησαν*, *φδάν* instead of *φῆδησαν*, *ἔβαν*, *βάν* instead of *ἔβησαν*; *ἔβιδον*, *δίδον* instead of *ἔβιδσαν*, *ἔδον*, *δόν* instead of *ἔδοσαν*; *ἔφυν* instead of *ἔφυσαν*.

5. The second Pers. Sing. Pres. Imp. Act. has in Hom. the common form *τη*, but Il. ι, 202. *καδίστα*; *ποτίθει* in Theoc. instead of *ποτίδες* or *πρόσδες* from *ΤΙΘΕΩ*. — In the second Pers. Sing. Pres. and second Aor. Mid. Imp., Homer rejects the *σ* and admits the uncontracted form even when it could be contracted, e. g. *δαίνυσσέ*, *μάργασσέ*, *φάσσε*, *σύνδεσσε*, *ἔνδεσσε*. — In the Ion. dialect, the first of the ending -ασσαι, second Pers. Mid. or Pass., is changed into *ε*, after the rejection of the *σ*, e. g. *ἐπίστειε*, *δύναε*, instead of *ἐπίστασαι*, *δύνασαι*; hence the contracted forms *ἐπίστει* in the Ion. poets, and also *δύνει* (§ 172, 2) in the tragedians.

6. The short stem-vowel is sometimes lengthened before personal-endings beginning with *μ* and *ν*, according to the demand of the measure, e. g. *τιδήμε*; *διδούμε*; so also *διδούμι*, *ἄλγυμι* instead of *ἄλγυμι*.

7. The third Pers. Sing. Subj. has often in the Epic dialect the ending -σι (§ 220, 4), e. g. *δῶσι* and *δῶσι* (instead of *δῶ*), *μεδίησι*.

8. The contracted Subj. of verbs with the characteristic *α* and *ε*, is sometimes solved by *ε* in the second Aor., Epic dialect, and regularly in the Ion.

(a) Verbs in -α (*ίστημι*): —

(*ιστά-*) *ιστῶ* Ion. *ιστέ-ω*, *ιστέ-ης*, *ιστέ-ωμεν*, *-έ-ητε*, *-έ-ωσι*

(*στά-*) *στῶ* " *στέ-ω*, *στέ-ης*, *στέ-ωμεν*, etc.

REMARK 1. So also in Herod.: προστέετε and ἐστέεσι, ἐστέας, instead of -άσι, -άς, Gen. ἐστέωτος, Neut. ἐστέας, Fem. ἐστέωσα. So also in the Att. τεδνεάς (with τεδνηκώς), τεδνεῶσα, τεδνεάς, Gen. τεδνεώτος.

(b) Verbs in ε (τίδημι):—

τιδῶ Ion. τιδέ-ω, τιδέ-ης, τιδέ-ωμεν, -έ-ητε, -έ-ωσι
 τιδῶμαι " τιδέ-ωμαι, τιδέ-η, etc.
 διῶ " διέ-ω, διέ-ης, διέ-ωμεν, etc.
 διῶμαι " διέ-ωμαι, etc.

REM. 2. Here also the two Aorists of the Pass. of all verbs are like the verb τίδημι, e. g.

τυπῶ, -ῆς Ion. τυπέω, -έ-ης, -έ-ωμεν, -έ-ητε
 θαμῶ, -ῆς " θαμέω, -έ-ης, -έ-ωμεν, -έ-ητε
 εὐραδιῶ, -ῆς " εὐραδέω, -έ-ης, etc.

(c) Verbs in ο (δίδωμι); the contracted second Aor. Subj. is resolved in Homer by means of ω, e. g. δῶωσι instead of δῶσι.

9. In the Subj. second Aor., Homer uses the following forms, according to the nature of the verse:—

	Contracted,	Resolved and lengthened forms,
Sing. 1.	στώ	στέω, στείω, βελομαι
2.	σῆς	στήης
3.	σῆ	στήη, ἐμβήη, φήη, φδῆη
Dual.	σῆτον	παρστήετον
Plur. 1.	σῶμεν	στέωμεν (dissyllable) στείομεν, καταβείομεν
2.	σῆτε	σῆετε
3.	σῶσι(ν)	στέωσι(ν), περιστήωσι, Il. ρ, 95.
Sing. 1.	δίω	δέω, δείω, θαμέω
2.	δῆς	δέης, δῆης, and δείης
3.	δῆ	δέη, δῆη, ἀνήη, and μεδέη
Dual.	δῆτον	δέετον
Plur. 1.	δῶμεν	δέωμεν, δείομεν
2.	δῆτε	δέεεετε
3.	δῶσι(ν)	δέωσι(ν), δείωσι(ν)
Sing. 1.	δίω	
2.	δῶς	
3.	δῶ	δῶησι(ν) and δῶη
Plur. 1.	δῶμεν	δῶομεν
2.	δῶτε	
3.	δῶσι(ν)	δῶωσι(ν)

REM. 3. The resolution by means of ε is found in verbs with the stem-vowels α or ε; the ε is commonly lengthened, (a) into ει before an ο sound; (b) into η before η in verbs with the stem-vowel α; (c) sometimes into ει, sometimes into η before η, in verbs with the stem-vowel ε. Verbs with the stem-vowel ο are resolved by ω.

10. The Impf. ἐτίδην, or commonly ἐτίδουν, has in the Ion. the form ἐτίδες (like ἐτερύφει Ion. instead of ἐτερύφειν, § 220, 8), ἐτίδεςς, -ες, etc.

11. In Homer, a shortened form of the first Aor. ἔστησαν, is found, namely, ἔστασαν, they placed, Il. μ, 56. Od. γ, 182, σ, 307; also ἔστητε (with the variation ἔστητε), Il. δ, 243, 246, instead of ἔστητε (ἔστηκατε).

12. In the third Pers. Pl. Mid. or Pass. the *ν* before the personal-endings -ται and -το is regularly changed, by the Ion. writers, into α (§ 220, 13), e. g.

τιδέσται, διδόνται, δεικνύατο Ion., instead of τίδενται, etc.

But when an α precedes the *ν*, the α is changed into ε, and *ν* into α, e. g. ἰστέατο Ion., instead of ἰστανται, ἰστέατο Ion., instead of ἰσταντο.

13. The third Pers. Sing. in the Doric is -τι, e. g. ἰσάτι, τίθητι, δίδωτι, δεικνύτι, and the third Pers. Pl. ends in -ντι, e. g. ἰσάντι, τιθέντι, διδόντι, δεικνύντι.

14. The forms of the first Aor. Mid. ἔδηκάνην and ἔδωκάνην and the Part. δηκόμενος are found in the Ion. and Dor. writers; on the contrary, the Att. writers use here also, the forms of the second Aor. Mid. The remaining Modes, as also the Part. δακόμενος, are not found.

15. From δίδωμι, Homer has a reduplicated Fut. δίδώσομεν and δίδώσων.

§ 225. Εἰμί (ἘΞ-), :ο be.

PRESENT.		
	Indicative.	Subjunctive.
S. 1.	εἰμί Æol., instead of εἰ-μι	1. ἔω Ep. and Ion. μετέω Ep.
2.	εἰσί Epic, also Eur. Hel. 1250. εἰς Ion.	2. ἔης Ion.
3.	ἐντί Dor.	3. ἔη, ἔῃσι(ν), ῥῆσι(ν), εἴη Epic, ἔη Ep. and Ion.
P. 1.	εἰμέν Epic and Ion.	Pl. ἔωμεν, ἔητε, ἔωσι Ep. and Ion.
2.	ἐστέ regular	
3.	ἔασι(ν) Epic and Ion., ἐντί Dor.	
Inf.	ἔμεναι, ἔμμεναι, ἔμεν, ἔμμεν Epic ἤμεν or ἤμες, εἰμεν or εἰμες Dor.	
		Imperative.
		S. 2. ἔσσο Æol. and Epic
		P. 3. ἐόντων Ion.
		Participle.
		ἔών, ἐούσα, ἐόν Ep. and Ion.
IMPERFECT.		
	Indicative.	Optative.
S. 1.	ἔα (comp. ἐτίδεα), ἦα, ἔον, ἔσκον Epic and Ion.	ἔοις ἔοι Epic and Ion.
2.	ἔησθα Epic, ἔας Ion.	
3.	ἔην Ep. and Ion. ἔην, ἔεν, ἔσκε(ν), Ep., ἔς Dor.	
D. 3.	ἔστην Epic	εἴτε Epic εἴεν Epic
P. 1.	ἔμεν or ἤμες, εἰμεν or εἰμες Dor.	
2.	ἔατε Ion.	
3.	ἔσαν (ἔπessαν) Epic and Ion.; εἴστο (instead of ἔντο) Od. v, 106.	
Fut. ἔσομαι and ἔσσομαι, etc. Epic, according to the necessities of the verse, 2. ἔσει. 3. ἔσεται, ἐσεῖται.		

§ 226. Εἶμι (Ἴ-), to go.

Pres. Ind. S. 2. εἶσθα Epic, εἰς Ion. Subj. Sing. 2. Pers. ἦσθα Epic

Inf. ἵμεναι, ἵμεν Epic

Impf. Ind. S. 1. ἦτα (and ἦεω) Epic and Ion., ἦϊον Epic

2. ἦες (and ἦεις), ἦες Epic

3. ἦτε (and ἦει) Epic and Ion., ἦτε(ν) Epic, ἦε(ν), ἦε(ν) Epic

- P. 1. | *ῥομεν*
 3. | *ῥιον* Epic, *ῥισαν* and *ῥσαν* Epic and Ion., *ῥσαν* Epic
 D. 3. | *ῥτην* Epic
 Opt. S. 3. | *ῥοι* Epic, *ῥείη* Il. τ, 209. (*εῖην* and *εῖη* Il. ο, 82. ω, 139. Od. ξ, 496 come from *εἰμί*).
Fut. and *Aor. Mid.* *εῖσομαι*, *εῖσατο*, third Pers. Dual *εἰσώσθην*, Il. ο, 544.

VERBS IN -ω, WHICH IN THE PRES., PERF., AND SECOND AOR. ACT. AND MID., FOLLOW THE ANALOGY OF VERBS IN -μι.

§ 227. (1) *Second Aor. Act. and Mid.*

In addition to the Aor. forms mentioned (§§ 191, 192), the poetic and especially the Epic dialect has the following:—

A. THE CHARACTERISTIC IS A VOWEL.

(a) Stem-Vowel α (*ἔβην*, BA-):

βάλλω, to throw, Epic second Aor. Act. (BAA-, *ἔβλην*) *ἐυμβλήτην*, Od. φ, 15, Inf. *ἐυμβλήμεναι* (instead of *-ῆναι*), Il. φ, 578; Epic second Aor. Mid. (*ἔβλημην*) *ἔβλητο*, *ἐύμβληντο*, Il. ξ, 27, Inf. *βλήσθαι*, Part. *βλήμενος*, Subj. *ἐύμβληται*, *βλήεται* (instead of *βλήηται*), Od. ρ, 472, Opt. *βλεῖο* (from BAE-, comp. *πίμπλημι*), Il. ν, 288. Hence the Fut. *βλήσομαι*.

γηράω, or *γηράσκω*, to grow old, second Aor. third Pers. Sing. *ἐγήρᾱ*, Il. ρ, 197, *κατεγήρᾱ*, Herod. 6, 72, Inf. (Att.) *γηράναι*, Part. (Epic) *γηράς*. The *ā* in *ἐγήρᾱ*, etc. is used instead of *η* on account of the preceding *ρ*. See *διδράσκω*, § 192, 1.

κτείνω, to kill, Epic and poet. second Aor. Act. (KTA-) *ἐκτᾶν* retains the short vowel; thus, *ἐκτᾶμεν*, *ἐκτᾶτε*, third Pers. Pl. also *ἐκτᾶν* instead of *ἐκτᾶσαν*, Subj. *κτᾶ* (first Pers. Pl. *κτέωμεν* Epic), Opt. *κταίην*, Inf. *κτάναι*, (Epic *κτᾶμεν*, *κτᾶμεναι*), Part. *κτάς*; Epic second Aor. Mid. with Pass. sense, *ἀπέκτατο*, *κτάσθαι*, *κατακτάμενος*.

οὔτᾱω, to wound, Epic second Aor. Act. *οὔτα* third Pers. Sing., Inf. *οὔτᾶμεναι*, *οὔτᾶμεν* (the *α* remains short as in *ἔκτᾶν*); Epic second Aor. Mid. *οὔτᾶμενος*, *wounded*.

πείδζω, to approach, Epic second Aor. Mid. *ἐπλήμην*, (Att. *ἐπλάμην*), *πλήτο*, *πλήντο*.

πλήδω (*πίμπλημι*), to fill, Epic second Aor. Mid. *ἐπλήτο* and *πλήτο*, *ἐπλήντο*, also in Aristoph., who uses the following forms also: Imp. *πλήσο*, Part. *ἐμπλήμενος*, Opt. *ἐμπλήμην* with the variation *ἐμπλείμην*, as *χρεῖη* from *χρή(δω)* and *βλεῖο* from *ἐβλήμην* (BAA-).

πτήσσω, to shrink with fear, Epic second Aor. Act. (PTA-) (*ἐπτην*) *καταπτήτην* third Pers. Dual.

φθάνω, to come before, Epic second Aor. Mid. *φθᾶμενος*.

REMARK. From *ἔβην* (*βαίνω*) are found in Homer the forms *βᾶτην* (third Pers. Dual) and *ὑπέρβᾶσαν* (third Pers. Pl.) with the short stem-vowel.

(b) Stem-Vowel ε (ἐσθην, ΣΒΕ-):

Epic, stem of διδάσκω, *to teach*, second Aor. Act. (ΔΑΕ-) ἔδαν, *I learned*, bj. δαῶ, Epic δαείω, Inf. δαῆναι, Epic δαήμεναι.

(c) Stem-Vowel ι:

ν, *to consume* and *to vanish*, Epic second Aor. Mid. ἐφθίμην, φθίσσαι, φθί-
-ς, φθίσσω, φθίσμαι, Opt. φθίμην, φθίτο.

(d) Stem-Vowel ο (έγων, ΓΝΟ-):

ἴσκω, *to eat*, Epic second Aor. Act. ἔβρων. See § 161, 6.

(Epic and Ion. secondary form of πλέω), *to sail*, Epic second Aor. Act. ἴων, ἔπλωμεν, Part. πλώς, Gen. πλώτος.

(e) Stem-Vowel υ (ἔδυν):

(poet.), *to heur*, Epic Imp. second Aor. Act. κλύθι, κλύτε; and κέκλυθι, κλύτε (§ 219, 7).

to loose, Epic second Aor. Mid. λύτο, λύντο.

to breathe, Epic second Aor. Mid. (ΠΝΥ-, from πνέψω, πνεύω) ἀμπνύτο
stead of ἀνέπνυτο, *to breathe again*.

to shake, Epic second Aor. Mid. ἐσσύμην, *I strove*, ἔσσυο, σύτο.

to pour out, Epic second Aor. Mid. (ΧΥ-, from χέψω, χεύω) χύντο, χύμενος.

B. THE CHARACTERISTIC IS A CONSONANT.

μαι, *to leap*, Epic and second Aor. Mid. ἄλσο, ἄλτο, ἐπάλμενος, ἐπιάλμενος,
bj. ἄλπται.

σκω ('ΑΡ-), *to fit*, Epic ἔρμενος, *fitted*.

ι, *to take*, Epic, from Fέλτο, the Digamma being changed into γ and the
lical λ before τ into ν (§ 203, B).

μαι, *to become*, poet. ἔγεντο, γέντο.

μαι, *to take*, Epic ἔδεκτο, Inf. δέχθαι, Imp. δέξο. The first Pers. Sing.
ἔγμην and the Part. δέγμενος have, like the Perf. δέδεγμαι, the meaning to
rect, await.

ῥω, *to whirl*, Epic ἐλέλικτο.

μαι, *to come*, Epic ἴκτο, ἴκμενος and ἴκμενος, *favorable*.

ω, *to lie down*, Epic ἐλέγμην, ἔλεκτο, *to lay one's self down* (same sense as
ἐξέμην), Imp. λέξο. — Λέγω, *to collect, to choose, to count*, Od. ι, 335. ἐλέγμην,
counted myself, Od. 8, 451. λέκτο ἀριθμόν, *he counted the number*.

ω, *to soil*, Epic μύωνδην (third Pers. Dual, instead of ἐμύον-σθην).

υ (μίγνυμι), *to mix*, Epic μίκτο.

υ (ἔρηνυμι), *to excite*, Epic ἔρτο, Inf. ἔρδαι, Imp. ἔρσο, ἔρσοο, Part. ἔρμενος.

ω, *to brandish*, Epic πάλτο, *he sprang*.

ω, *to destroy, perdo*. Homer uses πέρδαι instead of πέρδ-σθαι.

ω (πῆγγνυμι), *to fix*, Epic πῆκτο, κατέπηκτο.

§ 228. (2) *Perf. and Plup. Act. (Comp. §§ 193, 194).*

(a) The Stem ends in a Vowel.

γίγνομαι, to become; ΓΕΓΑΑ, Stem ΓΑ: Perf. (Sing. γέγονα, -ας, -ε) Epic and poet. γέγαμεν, -ατε, -άσαι(ν), Inf. Epic γεγάμεν, Part. poet. γεγώς, γεγῶσα, γεγώς, Gen. γεγῶτος; — Plup. Epic ἐκεγεγάτην.

βαίνω, to go, Perf. βέβηκα, BEBAA: Epic and poet. Pl. βέβāμεν, -ατε, -āσαι(ν), and βεβāσαι(ν); third Pers. Pl. Subj. ἐμβεβῶσι (Pl. Phaed. 252, e), Inf. βεβāσαι, Part. Epic βεβāως (also Attic prose βεβῶς, Xen. Hell. 7. 2, 3), -vīa (βεβῶσα, Pl. Phaed. 254, b), Gen. βεβāωτος (Att. βεβῶτος); — Plup. ἐβεβāμεν, -ατε, -āσαν.

δίδω, to fear; besides the forms mentioned (§ 193), the following Epic forms are to be noted: δειδμεν, δειдите; Inf. δειδμεν instead of δεδιέναι; Imp. δειδιδι, δειδιτε; — Plup. ἐδειδμεν, ἐδειδισαν.

ἔρχομαι, to come, Perf. Epic εἰλήλουθα instead of ἐλήλυθα, Pl. εἰλήλουθμεν.

θνήσκω, to die, Perf. τέθνηκα, ΤΕΘΝΑΑ: Pl. τέθνāμεν, τέθνāτε, τεθνāσαι(ν), Imp. τέθνāδι, Part. τεθνηκώς, τεθνηκυῖα, τεθνηκός or τεθνεώς (τεθνεῶσα. Demosth. 40, 24), τεθνεώς (Epic τεθνηώς, -ῶτος, -ῆτος), Inf. τεθνάναι (Aesch. τεθνᾶσαι from τεθναέναι, Epic τεθνāμεν, -άμεναι); Plup. ἐτέθνāσαν, Opt. τεθναίην.

τλάω, to endure (second Aor. ἔτλην), Perf. τέτληκα, ΤΕΤΛΑΑ: Dual τέτλāτον; Pl. τέτλāμεν, τέτλāτε, τετλāσαι(ν), Imp. τέτλāδι, -άτω, etc., Subj. wanting, Inf. τετλāναι (Epic τετλāμεν), but Part. Epic τετληώς; Plup. Dual ἐτέτλāτον, ἐτετλāτην, Pl. ἐτέτλāμεν, ἐτέτλāτε, ἐτέτλāσαν, Opt. τετλαίην.

μαῖω, to strive, Perf. μέμονα; ΜΕΜΑΑ: Epic μέμāμεν, -ῶτον, -ατε, -άσαι(ν), Imp. μεμāτω, Part. μεμāώς, Gen. μεμāωτος and μεμāῶτος, third Pers. Pl. Plup. μέμāσαν.

Here belong the two participles of

βιβρώσκω, to eat (second Aor. ἔβρων), Perf. βέβρωκα, poet. βεβρῶς, Gen. -ῶτος; *πίπτω*, to fall, πέπτωκα, Epic πεπτεώς, Att. poet. πεπτῶς.

(b) The Stem ends in a Consonant.

It is to be observed in respect to the formation, that when the consonant of the stem comes before a personal-ending beginning with τ, the τ is changed into θ, and thus these forms assume the appearance of a Mid. form, e. g.

πείθω, to persuade, *πέποιθα*, to trust, Epic Plup. ἐπέπειθμεν, Imp. in Aeschyl. Eum. 602, πέπεισθι (instead of πέπισθι).

REMARK. Thus the Epic form πέποισθε, stem ΠΕΠΘ with the variable σ (ΠΟΝΘ), instead of πεπόνθατε from πᾶσχω; from πεπόνθατε by dropping the connecting vowel α, comes πέπονθε; and hence as a Tau-mute before another Tau-mute is changed into σ (§ 17, 5, comp. ἴθ-τε = ἴστε), πέπονθε becomes πεπεισθε, and as ν is dropped before σ, πέποστε; finally, this form, as has been seen, assumed the appearance of the Mid. form (θε) and so became πέποισθε.

<i>Perf. Ind. S.</i>	|	κέκρāγα, -ας, -ε(ν) (κράζω, to bawl)	Plup. ἐκεκράγειν, -εις, -ει
D. 2.	|	κεκράγατον κέκραχθον	ἐκεκράγετον ἐκέκραχθον
3.	|	κεκράγατον κέκραχθον	ἐκεκραγείτην ἐκέκραχθη

P. 1.	κεκράγαμεν κέκραγμεν	έκεκράγειμεν έκέκραγμεν
2.	κεκράγατε κέκραχθε	έκεκράγετε έκέκραχθε
3.	κεκράγασι(ν)	έκεκράγειςαν, -εσαν
Imp. κέκραχθε, -άχθε, -αχθε, etc. Inf. κεκραγέσθαι. Part. κεκραγώς.		

So the Epic Perf. άνωγα with the sense of the Pres. *I command*, άνωγας, άνωγε, Pl. άνωγμεν; Imp. άνωγε and άνωχθε, άνωγέτω and άνώχθω, άνώγετε and άνωχθε; Subj. άνώγη; Inf. άνωγέμεν; Plup. ήνώγεα, ήνώγει; Opt. άνώγοις. *έγερω*, to awaken, Perf. έγρήγορα (stem 'ΕΓΕΡ with the variable ο), *I am awake*; from this, Homer has the forms: Imp. έγρήγορθε instead of έγρηγόρατε, Inf. έγρηγόρδαι (as if from έγρήγορμαι) and έγρηγόρδασι(ν) instead of έγρηγόρασι(ν) third Pers. Pl.

οἶδα, *I know*, the regular forms οἶδαμεν, οἶδατε, οἶδασι(ν) are found but rarely in the Ion. and Att. writers (§ 195, 1), second Pers. οἶδας in Hom. and Ion (rarely Att. § 195, 1). The form ἴδμεν is Epic, Ion., and Doric. Inf. ἴδμεναι and ἴδμεν Epic, Subj. ἴδέω Epic instead of εἰδῶ (Ion. εἰδέω), Part. ἰδύια Epic and εἰδυῖα.

Plup. 1. Pers. Sing. ήδεα (hence the Att. ήδη) Epic instead of ήδεν

2. " " ήλδεις and ήλδης Epic instead of ήδεις

3. " " ήλδει and ήλδη, ήδεε(ν), Epic instead of ήδει; — ήειδε, Herod.

3. " Pl. ἴσαν Epic instead of ήδεσαν.

Fut. εἰδήσω Epic and also εἰσομαι.

οἶκα, *I am like*, Epic, *έκτοκ* (Dual), *έκτην* (Plup. Dual); hence in Plup. Mid. or Pass. *έκτο*.

‡ 229. (3) *Present and Imperfect.*

Finally, there are certain forms of the Pres. and Impf. mostly in the Epic dialect, which after the analogy of verbs in -μι, take the personal-endings without the Mode-vowel. Thus:—

άνω, to complete, in Theocritus: Impf. άνύ-μες (instead of ήνόμεν), άνύ-το (instead of ήνότο).

τάνω, to stretch, to span, Il. ρ, 393. τάνυ-ται (instead of τανύεται).

έρπω, to draw, *έρνται*, *είρωτο*, *έρυτο*, *έρυσο*, *ήυσθαι* (§ 230).

σειώ, to shake, Epic Pres. *σεύται* and (by variation) *σούται*, Imp. *σοῦσο* and abridged *σοῦ*, *σοῦσθε*, *σοῦσθω* (to move one's self, to hasten). The Imp. has passed into the common colloquial language.

έδο, commonly *έσθίω*, to eat, Epic, Inf. *έδμεναι*.

φέρω, to carry, Epic Imp. *φέρε* instead of *φέρετε*.

‡ 230. *Alphabetical List of Verbs in the Dialects to be specially noted.*

- ἄδω** (ἀΐδω), *to hurt, to deceive*; Hom. has the following forms: Aor. ἄσσα and ἄσα; Pres. Mid. ἄσται, Aor. ἄσδμην, Aor. Pass. ἄσδην. Verb. Adj. ἄατος (ἀ-δατος).
- ἄλομαι**, Epic and Ion. prose (§ 164) and ἄλδομαι (Ep.), *to be angry at*, and in the Pres. Epic also *to gudge, to envy*, Fut. ἄλδομαι; Aor. ἡγασμένη.
- ἀγέλω**, *to collect*, Epic second Aor. Mid. ἀγέροντο, Part. ἀγρόμενος (§ 223, 11); Plup. ἀγηγέρατο; Aor. Pass. ἀγέρθη, third Pers. Pl. ἡγέρθεν; Epic Pres. ἡγέρδομαι (§ 162).
- ἀγνοέω**, *to be ignorant*, Ep. Aor. ἡγνόησε (§ 207, 1), ἀγνώσασκε (§ 205, 5).
- ἄγνυμι**, *to break*, Aor. Epic ἦξα instead of ἔαξα; third Pers. Pl. Aor. Pass. ἔγεν Epic instead of ἐδήσαν.
- ἄγω**, *to lead*, Epic second Aor. Imp. ἔξετε, Inf. ἄξμενοι, ἄξμεν (§ 223, 10); first Aor. Mid. ἔασσθε, ἔξαντο.
- αἰείδω** (prose αἰώω), *to sing*, Epic second Aor. Imp. αἰέσσο (§ 223, 10).
- αἰείρω** (prose αἰρῶ), *to raise*, Epic first Aor. Act. αἰερα, Mid. αἰράμην, Pass. αἰρόσθην; Epic second Aor. Mid. ἀρόμην from αἰρῶ; Epic Plup. ἄωρτο instead of ἤρω with the variable vowel, and transposition of the augment; Epic Pres. ἡερόδομαι (§ 162).
- ἄΗΜΙ**, ('AE-), *to blow*; in Homer, are: Part. ἀέλις, ἀέντος; third Pers. Sing. Impf. ἔη, ἔει, δίδει ('AEΩ); in the other forms, the η remains contrary to the analogy of τίσθμι (§ 224, 6): ἔητον, ἀήναι, ἀήμεναι; Mid. and Pass. ἔημαι, *to blow, to blow, to be blown, to be blown, to be blown*; Impf. Mid. ἔητο.
- αἰδομαι** and **αἰδέομαι** in Homer, *to be ashamed, to respect*, Epic αἰδήσομαι, ᾗδέσθην and ᾗδέσθμην.
- αἰνῶμι** (Ep.), *to take* (instead of αἰρῶμαι, § 169, Rem. 1), only Pres. and Impf.
- αἰρέω**, *to take*, Ion. Perf. ἀράρηκα, ἀράρημαι (§ 219, 8); Epic second Aor. Mid. γέντο instead of ἔλετο (§ 227, B).
- αἶσσω**, Epic (ἀ, but ὑπᾶξει, Il. φ. 126; ἰ) instead of ἄσσω, *to rush*, Ep. forms: ἦξα. Subj. αἶξω, Part. αἶξας; Aor. Pass. ἡχθην (also in Plat.), Inf. αἶχθῆναι; the Att. Tragedians use the following forms: ἄσσω and ἔσσω, ᾗξα, ᾗξαι and ἦξα, αἶξαι.
- αἰῶ** (Ep.), *to hear*, only Pres. and Impf. αἶον. Comp. ἔπαῶ.
- ἀκαχίζω** (Epic), *to trouble*, stem ἸΑΧΩ, second Aor. ἡκαχον; Fut. ἀκαχῶμαι, first Aor. ἡκάχησα; Mid. ἀκαχίζομαι, ἔχομαι or ἔχνομαι, *to be sad*, Aor. ἡκαχόμην (§ 219, 7); Perf. ἀκαχέμαι (§ 219, 8, comp. ἀσθρέμαι, ὀρέρεμαι) and ἀκάχημαι, third Pers. Pl. ἀκαχέδαι (§ 220, Rem. 2) and ἀκαχέσθαι, Part. ἀκαχέμενος and ἀκαχήμενος, Inf. ἀκαχέσθαι (§ 223, Rem. 4); Plup. Epic ἀκαχέλατο.
- ἀκάχμενος** (Epic), *sharpened, pointed*, from ἸΑΧΩ, αἰῶ, instead of ἀκάχμενος (§§ 19, Rem. 1, and 208, 2). The χ comes from the Perf. Act.
- ἀκηδέω**, *to neglect*, Aor. ἀκήδεσε(ν).
- ἀλδομαι**, *to wander about*, Ep. Perf. ἀλάλημαι (§ 219, 8), ἀλαλήμενος, ἀλάλησθαι (§ 223, Rem. 4).
- ἀλδάνω**, *to make increase*, Epic Aor. ἡλδανε(ν).
- ἀλέξω**, *to keep off*, Epic second Aor. ἡλαλκον (§ 219, 7), (from ἸΑΛΕΩ), ἀλαλκείν, ἀλαλκόν; Fut. ἀλαλκῶμαι, ἀλέομαι and ἀλεύομαι (Epic), *to shun*, Aor. ἡλευόμην, Subj. ἀλέηται, Opt. ἀλείτω, Imp. ἀλέασθε, Inf. ἀλεόσθαι and ἀλέασθαι (§ 223, 8).
- ἀλδήσκω**, ἀλδίσκω (Ion. prose), *to heal*, Fut. ἀλδέξω, etc.
- ἀλιταίνω** (Epic and poet.), *to sin*, Fut. ἀλιτήσω; Aor. ἡλιτον, ἀλιτόμην, ἀλιτέσθαι; Perf. ἀλιτήμενος, sinful (§ 223, Rem. 4).
- ἄλλομαι**, *to spring*, Epic second Aor. Mid. ἄλσο, etc. (§ 227, B).
- ἀλυκτέω**, *to be in trouble*, Epic Perf. ἀαλύκτῆμαι (§ 219, 8).
- ἀλύσκω** (Ep.), *to escape*, ἀλύξω, ἡλυξα.
- ἀλφαίνω** (Ep.), *to find*, Sec. Aor. ἀλφεῖν.
- ἄμαρτάνω**, *to miss*, Epic Aor. ἡμάρτοσθαι (§§ 223, 11, and 208, 3).
- ἀμπλακίσκω** (Ep. and poet.), *to err*, Fut. ἀμπλακίσω; Aor. ἡμπλακον.
- ἀνδάνω** (Ep., poet., and Ion.), *to please*, Impf. ἐάνδανον (Herod.), ἐήνδ. and ἦνδ. (Ep.); Aor. ἔαδον (Herod.), ἔδον (Ep.); Inf. ἀδεῖν; Perf. ἔαδα; Fut.

-Aug., § 219, 4, 5. In The-
ide; Ep. Aor. *εβιδον* (§§ 219,
17, 3).

spring up, Ep. Perf. with
duplication and the *variable*
9, 8, and 140, 4), from

nect, Epic *ἤντεον* (§ 222. A
ναστήτην (§ 222, Rem. 1).
plete, Epic Impf. in Theoc.
νύτο (§ 229).

and poet. Perf.), to *command*,
Imp. *ἄνωχθι*, etc. (§ 228);
δγεα (§ 220, 8). In certain

is Perf. is changed into the
of the Pres., e. g. third

ἄνώγει, Impf. *ἤνωγον* and
Fut. *ἄνώξω*; Aor. *ἤνωξα*.

ἔπι, to *take away*, Impf.
-as, -a; first Aor. Act. Part.

first Aor. Mid. *ἀπηύρατο*,
υράμενος.

Ep.), to *deceive*, Fut. *ἀπαφή-*
and Aor. Act. *ἤπαφον*, Opt.
φοίτο.

Ep.), to *threaten*, *ἀπειλήτην*
ἔμ, 1).

1 Ep. Aor., *he hurried off*,
ἔρσπ, Opt. *ἀποέρσσειε*.

in to, Ep. Aor. Pass. *ἐάφδθ*,

Ep.), to *fit*, stem *APΩ*, first
ἔρσαι (§ 223, 6); first Aor.

εν instead of *ἤρδθσαν*; sec-
-*ἥραρον* (§ 219, 7; also In-

be adapted, to *please*), more
in the first Aor.; Perf. *ἔρῳ-*

ἔρηρα (§ 219, 8), *I am fitted*,
Ep. *ἀράρῳα* (§ 223, 13), Perf.

Pass. *ἀρήρημαι*, *ἀρηρέμενος*
em. 4); Aor. *ἔρμενος*, *adapted*

1).
ῳμαι, to *pray*, Epic second

λεναι, Od. *χ*, 322.
καιν (§ 188, 1).

a) to *blow*, see *ἄημι*; (b) to
r. *ἔσσα*, *ἔσσαμεν*; (c) to *satis-*

Intrans. to *be satisfied*, Inf.
instead of *ἀέμεναι*; Fut. *ἔσω*;

, *ἔσασθαι*. Verb. Adj. *ἔστος*,

alk, to *go*, Ep. forms: Perf.
etc. (§ 228); second Aor.

την, third Pers. Pl. *ὑπέρβα-*
27, Rem.), third Pers Pl.

r (§ 224, 4), Inf. *βήμεναι*,
ides *βῶ*, etc.: *βέλω*, *βήη*, *βελ-*

24, 9); first Aor. Act. and

Mid. Trans., to *lead*, *ἔβησα*, *ἔβησά-*
μην; second Aor. Mid. *ἔβήσσο*, Imp.
ἐπιβήσσο (§ 223, 10). Ep. secondary
form: *βιβάσδων*, to *stalk*, strength-
ened secondary form from *βαίνω*;
also *βιβᾶ*, *βιβῶντα*, *βιβῶσα* and (from
BIBHMI) *βιβᾶς*; finally, Imp. *βᾶσκε*,
and Inf. *ἐπιβασκέμεν*.

βάλλω, to *throw*, Ep. second Aor. *ἔβλην*,
ἔβλημην (§ 227, A (a)), Fut. *βλήσο-*

μαι; Ep. Perf. *βεβόλημαι* (used of the
mind); but *βέβλημαι* (of the body).

βαρέω (Ep.), to *be heavy*, *βεβαρηῆς* (§ 223,
13).

βεβρώδεις (Ep.), to *eat*, instead of *βε-*
βρώσκεις.

βέομαι and *βείομαι*, *I will go*, *will live*,
Ep. Fut. *βέη*, *βέόμεσθα* (§ 223, 7).

βιδομαι (Ep.) instead of *βιζομαι*, to
force, *ἐβίησατο*, *βεβίηκε*.

βιβρώσκω, to *eat*, Ep. Aor. *ἔβρων* (§ 227,
A (d)); Perf. Part. *βεβρώς*, -*ῶτος*
(§ 228).

βλώσκω (Ep. and poet.), to *go*, instead
of *μλώσκω* (§ 18, 3). Aor. *ἔμολον*,

μολεῖν, *μολών* (also X. An. 7. 1, 33,
μώλωσιν); Perf. *μέμβλωκα* (instead of

μεμέλωκα); Fut. *μολοῦμαι*.

βοάω, to *cry out*, Ep. Aor. *ἔβωσα* instead
of *ἐβόησα* (§ 205, 5).

βούλομαι, to *will*, Ep. *βόλεται*, *βόλεσδε*
(§ 207, 4), *προβέβουλα*, *I prefer*.

βρυχάομαι, to *roar*, Ep. Perf. *βέβρυχα*,
with the sense of the Pres.

γαμέω, to *marry*, Ep. Fut. *γαμέω*; Ep.
Fut. *γαμέσσεται*, Il. i, 394, *will give in*

marriage.

γάνυμαι (Ep.), to *be glad*, *γάνυνται*; Fut.
γανύσσεται.

ΓΑΩ, Ep. Perf., *γέγαμεν*, to *have become*,
etc. (§ 228).

γέγωνα Ep. and poet. Perf. with the
sense of the Pres. to *cry out*; in Hom.,

third Pers. Sing. *γέγωνε* (also with
the sense of the Aor.), Part. *γεγωνός*,

Inf. *γεγωνέμεν*; Plup. *έγεγόνει*. From
the Perf. a Pres. has been formed of

which there are in Hom.: Inf. *γεγω-*
νεῖν, Impf. *έγεγώνευν*.

γείνομαι (Ep.), to *be born*, to *be produced*,
Aor. Mid. to *beget*, to *bear*, Subj. *γελ-*

νέαι instead of *γελίηται*.

γέντο, to *seize* (§ 227, B).

γηράω, to *grow old*, second Aor. *έγήρα*,
etc. (§ 227, A (a)).

γούω (poet.), to *wail*, Ep. third Pers. Pl.
Aor. *γῶον*.

δαίνυμι (Ep.), to *entertain*, to *feed* (in

stead of *δαί-νυμι*, § 169, Rem. 1), Fut. *δαίω*; Mid. *δαίνυμαι*, to feast, to consume, second Pers. Sing. Impf. Ind. *δαίνυ'* (*δαίνυο* instead of *ἑδαινυσο*, § 224, 5), third Pers. Sing. Opt. *δαινύτο* instead of *-ύτο*, third Pers. Pl. *δαινύατο*; Aor. *ἑδαισάμην*.

δαίω, Ep., (a) to divide (§ 164), Fut. *δάσωμαι*; Aor. (also prose) *ἑδασάμην*; Perf. Pass. *δέδασμαι*, am divided, broken, *δεδαίεται*; (b) to burn, to inflame, Perf. *δέδηε*, he burnt; Mid. to burn, blaze, Intrans., second Aor. Subj. *δάηται*.

δαμνάω and *δάμνημι*, Ep. secondary form of *δαμάω*, to subdue, from which come third Pers. Sing. Pres. *δαμνᾷ*; third Pers. Sing. Impf. *ἑδάμνα* and *δάμνα*, *δάμνασκε*; second Pers. Sing. Pres. Mid. *δαμνᾷ*; — *δάμνησι*, *δάμναμαι*, etc.

δαρδάνω, to sleep, Epic Aor. *ἑδραδον* (§ 223, 11).

δατέομαι, Ep. secondary form, used in the Pres. and Impf., from *δαίωμαι*, to divide.

ΔΑΩ (Ep. and poet.), (a) to teach (= *διδάσκω*), (b) to learn (= *διδάσκουμαι*); to (a) belong the Ep. second Aor. *ἑδάω* (Hom.), *ἑδάε* (Theoc. and Apoll.); to (b) *δεδαῶς* (Hom.), *δεδάωσι* (in other authors); Ep. second Aor. Act. *ἑδάην*, I learned (§ 227, A (b)), from which Ep. *δαήσομαι*, *δεδαήκα*, *δεδαημένος*. From the Perf. a new Ep. Pres. has been formed, *δεδάσθαι*, Inf. Here belongs also the Ep. Fut. *ἑθῶ* (I shall find, meet with), *ἑθῆις*, *ἑθόμεν*, *ἑθῆρε* (§ 223, 7).

δέατο (Ep.), it seemed, Aor. *δοδάσατο*, third Pers. Sing. Subj. *δοδάσεται* (instead of *-ηται*).

δεῖδω, to fear, the Pres. occurs only in the first Pers., Fut. *δέλομαι*; Aor. *ἑδεῖσα*, Ep. *ἑδδεῖσα* (as is probable originally *ἑδFeῖσα*), Perf. Ep. *δεῖδοικα* instead of *δέδοικα*, and *δεῖδια* Ep. instead of *δέδια* (§ 228).

δεῖκνυμι, to show, Ion. (ΔΕΚ) *δέξω*, *ἑδεξα*, etc.; Mid. *δεῖκνυμαι* in the Ep. dialect has also the sense, to greet, to welcome, to drink to; so also in the Perf. *δέδεγμα* with the sense of the Pres., *δεῖδέχεται* third Pers. Pl.; Plup. *δέδεκτο*, to welcome, *δεδέχάτο*.

δέρκομαι, to see, Ep. second Aor. *ἑδράκον* (§ 223, 11).

δέχομαι, to receive, Ion. *δέκομαι*; in Hom. this verb signifies also, to take, excip-

ere, to await (e. g. an attack, a wild beast), in the following forms: *δέχομαι* instead of *δέχορται* (§ 220, 13), Il. μ, 147, Perf. *δέδεγμα* with the sense of the Pres., Fut. *δεδέξομαι*, excipiam, second Aor. Mid. *ἑδεκτο*, etc. (§ 227, B); Perf. Mid. *δεδοκήμενος*, awaiting, lurking, Il. ο, 730.

δέω (instead of *δέλω*), Ep. instead of *δέω*, to want, from which come *ἑδεήσε*, he wanted, *ἑήσεν*, he was in want of; Mid. *δεύομαι*, to be wanting, Fut. *δευήσομαι*.

ΔΙΑΗΜΙ (ΔΕ-), Ep. and older Ionic Att. (Xen.), secondary form of *δέω*, to bind, *διδέωσι* (Xen. An. 5. 8, 24); Impf. *διδῆ* instead of *ἑδιδῆ*, Il. λ, 105.

δίζηναι (Ep. and Ion.), to seek; it retains the η (contrary to § 170, 1, comp. 'ΑΗΜΙ): *ἑδίζητο*, *ἑζέζητο*, *ἑζήσθαι*, *ἑζήμενος* (in Herodotus); *δίζηαι* (Hom.), *δίζεαι* (Theoc.); Fut. *ἑζήσομαι*; Aor. *ἑζήσάμην*.

ΔΙΗΜΙ (ΔΙΕ-), of the Act. only *ἑδιέσεν* (third Pers. Pl. Impf.), Il. σ, 584, they drove away; Mid., to make one run, to make free, oftener to scare, to chase (specially with the Inf.), *διέσται*, Il. ψ, 475, *διέσθαι*, Il. μ, 304, Subj. *διήται*, *διώνται*, Opt. *διόετο* (comp. *τιδούτο*).

διώ (Ep.), to flee, *δίε*, *δέδωκε*, *διον*, I fled. *δουπέω* (Ep.), to sound, Perf. *δεδονυέντος*; Aor. *ἑδούκησα* and *ἑγδούκησα* (from *ΓΑΟΠΗ*, comp. *τύπτω* and *κτυπέω*). *δύναμαι*, to be able, second Pers. Ion. *δύνει*; Aor. Ep. *ἑδυνάσθην* and *ἑδυνήσάμην* (§ 179, 2).

δύω, to go in, to wrap up, Ep. *δύμεναι* instead of *δύναι* from *ἑδυν*; Ep. second Aor. Mid. *δύσεται*, *δύσας*, *δυσόμενος* (§ 223, 10).

ἑγείρω, to awake, Ep. Aor. *ἑγρετο*, he awoke, etc. (§ 223, 11); Ep. forms of Perf. *ἑγρήγορα* are *ἑγρήγορδε*, etc. (§ 228). From the Perf. has been formed the Pres. *ἑγρηγοράω*, watching, Od. ν, 6, as if from *ἑγρηγοράω*.

ἑδω and *ἑσδω* (Ep.), to eat (= *ἑσθίω*), Inf. *ἑδμεναι* (§ 229); Impf. *ἑδον* and *ἑδεσκον*; Perf. *ἑδηδώς*; Perf. Mid. or Pass. *ἑδηδοται*.

ἑΘΩ, from which come the Ep. *ἑθον*, wont, accustomed, and the Perf. *ἑθωδα* (§ 140, Rem. 3).

ἑΙΑΩ, **ἑΙΑΩ**, Aor. *ἑιδον*, I saw, Ep. *ἑδον*, Inf. *ἑιδέω*, Subj. *ἑιδέμην*; Ep. Pres. Mid. *ἑιδεται*, it seems, *ἑιδόμενος*, ap-

; *making like*; Fut. εἰσομαι; κ. εἰσάμην and εἰσάμην, εἰσάμην and εἰσάμην (§ 219, 4); second. ἰδύμην, I saw.

ird Pers. Sing. Impf. εἶκε, it id, II. σ, 520; Perf. εἶκα, I am 3. third Pers. Dual ἔικτον and ἔικτην (§ 228), Part. εἰκώς and 54. εἰκός, εἰκυῖα and II. σ, 418. 1; Ep. Plup. Mid. ἔικτο and 1 was like.

p.), to cover, envelop, εἰλόσω, third Pers. Pl. εἰλῶσθαι; from ives Aor. Pass. εἰλόσθην.

wess, to drive, from which in only εἰλόμενος; in the same εἰλῶ, εἰλεον; the rest are 1A, e. g. ἔλσαν, Inf. ἔλσαι and Part. ἔλσας (§ 223, 6); ἔλμαι, 1; second Aor. Pass. ἔλλην ἔλλω), third Pers. Pl. ἔλεν, and ἄλλμεναι, ἄλεις.

, § 225.

, § 226.

shut out, Ep. Impf. ἐργαδον . Comp. ἐργω.

Ep. and Ion.), to ask, Impf. ; Fut. εἰρήσομαι; second Aor.

Subj. ἐρώμεδα, Opt. ἐροτο, σδαι in Hom. with the accent Pres.; — Ep. secondary forms Pres. (a) ἐρέομαι, ἐρέσδαι; ἱρέοντο; (b) ἐρέω, Subj. ἐρέω- 1. ἐρέομεν, Part. ἐρέων.

see ἐρύω.

and Ion., sero, to arrange in a string, first Aor. ἐξέλπας, exse- erod. 3, 87; Ep. Perf. Mid. or 1μαι, ἐερμένος (in Herod. ἐρ- Plup. ἐερτο.

ay, Pres. only Ep., Fut. ἐρῶ, 1.

Aor., I placed, from the stem omp. sed-eo), Opt. ἀνέσαιμι, 1σον, Part. ἔσας (ἀνέσαντες ; Her. 3, 126. 6, 103), Inf. ἐφέσ- or. Mid. ἐσάμην and ἐέσσατο, 1σόμενος (Her. 1, 66. εἰσάμην- 1. ἐφίσσαι; Fut. ἐφέσσεσθαι. 1 drive, Pres. ἐλῶ, Ep. ἐλῶ; Ep. ἔλων; Fut. Ep. ἐλῶσι of ἐλῶσι; Ep. Perf. ἐληλά- § 223, Rem. 4). third Pers. Plup. ἐληλάδατο (§ 220, Rem. n. Perf. ἐληλάσμαι and Aor. λάσθην.

o whirl, Ep. second Aor. Mid. 1 (§ 227, B).

ἐνέπω or ἐνέπω (Ep.), to say, to tell, Impf. with the sense of the Aor. ἔνεπον, ἔνεπον, Aor. ἐνισπον (comp. ἐσπόμην from ἔπομαι), Imp. ἐνισπες, Subj. ἐνίσπω, Opt. ἐνισποίμι, Inf. ἐνισ- πείν, Fut. ἐνίψω and ἐνισπῆσω.

ἐνήνοδα, Ep. Perf. from 'ΕΝΘΩ or 'ΕΝ- ΕΘΩ with the sense of the Pres. and Impf., ἐπενήνοδα, to sit on, II. β, 219. to lie on, H. Cer. 280. Comp. ἀνήνο- δε above.

ἐνίπτω (Ep.), to chide, second Aor. ἐν- ἐνίπτον, ἡν-ἡπαπεν (§ 219, 7).

ἐννύμι, to clothe, Ep. and Ion. εἰνυμι; Ep. Fut. ἔσσω; Aor. ἔσσα and ἔσα, ἐσάμην, ἐέσσατο, ἔσασθαι; Perf. εἴμαι, εἶσαι (and ἔσσαι), εἴται, etc., εἰμένος; second Pers. Plup. ἔσσο, third Pers. ἔστο and ἔεστο, third Pers. Dual ἔσδην, third Pers. Pl. εἶατο; — on ἐέσσατο, ἔεστο, comp. § 219, 4.

εἶκα, I am like, § 228. Comp. 'ΕΙΚΩ.

ἐπαῖω, to understand, Aor. ἐπήϊσα (I), Herod. and Apollon. (§ 130, Rem. 1); the poet. εἶω is found only in Pres. and Impf.

ἐπαυρίσκομαι (Ep. and poet.), to receive advantage or injury from a thing, Aor. ἐπηυρίσθην, ἐπαυρέσθαι (first Aor. ἐπη- ρίσθην in Aeschyl. and in the later writers); Fut. ἐπαυρήσομαι. Of the Act. in the sense to touch, to injure, Homer uses, second Aor. Subj. ἐπαύ- ρη, Inf. ἐπαυρεῖν, ἐπαυρέμεν.

ἐπίσταμαι, to know, second Pers. ἐπίστη, Ion. poet.

ἐπω, as a simple, in Act. only Ep. in the sense tracto aliquid, to take care of (II. ζ, 321); generally used as a compound, e. g. περιέπω, διέπω, etc., second Aor. Act. ἔσπον instead of ἔσ-επον, in Homer ἐπέσπον, ἐπισπείν, ἐπισπών; Fut. ἔψω, Ep. ἐφέψεις; Mid. also as a simple, generally signifying to follow; Impf. Ep. ἐπόμην instead of εἰπόμην; Fut. ἔψομαι; second Aor. Mid. ἐσπόμην, σπέσθαι, σποῦ (ἐπισ- ποῦ); Ep. forms: σπεῖο, ἐσπέσθω, Subj. ἔστωμαι, Opt. ἐσποίμην, Inf. ἐσπέσθαι and σπέσθαι, Part. ἐσπόμε- νος. Herodot. has from περιέπω also περιεφθῆναι and περιέψεσθαι instead of περιεφθῆσθαι.

ἐργω, commonly ἐέργω, Ep., instead of εἰργω, to shut in and shut out, with the secondary forms ἐεργνυμι, ἐεργάδω, ἐεργάδω, Aor. ἔρξα; Perf. Mid. or Pass. ἐεργμαι, third Pers. Pl. ἐεργαται.

third Pers. Pl. Plup. ἐρχατο and ἐρχατο; Aor. Pass. ἐρχθεις.
 ἔρδω and ῥέζω (Ep.), to do, Fut. ῥέξω, Aor. ἔρρεξα and ἔρεξα, or ἔρεω, ἔρεα; Perf. ἔοργα, Plup. ἐόργειν (§ 140, Rem. 3), Perf. Mid. or Pass. ἐεργμένος, Aor. Pass. ῥεχθεις, ῥεχθῆναι.
 ἐρεῖδω, to prop, Ep. Perf. ἐσηρέδαται (§ 219, 8).
 ἐρείπω (poet. and prose), to throw down, Ep. Plup. ἐρέριπτο (§ 219, 8).
 ἐριδαίνω (Ep.), to fight, Aor. Mid. ἐριδῆσασθαι.
 ἐρίζω, to fight, Ep. ἐρίζομαι, Perf. Mid. ἐρήρισμαι (§ 219, 8).
 ἔρρω, to wander about, Ep. Aor. ἔρσαι, to hurry away (§ 223, 6).
 ἐρυδαίνω (poet.), toadden, Fut. ἐρυδήσω.
 ἐρύκω, to keep off, Ep. second Aor. Act. ἔρυκακον, ἐρυκακείν (§ 219, 7).
 ἐρύω and εἰρύω (Ion. and Ep.), to draw, Fut. ἐρύσω (σ) and Ep. ἐρύουσι; Aor. ἐρύσα (σ) and εἰρύσα; Fut. Mid. ἐρύσομαι and Ep. ἐρύεσθαι; Aor. ἐρύσαμην (σ) and εἰρύσαμην; Perf. Pass. third Pers. Pl. εἰρύσθαι, Il. ξ, 75, and Plup. εἰρυντο, Il. σ, 69. εἰρύατο, Il. ο, 654 (of ships drawn to land, ὦ long in the Arsis); Plup. Mid. εἰρυντο (φάσαντων, had drawn the sword, ὦ long in the Arsis), Od. χ, 90.—Secondly, the Mid. in Hom. and poet. takes the sense to save, to shelter (from danger); in this sense there are the following forms: ἐρύσο, εἰρύτο and ἐρύτο, which are to be regarded as syncope forms of the Impf.—The two following Mid. secondary forms have also the sense of to guard: (a) Ep. ἔλϣτμι, Inf. εἰρύμεναι, Hes. Opp. 816; Mid. to guard, εἰρναται instead of εἰρυνται, Inf. ἐρυσθαι, εἰρυσθαι;—(b) Ep., poet. and, though very rare, Attic prose ῥύομαι, Inf. ῥύσθαι instead of ῥύεσθαι; Impf. third Pers. Sing. ἐρύτο, was watched, Hesiod. Th. 304, third Pers. Pl. ῥύατ instead of ἐρύοντο (they protected); Aor. ἐρρύσαμην and Ep. ῥύσαμην (but Il. ο, 29. ῥύσαμην).
 ἐρχομαι, to go, Ep. Perf. εἰλήλουθα, first Pers. Pl. εἰλήλουσμεν; Epic Aor. ἤλυθον.
 ἔχω, to have, Ep. Aor. ἔσχεδον, σχέδον and ἔσχον (§ 162); Ep. Perf. ἔχωκα (for ἔχωκα, κ and χ being transposed, and the word having the

Attic Redup.); Ep. Plup. ἐπέχον they were closed, Il. μ, 340.

*ἤμαι, to sit, ἔταται, ἔατο (Ion.), and εἵται, εἵατο Ep., instead of ἦνται, ἦτο. ἡμύω (Ep.), to sink, Perf. ὕπεμυμυκε, to let the head sink, Il. χ, 491. The above form has the Att. reduplication ἐμ-ἡμυκε (§ 219, 8), and is strengthened by ν (§ 208, 5).

Θέρομαι (Ep.), to warm one's self, Fut. Θέρομαι (§ 223, 6); Aor. ἐθήρην, Subj. Θέρεω.

Θηλέω (Ep. and poet.), to sprout, Fut. Θηλήσω, etc.; Perf. τέθηλα (τεθάλω Ep. § 223, 13); second Aor. ἔθελον.
 Θηπῶ (Ep.), to stun, Perf. τέθηπα; Plup. ἐτεθήπεα; second Aor. (from ΤΑΦΩ) ἔταφον.

Θνήσκω, to die, Perf. τέθνηκα, Pl. τέθναμεν, etc. (§ 228).

Δράσκω (Ep., Ion., and poet.), to spring, Aor. ἔδορον; Fut. δοροῦμαι, Ep. Δορέομαι; Perf. τέδορα. See § 161, 14.

Ἰδρώω (Ion.), to sweat, ἰδρώσι, ἰδρώντες, ἰδρώσα, ἰδρήν (§ 137, Rem. 1).

ἵημι, to send (Ep. and Ion.), Aor. ἔηκα; Fut. ἥσω, but Od. σ, 265, ἄνσει; in the Ep. and Ion. dialects, there are several forms from the theme ἵω, e. g. ἄνσει instead of ἄνσει Her., ἕνιον instead of ἕνισσαν Hom., ἔμετλετο and μεμετιμένος Herod., instead of μεδίετο, μεδιμένος.

ἰκνέομαι, to come, Ep. Pres. ἴκω and Impf. ἴκον; Ep. Aor. ἴκον (§ 223, 10) and ἴκτο, etc. (§ 227, B).

Ἰαήμι (instead of Ἰαά), to be merciful. Of the Act. only the Ep. Imp. Ἰαήθι, be merciful (in addresses to the gods) instead of Ἰαῖθι (§ 224, 6), as in Theoc. 15, 143, Subj. Ep. Ἰαήκοι; Plup. Opt. Ep. Ἰαήκοι; Mid. poet. Ἰαμαι, to appease.

ἴσμαι (Dor.), to know, ἴσῃς, ἴσᾶτι, ἴσαμεν, Part. ἴσας.

Καίνυμαι (Ep.) instead of καίδνυμαι (§ 169, Rem. 1) from the stem ΚΑΔ, to excel, Perf. κέκασμαι; Plup. ἐκεκάσμεν.

καίω, to burn, Ep. Aor. ἔκηα (Trag. ἔκαε), Subj. κήομεν instead of -ομεν, Opt. third Pers. Sing. κῆαι, third Pers. Pl. κῆαιεν, Inf. κῆαι (in the Odys. also κείαι, κείομεν, κείατες); Aor. Mid. ἐκηάμην, κηάμενος (in the Odys. κειάμενος, κειάτο); second Aor. Act. ἐκάην (I burned, Intrans.), Inf. καήμεναι.

- my one's self*, Ep. *κεκμηός*, as if from *κεκάμω* (§ 223, 13), Ep. second *κεκάμω* (§ 219, 7).
 in Hom. *κένονται*, as if from *κένω* and Ion. *κένεται*, *κένεσθαι*; *κένω* Sing. *κείσαι* and *κείαι*, Pl. *κείνται* and Ep. *κεία- Ion.* *κένεται*, Subj. *κένωμαι*, Sing. *κῆται*; Impf. *κένατο* Ep. instead of *έκειντο*; Ep. Fut. *κείω*, *κένω*, *κείων*, *κένων*.
cut off, Ep. *κέρσω*, 223, 6), but *έκειράμην*.
urge, Ep. *έκελσα* (§ 223, 6).
 and poet.), *to urge*, Fut. first Aor. *έκελυσάμην*; or. *έκεκλόμην*, etc. (§ 223, 6).
to prick, stimulo, Aor. *κέρω*, Ep. *κέρω* (*κέρωντας*) (Impf. *κέραιε*), *κίρνω* (*κίρ- έκίρνα*) and *κίρνημι* (Impf. *κίρνεις*); Ep. Mid. *κέρωνται* (as *κέραιαι*); Impf. *κέρωντο* Ep. *έκερώντο* from *κέρω*.
gain, in Ion. and later *κέρησα*; *κέρησεσθαι* and *κέρησθαι* Herod.
to conceal, Fut. *κέυσω*, Aor. *κέκυθα*; second Aor. *κύνω*, Subj. *κεκύνω* (§ 219, 7) only Pres. and Impf.
am anxious, in the Act. only *κρήσω*; Perf. *κρήσα*, I am Ep. Fut. Perf. *κεκαδήσομαι*, secondary form of *σκεδάσσω*, only Pres. and Impf.
to be moved, Pass. *κινύμενος*.
to mix, from which comes *κίρνεις*, Impf. *έκίρνα* and *κίχναμαι* (Ep. and poet.), *κείχων*, Fut. other forms not found in poets; but Ep. Impf. *έκίχαν* and Pers. *έκίχεις* (from second Aor. Subj. *κίχῃ* and 1st. *κίχῃναι*, Inf. *κίχῃναι*, 1st. and Mid. *κίχῃμενος*; Aor. *κίχασα*.
to go, only Pres. and Impf. *κίω* is accented like *ίω*; *κίω* (§ 162).
to sound, Ep. Perf. with the sense of the Pres. *κέκλῃγα*, *κεκλήγας*, Pl. *κεκλήγοντες* (as if from *κεκλήγω*); Aor. *έκλάγον*.
to shut, Ep. and Ion., *κλήω*, Aor. *έκλήισα* (1), *κλήῖσαι*; Perf. Mid. or Pass. *κεκλήμαι* (third Pers. Pl. *κεκλή- αται* instead of *κεκλήσται*); Aor. Pass. *έκλήισθην*; from the Ion. *κλήω* come the forms often found in the Att. writers, viz. *κλήω*, *έκλῃσα*, *κέκλῃμαι*.
to celebrate, of which only *κλέωμαι*, Impf. *έκλέω* instead of *έκλέω* (§ 220, 10).
to hear, Imp. *κλύε*, *κλύετε*; second Aor. Imp. *κλύδι*, *κλύτε*; and *έκκλύδι*, *έκκλύτε* (§ 227, A (e)); the Impf. *έκλυνον* is used instead of the Ind. Pres.
to strike, second Perf. *έέκοπα* in Hom., instead of *κέκοπα*.
to satisfy, Ep. Fut. *κορέω* and *κορέσω*, Perf. *κορέσμαι*, to which the Part. *κεκορηός* (§ 223, 13) in respect to its meaning belongs.
to be angry, first Aor. Part. *κοτέας*; Perf. Part. *κεκοτηός* (§ 223, 13); Mid. Fut. *κοτέ- σμαι* (σσ); Aor. *έκοτεσάμην* (σσ).
to bawl, cry out, poet. Perf. *κέκρά- γα*, *κέκραγμεν*, etc. (§ 228); Fut. *κε- κράξομαι*, Aristoph.
to complete, accomplish, Ion. commonly *κραίνω*, Impf. *έκραίνων*; Ep. Fut. *κρανέω*; Aor. *έκρηνα* and Ep. *έκρήνηα*, Imp. *κρήνον* and Ep. *κρήνον*, Inf. *κρήναι* and Ep. *κρήναι*; Ep. Perf. Pass. *κεκράνται* (Eur. *έέκρανται*); Ep. Fut. Mid. *κρανέομαι*.
to kill, Ep. Fut. *κτενέω* (Ep. Part. *κτανέοντα*, *κατακτανέουσι*) and *κατακτανέεσθε* with the variable *a*; Aor. Ep. and poet. *έκτανον*; Ep. second Aor. Act. *έκταν*, etc. (§ 227, A (a)); first Aor. Pass. third Pers. Pl. *έκταθεν* Ep., instead of *έκτάθη- σαν*.
to find, to reach, Aor. *έκυρσα* (§ 223, 6), and more seldom *έκυρήσα*, Fut. *κύρσω* and more seldom *κυρήσω*; Perf. *κεκύ- ρηκα*.
to partake, Ion. Fut. *λέβομαι*; Ep. Aor. Subj. *λελάχῃ* (§ 219, 7), Trans. *to make partaker* in the phrase *δανόντα πυρός*, *to give the dead the honor of fire*, i. e. *make him partaker*.

- of; Perf. λέλογχα Ep., instead of εἴληχα [Od. λ, 304. λελόγχασι].
- ΛΑΖΤΜΑΙ** (= λάζομαι, to take), Epic ἐλάζντο.
- λαμβάνω**, to receive, Ion. λάμψομαι, λελάβηκα, ἐλέλμμαι, λελάμφθαι, ἐλάμφθην, λαμπτός; also Dor. λελάβηκα, but ἐλέλμμαι, λελάφθαι; in Dramatists ἐλέλμμαι; Ep. Aor. λελαβέσθαι (§ 219, 7).
- λασθάνω**, Ep. oftener λήθω, to be hidden, concealed; Ep. second Aor. Act. Subj. λελάθω and Mid. λελαδόμην (§ 219, 7); Perf. Mid. ἐλάσμαι; in Theoc. λασθήμην (= λησθήναι) instead of λαθέσθαι; ἐπιλήθω and ἐκλήθω, to cause to forget, Ep. Aor. ἐπέλησα; ἐκπέλαδον.
- λάσκω** (Ep. and poet.), Aor. ἐλάκον; Ep. Perf. ἐλέηκα (poet. ἐλάκα and ἐκπέλακα even in Demos.) with the sense of the Pres.; Ep. Part. λεληκώς, λελάκνῃ (§ 223, 13); Fut. λακήσμαι; first Aor. poet. ἐλάκησα, Ep. Aor. Mid. λελάκοντο (§ 219, 7).
- ΛΕΧΩ** (Ep.), to cause to lie down, ἐλεξα, ἐλεξάμην, I laid myself down, I lay, I rested, Ep. Aor. ἐλέγμην, etc. (§ 227, B).
- λούω**, to wash, Ep. λούεω, λουέω, Impf. ἐλούεον, ἐλούεον; Aor. Inf. λούεσθαι, Part. λούσσας; second Aor. Act. ἔλουν, third Pers. Sing. ἴδε Od. κ 361, ἴδον; Mid. Pres. Inf. λούεσθαι and λούσθαι; Fut. Mid. λούσσομαι; Aor. Mid. Inf. λούσσεσθαι; Part. λουσάμενος; Perf. Mid. or Pass. ἐλούμαι.
- λύω**, to loose, Ep. second Aor. Mid. λύτο, λύντο (§ 227, A (c)); Ep. Plup. Opt. λελύτο (§ 224, 3).
- Μαίνομαι**, to rave (ἐκμαίνομαι, to make raving, also Aor. ἐμνηα, Arist.; doubtful X. H. 3. 4, 8); second Perf. μέμνην (Soph.), I am raving (Theoc. 10, 31, μεμάνημαι); the Fut. is μανούμαι in Herod. (μανήσομαι in the later writers).
- μαίρομαι** (Ep.), to seek, Fut. μάσομαι (ἐπιμάσσεται); Aor. ἐμασάμην.
- μανθάνω**, to learn, Fut. in Theoc. μαθεύμαι (like μαχοῦμαι).
- μάρναμαι** (Ep.), to fight, only Pres. and Impf., like δύναμαι, but Opt. μαρνήμην, Od. λ, 513.
- μαχόμαι**, to contend, Epic μαχέονται, μαχεῖται, μαχέοιτο, μαχέοιντο, Part. μαχεύμενος and μαχεύμενος; Ep. Fut. μαχήσομαι and μαχέσομαι; Aor. ἐμαχεσάμην.
- ΜΑΩ** (Ep.), to strive for, Perf. with the sense of the Pres., in Sing. μέμωκα (comp. γέγονα with ΓΕΓΑΑ), μέμωκα, μέμωμεν, etc. (§ 228).
- μείρομαι** (poet.), to obtain, Ep. ἐμωρε third Pers. Sing. Perf. (and II. α, 278), third Pers. Sing. second Aor. Act. (Augment, § 219, 6); Perf. Pass. ἐμωρται, it is determined (§ 123, 4).
- μέλω**, commonly Impers. μέλει, it concerns, I lay it to heart, Ep. Perf. μέμηλε, Part. μεμηλώς; Ep. Perf. Mid. μέμβλεται and Plup. μέμβλετο instead of μεμήληται, ἐμεμήλητο, comp. βλάσκω; yet these forms were more properly considered as a Pres. and Impf.
- μενοινάω**, μενοίνεον, § 222, I, A (2).
- μηκόμαι**, to bleat, Ep. Perf. μέμικα with the sense of the Pres., μεμῶκα (§ 223, 13); Aor. μῶκον; from the Perf. the Impf. ἐμέμικον is formed.
- μίσγω**, to stain, Ep. second Aor. μίσθην (§ 227, B).
- μίσγνυμι**, to mix, Ep. Aor. μίκτο (§ 227, B).
- μυκέομαι**, to roar, Ep. μέμυκα, Aor. ἐμύκον.
- Ναίω**, Ep. and poet., to dwell, first Aor. ἐνασσα, I caused to dwell; Mid. with Pass. Aor., to settle down: νάσσομαι, ἀπενασσάμην, ἐνάσθην.
- νεκέω** (Ep., poet., and Ion.), to quarrel, Fut. νεκέσω, Aor. ἐνεκέσα (§ 223, 1).
- νίβω**, to wash, Pres. and Impf.; the other tenses are formed from νίπτω, which among the later writers came to be used in the Pres. and Impf. also; thus, Fut. νίψω, Perf. Mid. or Pass. νένιμμαι, poet.; Aor. Pass. ἐνίφθην, Hippocr.
- νίσσομαι** (Ep.), to go, Fut. νίσσομαι (the form νέσσομαι is rejected).
- ὈΔΤΣΣΟΜΑΙ** (Ep.), Aor. ὠδυσάμην, to be angry, ὀδυσάμενος; Perf. ὀδῶδυσσμαι with the sense of the Pres. (§ 219, 8).
- οἶδα**, to know, § 228.
- οἶομαι**, to think; Ep. οἶω, οἶτω, οἶτομαι, οἶόμην, οἶοιτο; Aor. Mid. οἶσάμην; Aor. Pass. ὠόσθην, οἶσθαι.
- ὄνομαι** (Ep. and Ion.), to blame, ὄνοσαι, third Pers. Pl. ὄνονται, Impf. ὄνόμην, Opt. ὄνομιην, ὄνοιτο; Fut. ὀνόσομαι; Aor. ὠνόσάμην and ὠνόσθην; Ep. ὀνόσδε (comp. οὐλόμενος), II. ω, 241, instead of ὄνοσδε and this instead of ὄνοσδε from ὄΝ-; Ep. Aor. Mid. ὄνωτο.

- see, Ion. *δρέω*, Epic *δρόω*, Impf. Ep. second Pers. Sing. Pres. *ῥῆαι*, third Pers. Sing. Impf. Ion. Perf. *δρωπα*.
ΜΙ, from which Ep. *δρεγνέω*, *to stretch*; Mid. *ἑλθὼν ἑαυτοῦ*, *to reach after*, Ep. Mid. *δρώρεσθαι*, third Pers. Pl. *ῥαι* (§ 219, 8), Plup. third Pl. *δρωρέχατο*.
οἰ, *to excite*, Fut. *δρῶω*, Aor. § 233, 6); Ep. Perf. Intrans. (§ 219, 8), Subj. *δρώρη*, Plup. and *ώρωρει*; Ep. Aor. *ώρωρεν*; *ρῶμαι*, *to rouse one's self*, *to stir*, at. *δρεῖται*, Aor. *ώρῳρη*; Ep. Mid. *ῥτο*, etc. (§ 227, E); Ep. *ῥεῖται*, Subj. *ώρῳρηται* (§ 219, 8).
ω, *to smell*, Ion. Aor. Mid. *το*.
ο *wound*, Ep. Aor. *οἰω*, etc. A (a)].
ο *owe*, *be under obligation*, *ought*, Ion., poet. (except in the dialogues of Att. writers), and in prose *ὀφελον*, -ει, -ε, Ep. *ω*, *ὀφελον*, in *ἰοῖται* which is a wish.
 (Ep.), *to increase*, only Pres., and Opt. Aor. *ὀφέλλειν*, Od.
ο *shake*, Ep. second Aor. Act. *λῶν* (§ 207, 7, and 219, 7) and Aor. Mid. *ῥάλτο* (§ 227, B).
ο *suffer*, Ep. Perf. Part. *πεπασ* is if from *πέπαδα*; Ep. Perf. *ε* (§ 228, Rem.).
 (Ion.), *to taste*, *to eat*, Aor. *ην*; Perf. *πέπασμαι*.
ο *persuade*, second Aor. Act. Aor. Mid. *ἐπιδῶμην*, only poet. Att. writers (*πιδοῦ* is a false; in Plat. Phaed. p. 117, a); second Aor. Act. *πέπιδον*, Subj. *ο*, Opt. *πεπιδόμην*, Inf. *πεπιδεῖν*, *πειδῶν*, Imp. *πέπιδε* (§ 219, 7); Aor. Mid. *ἐπιδῶμην*, *to trust*, *πιδοτο*; from the second Aor. *ῥῥῶω*, *to be obedient*, *πειδῶω*, *convinced*, *πειθήσας*, *obedient*; on *ω* and *πεινῶσι* (see § 228).
ο *draw near* (Trag. *πελάδω*, Fut. *πελάσω*, poet. sometimes Ep. Aor. Pass. *ἐπελάσθην*, Att. *ἐπῆλθην*, Mid. Ep. *ἐπλήμην*, *ἐπῆλθην* [§ 227, A (a)]; cf. *πεπλημένους*, Att. *πέπλωμαι*, *οἰ*), *to destroy*, Fut. *πέρσω*; first Aor. *ἔπερσα* (§ 223, 6); second Aor. *ἐπῆλθον* (§ 223, 11); Ep. second Aor. Mid. Inf. *πέρδαι* (§ 227, B).
πέτομαι, *to fly*, second Aor. *ἐπτόμην*, etc. (§ 223, 11).
πέυδομαι (poet. instead of *πυνδάνομαι*), Ep. second Aor. Mid. Opt. *πεπύδοιτο*; Perf. *πέπυσμαι* (§ 223, 14).
πέφνον, *ἔφεφνον*, Ep. second Aor. Act. of *ΦΕΝΩ*, *to kill* (§ 219, 7), Part. *πέφνων* with irregular accentuation; Ep. Perf. Pass. *πέφαται*, *πεφάσθαι*; Fut. Perf. *πεφήσομαι* (comp. *δεδήσομαι* from *δέδεμαι*).
πῆγνυμαι, *to fix*, Ep. Aor. *πῆγκτο*, *κατέπῆγκτο* (§ 227, B).
πῆλαμαι, Eq. secondary form of *πελάζω*, *to draw near*, only Pres. and Impf.
πίμπλημι, *to fill*, Ep. Aor. Mid. *πλήτο*, etc. [§ 227, A (a)].
πίπτω, *to fall*, Ep. *πεπτεῶς* (§ 228).
πινῶω and *πίννυμι*, Ep. secondary form of *πεπνύνυμι*, *to spread out*, from which come Impf. *πίννα* instead of *ἐπίννα*, and Part. *πινύς*.
πλήσσω, *to strike*, Ep. second Aor. Act. *ἐπέπληγον*, *πέπληγον* and *πεπληγόμεν* (§ 219, 7).
πλώω (Ion.), *to sail*, Ep. second Aor. Act. *ἔπλων*, etc. (§ 227, A (d)).
πνέω, *to breathe*, in Hom. Perf. *πεννύμαι* (§ 223, Rem. 2), *to be animated*, *intelligent*; second Aor. Act. Imp. *ἔμπνεε*, second Aor. Mid. *ἐμπνύτο* [§ 227, A (e)]; Aor. Pass. *ἔμπνύνθη* instead of *ἔμπνύθη* (§ 223, 12).
πτήσσω, *to crouch*, *shrink from fear*, Aor. *ἔπτηξα*; second Aor. *καταπτήσκων*, Aeschyl. Eum. 247; Perf. *ἔπτηχα*, Part. Ep. *πεπτηῶς*, *ῥτος* (§ 223, 13); Ep. second Aor. *καταπτήτην* [§ 227, A (a)].
πρίνω, *to sprinkle*, regular Aor. *ἔπρινα*; Perf. Mid. or Pass. *ἔπρισμαι*. In Hom. *ἔπρίδαται* (§ 220, Rem. 2).
ῥέζω, see *ῥῥω*.
ῥιγέω (Ep. and poet.), *to shudder*, Fut. *ῥιγήσω*; Aor. *ἔρριγησα*; Perf. Ep. *ἔρριγα*.
ῥάω, *σῶω* and *σῶω* (Epic), *to save* (= *σῶζω*); from *σαῶν* Fut. *σαῶσω*, Imp. Pres. Act. *σῶω* [§ 222, I, A (4)]; third Pers. Sing. Impf. Act. *σῶου* and *σῶω* instead of *σῶδος*; Aor. *ἔσῶωσα*; Fut. Mid. *σῶῶσομαι*, Aor. Pass. *ἔσῶσθην*; from *σῶω* Part. *σῶοντες* and Impf. *σῶεσκον*; from *σῶω* Subj. Pres. *σῶη*, *σῶη*, *σῶωσι*.
σεύω (poet.), *to put in violent motion*.

- Mid. to *haste*, Ep. Aor. ἔσσενα and σεῖα, ἐσσεύμην and σευέμην (§ 223, 8); Perf. ἔσσυμαι (§ 223, 14); Plup. ἐσσύμην; second Aor. Mid. ἐσσύμην, etc. (§ 227, A (c)); Aor. Pass. ἐσσύδην Soph., ἐξεσύδην Hom. — On the Ep. σεύται, σοῦται, etc., see § 229.
- σκέδναι, to *scatter*, Ep. secondary form of σκεδάννυμαι, only Pres. and Impf.
- στερέω, to *rob*, first Aor. Inf. στερέσαι Ep. instead of στερεῆσαι.
- στυγέω, to *fear*, to *hate*, Ep. second Aor. ἔστυγον; first Aor. ἔστυξα, Trans., to *make fearful*.
- ΤΑΓΩ, Epic second Aor. τεταγόν, *seizing*.
- ΤΑΛΑΩ, to *endure*, Ep. Aor. ἐτάλασα, Subj. ταλάσσω; second Aor. ἔτλην (§ 194, 4); Perf. τέτληκα, τέτλαμεν (§ 228), Fut. τλήσομαι.
- τανύω (poet.), to *stretch*, Ep. τάνυται (§ 229).
- ταράσσω, to *disturb*, Ep. second Perf. τέτρηχα, I am disturbed.
- ΤΕΜΩ, to *reach*, *overtake*, Ep. Aor. ἔτεμον (§ 219, 7).
- τέρπω, to *delight*, Ep. ἐτάρφθην, ἐτάρπην, ἐτάρπη, Subj. first Pers. Pl. τραπέλομεν; second Aor. Mid. ἐτραπόμην and τεταπόμην (§ 219, 7).
- τεύχω (poet.), to *make ready*, to *obtain*, Fut. τεύξω; Aor. ἔτευξα, Perf. Ep. τετευχώς, having obtained; Fut. Mid. τεύξομαι; Aor. Mid. τεύξασθαι; Perf. τέτυγμαι (§ 223, 14), third Pers. Pl. Ep. τετευχάται, Inf. τετύχθαι; Plup. ἐτετύγμην, third Pers. Pl. Ep. ἐτετεύχματο; Aor. Pass. ἐτύχθην; Fut. Perf. τετεύξομαι; — Ep. second Aor. τετυκεῖν, τετύκοντο, τετυκέσθαι (§ 219, 7).
- ΤΙΕΩ, Ep. Perf. Act. τετιηώς, -ότος, *anxious* and Perf. Mid. I am anxious, second Pers. Dual τετιήσδον, Part. τετιημένος.
- τίννυμαι, Ep. secondary form of τίννομαι, to *punish*; in Att. poetry with one ν, τίννυμαι (§ 185).
- τμήγω, Ep. secondary form of τέμνω, to *cut*, first Aor. τμήξας; Aor. Pass. - third Pers. Pl. τμάγεν.
- τρέφω, to *nourish*, Ep. second Aor. ἔτραφον, I nourished, Perf. τέτροφα, Intrans.; Aor. Pass. ἐτράφην, third Pers. Pl. τράφεν.
- Φαίνω, to *show*, Ep. φαείνων, *enlightening*; Ep. Aor. Pass. ἐφάνδην; Perf. Mid. or Pass. πέφασμαι, third Pers. Sing. πέφανται; Fut. πεφήσομαι; second Aor. φάνεσκεν, Il. λ, 64.
- φείδομαι, to *spare*, Ep. second Aor. Mid. πεφιδόμην, πεφιδέσθαι (§ 219, 7), from φείδομαι comes πεφιδήσομαι.
- φέρω, to *carry*, φέρετε Ep. instead of φέρετε (§ 229); Ion. and Ep. forms are: Aor. ἤνεκα, ἐνείκα, etc., ἡνεκέμην; Perf. ἐνήνευγμαι; Aor. Pass. ἡνείχθην; — Ep. second Aor. Imp. οἶσε, Inf. οἰσέμεν (§ 223, 10); first Aor. ἀνέσσαι, Herod. 1, 157 (comp. 6, 66. ἀνώσιτος instead of ἀνώσιτος).
- φεύγω, to *flee*, Ep. πεφυγμένος, εσσυρα (§ 223, 14).
- φθάνω, to *come before*, *anticipate*, Epic φθάμενος (§ 227, A (a)).
- φθείρω, to *destroy*, Ion. Fut. διαφθαρόμεν instead of φθαρήσομαι; Aor. διαφθίσαι (§ 223, 6).
- φθίνω, to *vanish*, and Ep. φθίω, to *consume*, and sometimes to *vanish*, *perish* (Ep. first Pers. long), Fut. φθίσω; Aor. ἐφθισα; Mid. to *perish*, Fut. φθίσομαι; Perf. ἐφθίμαι; Plup. ἐφθίμην; Ep. Aor. ἐφθίμην, etc. (§ 227, A (c)); Ep. Aor. Pass. third Pers. Pl. ἀπέφθιδεν.
- φιλέω, to *love*, Ep. Aor. ἐφίλαμην (φίλωνται, φίλαι).
- φράζω, to *speak*, Ep. Aor. ἐφράδην (§ 219, 7).
- φύρω, to *knead*, in prose, forms its tenses from φυνάω, e. g. φυνάσω, etc., Aor. Pass. ἐφυνάδην, Plat. Theaet. 147, c (but ἐφύρδην, Aesch. Ag. 714); yet Perf. πέφυρμαι, and in Aristoph. πεφύραμαι; Fut. Perf. πεφύρσεσθαι Pind., Epic and poet. φύρσω, etc. (§ 223, 6).
- φύω, to *produce*, Perf. πέφυκα, Ep. third Pers. Pl. πεφύσται, Part. πεφύστας, πεφυῖα (§ 223, 13); Impf. Ep. ἐπέφυκον.
- Χάζομαι (Ep.), to *retreat*, *yield*, Aor. Mid. κεκάδοντο (§ 219, 7); Aor. Act. κέασδον and Fut. κεκαδήσω, Trans., to *deprive of*, *rob*.
- χαίρω, to *rejoice*, Ep. Fut. κεχαρήσω, κεχαρήσομαι; first Aor. Mid. χήρατο; second Aor. κεχάροντο, κεχαροῖστο (§ 219, 7); κεχαρήσας (§ 223, 13); Perf. κεχαρμένος, Eur.; Verb. Adj. χαρτός.
- Χανδάνω (Ep.), to *hold*, to *contain*, Aor. ἔχασδον; Perf. with the sense of the Pres. κέχασδα; Fut. χείσομαι (comp. ἔπαδον, πείσομαι).
- χέω, to *pour out*, Ep., Fut. χεύω; Aor. ἔχενα; second Aor. Mid. χύετο, χέμενος (§ 227, A (e)).

SECTION III.

FORMATION OF WORDS.

§ 231. *Primitive words. — Stems. — Derivatives.*

1. Words are formed, (a) by derivation, and (b) by composition, in accordance with certain laws.

2. Those words, from which other words are derived, but which are themselves underived, are called *primitives* (*vocabula primitiva*). Primitive words are either verbs (which constitute the greater part), substantives, adjectives, or pronouns. A primitive has two parts, the root and the inflection-ending, e. g. *γράφω*, *γράφω*, *γράφω*, *λέγω*, *λίσσος*; *καλός*; *ἐμέ*.

3. The roots, i. e. the forms which remain, after the rejection of the inflection-endings, are all monosyllabic. Still, the roots do not always appear pure in the primitives, but often with a strengthened form, e. g. *δάκνω*, *ἐκνέομαι*, *ἐξένω*, *τυ(γ)χάνω*, *ἀλίσκομαι*, *πιπρδσκω*. Comp. §§ 139, and 157, 1. Let these strengthened forms extend only to the Pres. and Impf.

4. Words which are derived (*vocabula derivata*) from primitive words, are:—
(a) Either Stems, i. e. such words as are formed from primitives by merely assuming another inflection-ending, which is without any special signification. Of these indefinite endings belong several of the third Dec., e. g. the gender-guns (*δ γόνυ*, *ἡ ὦψ*, *ἡ βήξ*, *ἡ πτύξ*, *ἡ ναῦς*, *δ ἡ βοῦς*, *δ ἡ παῦς*, instead of *παῦς*; in many words the *s* is omitted, see § 52, 1); the endings *-ις* (*ἡ σπᾶνις*, want, *ἐλπις*), and *-υς* (*δ σπᾶνις*, *ἡ ἰσχυρίς*); also the endings of the first and second declensions, e. g. *-η*, *-α*, *-ος*, *-ον* (*νίκη*, *λύπη*, *ρίξ*, *πλοῦτος*, *νόσος*, *ῥόδον*); finally, several adjective-endings, e. g. *-ος*, *-η*, *-ον* (*φίλος*, *-η*, *-ον*), *-ύς*, *-εῖα*, *-ύ*, *ῥαυτός*, *-εῖα*, *-ύ*), etc.;

(b) or Derivatives, i. e. such words as are formed either from primitives, or from stems, by assuming a special derivation-syllable with a special¹ signification, e. g. *χρυσός*, to make golden, to gild; *ρήτωρ*, orator; *γραφικός*, skilled in painting.

5. The root is often lengthened in derivation (§ 16, 3), e. g. *λῆθ-η* (from *λῆθ-ειν*), *χῆν* (from *χαίν-ειν*); or it takes the variable vowel (§ 16, 6), e. g. *γράφω*, *γράφῃ*, *γράφος*, *γράφιμος*, *γραφερός*. A strengthening consonant (§§ 139, and 157, seq.) may also be added; or the final consonant *λ* be doubled, e. g. *ἄλλος* from *καλός*; some stems also take a reduplication, e. g. *ὀπωπῆς*, *ἐδωδής*, *γωγός*, *ἑλ-ουφός* (from *ἑλ-ουφ-Ω*, comp. *σοφός*). Other changes also may be made in the root, as has been shown in § 16.

6. The change of *ε* into *ο* (seldom into *α*) and of *ει* into *οι* (§ 16, 6) requires

¹ By comparing the examples under (a) and (b), it will be seen that the terminations of the former are not significant, while those of the latter are.

special attention. It occurs, (a) in Oxytones of the first Dec. in $\acute{\epsilon}$ and δ of more than one syllable, e. g. τροφή, *nourishment* (from τρέφω); μόνη, *a remaining* (from μένω); φορ-ά, *a carrying* (from φέρω); αλοιφή, *salve* (from αλείφω);—(b) in dissyllabic Barytones of the second Dec., which denote what is done, or the result of an action, e. g. λόγος, *word* (from λέγω); φόβος, *fear* (from ΦΕΝ-Ω, comp. ἔπεινον); νόμος, *a law* (from νέμω);—(c) in dissyllabic Oxytones of the second Dec. in -μός, and in dissyllabic oxytone adjectives of the second Dec. in -ός, which, for the most part, denote an active object and often have a substantive meaning, e. g. πλοχ-μός, *plait of hair* (from πλέκω); σταλ-μός, *garment* (from στέλλω); πομπ-ός, *attendant* (from πέμπω); σοφ-ός, *wise* (from ΣΕΦ-Ω, *sapio*); τροφ-ός, *nourishing, nourisher* (from τρέφω);—(d) in monosyllabic substantives of the third Dec., e. g. φλόξ, *flame* (from φλέγω); δόρυ, *antelope* (from δέρε-ομαι);—(e) in oxytone substantives in -εύς and adjectives in -άς, which, however, have sometimes a substantive sense, e. g. τροφ-εύς, *nourisher* (from τρέφω); σκορ-άς, *scattered* (from σπερ-εῖν); λογ-άς, *chosen* (from λέγω); δρομ-άς, *running* (from ΔΡΕΜ-Ω, comp. δραμ-εῖν);—(f) in all derivatives of the forms mentioned, e. g. in substantives in -αμος, adjectives in -ιμος, verbs in -άω, -έω, -όω, -εύω, -ίζω, e. g. πλόκ-αμος; τρέφ-ιμος; φθον-έω (from φθόνο-ς), δαμ-άω (from δάμο-ς, and this from δέμω), etc.

REMARK. The change of ϵ into α (comp. § 16, 6) is found only in a few poetic derivatives, e. g. τραφ-ερός.

REM. 2. Words derived from verbs are called *verbals*; those derived from substantives or adjectives, *denominatives*.

A. DERIVATION.

§ 232. I. Verbs.

1. All derivative verbs end in -άω, -έω, -ίω, -όω, -ύω, -εύω, -άζω, -ίζω, -όζω, -ύζω; -αίνω, -ύνω, -αίρω, -είρω. All these verbs must be considered as denominatives; for though the stem-substantive for several verbs of this kind is not in use, yet the analogy of the other verbs requires that a substantive should be assumed as the stem of these also. Many of these derivative verbs, especially many in -έω and -άω, supply the place of obsolete primitives, e. g. φιλέω, τιμᾶω. — On the formation and signification of derivative verbs the following points are to be noted:—

(a) Verbs in -άω and -άζω, which are mostly derived from substantives of the first Dec., and those in -ίζω which are derived from substantives and adjectives of all declensions, are partly transitive, partly intransitive, since they denote either a condition or the exercise of agency or activity, e. g. τολμᾶω, *to be bold*, from τόλμα, *boldness*; χολᾶω, *to be angry*, from χολή, *gall*; γοᾶω, *to weep*, from γόος; δικάζω, *to judge*, from δίκη; ἐλπίζω, *to hope*, from ἐλπίς; ὀρίζω, *to limit*, from ὄρος; αἰτίζω, *to beg*, from αἷτης, *beggar*; sometimes those in -άω denote fulness, abundance, e. g. χολᾶω, *to be full of bile, have much bile*. — Verbs in -άζω and -ίζω formed from proper names, express the effort to resemble single individuals or whole nations, in custom, nature, language, sentiment.

Such verbs are called *Imitative* verbs, e. g. *δοριδίζω*, to be a Dorian, i. e. to speak or think as a Dorian, *Δωριεύς*; *ἐλληνίζω*, to personate the custom or language of a Greek, to be a Greek in custom, etc.; *μηδίζω*, to be a Mede in sentiment.

REMARK 1. Verbs in *-ίζω* often signify to make something into that which the root denotes. See (c).

REM. 2. Verbs in *-όζω* and *-ύζω* are very rare, e. g. *ἁρμόζω*, to fit; *ἐρπύζω*, to creep. — By the ending *-άζω* also, verbs are formed, which denote the repetition or strengthening of the idea expressed by the simple verb; these are called *Frequentative* and *Intensive* verbs, e. g. *βριπτάζω*, to throw to and fro, jacto, from *βίπτω*, jacio; *στενάδζω*, to sigh much and deeply, from *στένω*, to sigh; *εἰκάζω*, properly, to liken again and again, to compare on all sides; hence to infer, conjecture.

(b) Verbs in *-έω* and *-εύω* are derived from substantives and adjectives of all declensions, and commonly express the intransitive idea of the primitive, for the most part, the being in a condition, or the exercise of agency, the practising of that which is signified by the primitive; but they are sometimes transitive also. When the stem ends in *-ες*, which is the case, e. g. in adjectives in *-ης*, *-ες*, the *ε* is omitted, and when it ends in *-ευ*, the *ευ* is omitted before the ending *-έω*, e. g. *φιλέω*, to be a friend, from *φίλος*, *ἀτυχέω*, to be unfortunate, from *ἀτυχής* (stem *ἀτυχες*), *εὐδαιμονέω*, to be prosperous, from *εὐδαίμων* (stem *εὐδαίμων*), *ἀγορεύω*, to speak in public, from *ἀγορά*, market, *κοσμέω*, to adorn, from *κόσμος*, *βασιλεύω*, to be a king, from *βασιλεύς*.

(c) Verbs in *-όω*, which are mostly derived from substantives and adjectives of the second Dec., those in *-αίνω*, which are commonly derived from adjectives, more rarely from substantives, and those in *-ύνω*, from adjectives only, generally denote the making or transforming something into that which the primitive word signifies; in like manner several in *-ίζω*, see Rem. 1, e. g. *χρυσόω*, to make golden, to gild, from *χρυσός*, *θελόω*, to make evident, from *θῆλος*, *ἀγνίζω*, to make pure, from *ἀγρός*, *πλουτίζω*, to make rich, to enrich, from *πλοῦτος*, *κοιλαινω*, to make hollow, from *κοῖλος*, *λευκαίνω*, to make white, from *λευκός*, *βαρύνω*, to burden, from *βαρύς*.

REM. 3. From the Fut. of several verbs, are formed verbs in *-σείω*, which denote a desire for that which the primitive word signifies; these are called *Desiderative* verbs, e. g. *γελασείω*, to desire to laugh, from *γελῶ*, to laugh, *πολεμῶσειω*, to desire to engage in war, from *πολεμίζω*, *παραδωσείω*, to be inclined to surrender. There are also other Desideratives in *-άω* and *-ίαιω*, e. g. *θανατάω*, to wish to die, *μαθητιάω*, to wish to become a disciple.

REM. 4. Some verbs in *-σκω* have an inceptive sense (beginning to be), and are called *Inceptive* or *Inchoative* verbs, e. g. *γηράσκω*, to begin to be old, to grow old; *γενεάσκω*, to begin to have a beard; *ἡβάσκω*, pubesco.

‡ 233. II. Substantives.

Substantives are derived:—

1 From verbs and substantives, and express—

a. A concrete idea, i. e. the idea of an active person (concrete nouns):

(a) With the endings *-εύς* (Gen. *-έως*) for the Masc., *-ειδ* or *-ισσα* for the Fem.; *-της* [*-έτης*, *-ότης*, *-ιτης*, *-ώτης*] (Gen. *-ου*) (mostly Paroxytones), *-τήρ* and *-τωρ* (Paroxytones) for the Masc., *-τριδ* (Proparoxytones), *-τρης*, *-τис*,

and -*is* (Gen. -*idos*), -*τερῖδ* (Proparoxytone) for the Fem.; -*ων* for the Masc., -*αινῖδ* for the Fem.; -*ως* for the Masc., -*ωτις* and -*ωτινη* for the Fem., e. g. *ιερεὺς*, priest, Fem. *ιέρεια*, from *ιερός*; *αὐλητής* and *-ήρ*, flute-player, Fem. *αὐλητρία*, *αὐλητρίς*, from *αὐλέω*; *σωτήρ*, deliverer, *σώτειρα*, from *σώζω*; *πολίτης*, citizen, *πολίτις*, from *πόλις*; *ρήτωρ*, orator, from *ῥέ-Ω*; *δερῶπων*, servant, *δερῶπανα*, from *δέρω*; *οικέτης*, a slave, from *οἶκος*; *δημότης*, one of the people, from *δῆμος*; *οπλίτης*, a hoplite, from *ὄπλον*; *στρατιώτης*, a soldier, from *στρατιά*.

(β) With the ending -*ος* (Gen. -*ου*), seldom, and only from verbs with the variable vowel [§ 231, 6 (c)], e. g. *πομπός*, attendant, from *πέμπω*; *δὴ τροφός*, nourisher, nurse, from *τρέφω*; *ἄρωγός*, an ally, from *ἀρῆγω*.

b. They express the abstract idea of action, i. e. action or energy apart from the person who manifests it. These are abstract nouns:—

(a) From verbs:

(α) with the endings -*σις* (Gen. -*σεως*) and (more seldom) -*σι* (α, substantives which denote the transitive or active idea of the verb, e. g. *πρᾶξις*, actio, an acting from *πράττω*; *ποίησις*, a making, from *ποιέω*; *δοκιμασία*, a proving, from *δοκιμάζω*;

(β) with the ending -*μὸς* (Gen. -*ου*), such as denote the intransitive idea of the verb, e. g. *δδυρμός*, weeping, from *δύρομαι*;

(γ) with the ending -*μα*, such as denote the effect or result of the transitive action of the verb, e. g. *πρᾶγμα*, something done, *μῆμα*, monumentum, *ποίημα*,¹ the thing made or done;

(δ) with the endings -*μη*, -*η*, -*α* (all for the most part Oxytones), and (from verbs in -*εύω*), -*εία*, such as denote sometimes a transitive relation, and sometimes the effect of that relation, e. g. *τομή*, a cutting, from *τέμνω*; *αἰδή*, song, from *αἰδῶ*, *φθορά*, destruction; *παιδεία*, education;

(ε) with the endings -*ος* (Gen. -*ου*), -*τος* (Gen. -*του*) and -*ος* (Gen. -*ους*) such as denote, generally, an intransitive relation, also a transitive, and partly the effect of the action of the verb, e. g. *λόγος*, word, from *λέγω*; *κακότης*, lamentation; *τὸ κῆδος*, care.

(b) From adjectives (and substantives, which are sometimes used in an attributive sense):—

(α) with the endings -*ιᾶ*, from adjectives in -*ος*, and some in the third Dec., e. g. *σοφία*, wisdom (from *σοφός*); *εὐδαιμονία*, happiness (from *εὐδαίμων*, Gen. -*ον-ος*);

(β) -*ιᾶ* (Proparoxytones) from adjectives in -*ης* and -*ους*, whose stem ends in *ε* and *ο*, with which the *ι* of the ending coalesces and forms *ει* and *οι* (thus -*ειᾶ*, -*οιᾶ*), e. g. *ἀλήθεια*, truth (from *ἀληθής*, Gen. -*έ-ος*), *εὐνοία*, benevolence (from *εὖνο-ος*, *εὐνους*);

(γ) -*σύνη* mostly from adjectives in -*ων* (Gen. -*ονος*) and -*ος*, e. g. *σωφροσύνη*, modesty (from *σώφρων*, Gen. -*ον-ος*); *δικαιοσύνη*, justice (from *δίκαιος*);

(δ) -*της*, Gen. -*τητος* (commonly Paroxytones) from adjectives in -*ος* and

¹ Nouns derived from the first Pers. Perf. Pass. denote the result of the action of the verb, e. g. (*εὑρημαι*), *εῖρημα*, the thing found, the discovery; those from the second Pers., the abstract act, e. g. (*εὑρησαι*), *εὑρεσις*, the act of finding; those from the third Pers., the agent or doer, e. g. (*εὑρηται*), *εὐρετής*, the discoverer.

us, e. g. *ἰσότης*, Gen. *-ότητος*, *equality* (from *ἴσος*); *παχύτης*, *thickness* (from *παχύς*);

(e) *-ος*, Gen. *-eos* = *-ους*, from adjectives in *-υς* and *-ης*, and such as have the forms of comparison in *-λων* and *-ιστος*, e. g. *τάχος*, *τό*, Gen. *τάχους*, *swiftness* (from *ταχύς*), *ψεύδος*, *τό*, Gen. *-ους*, *falsehood* (from *ψευδής*), *αἰσχος*, *τό*, *awfulness* (from *αἰσχρός*, *αἰσχίων*);

(ζ) *-δς*, *-δδος* (only in abstract numeral substantives) e. g. *ἡ μονάς*, *unity*; *ὁδός*, *duality*; *τριάς*, *a triad*.

REMARK 1. In abstracts in *-τία*, which express both a transitive and intransitive relation, from compounds in *-τος* and *-της* (Gen. *-ου*), the *τ* is commonly changed into *σ*, e. g. *ἀδλοδερμία* and *-σία* (*ἀδλοδέτης*), *ἀδανασία* (*ἀδάνατος*), *ἀκαμψία*, *ἀξυβλεψία*, etc. So also with adjectives in *-ιος*, e. g. *Μιλήσιος* (*Μιλητός*), *ἐναισιός* (*ἐναισιός*). Comp. §§ 17, 6, and 234, Rem. 2.

REM. 2. The older Attic poetry sometimes makes the *α* long in the endings *-αῖ* and *-οῖα*, e. g. *ἀναιδεία*, *προνοῖα*.

2. From substantives alone, the following classes denoting the names of persons and things, are derived:—

(a) Gentile nouns, i. e. the names of persons derived from their country, in *-εύς* (Fem. *-ις*, *-ιδος*), *-ίτης* (Fem. *-ίτις*), *-άτης* (Fem. *-άτις*), *-ήτης*, *-ώτης*, e. g. *Δωριεύς* (*a Dorian, one from Doris*), *Δωρίς*, *Συβαρίτης*, *-ίτις*, *Σπαρτιάτης*, *Ἀργυρήτης*, *Ἑπειρώτης*. Comp. § 234, 3 (g), etc.

(b) Patronymics, i. e. the names of persons derived from their ancestors, with the endings *-ίδης* (Fem. *-ίς*, Gen. *-ίδος*); also *-ιδής*¹; but substantives of the 1st Dec. in *-ης* and *-ας*, and many of the second and third Dec. whose stems end in *ι*, and some others, have *-δής* (Fem. *-δς*, Gen. *-δδος*); these endings are appended to the stem, and where the stem ends in *ε*, this *ε* and *ι* of the ending *-ιδης* combine and form a diphthong, as in *Πηλείδης*, e. g. *Πριάμ-ιδης*, Fem. *Πριάμ-ίς* from *Πρίαμ-ος*, *Πηλείδης* from *Πηλεός*, Gen. *Πηλέ-εος*, *Κεκροπίδης* from *Κέκροψ*, Gen. *-ω-ος*, *Πανδοίδης* from *Πάνδοος*, *-ους*; *Τελαμών-ιδής* from *Τελαμών*, *Αἰνείδης* from *Αἰνέας*, *Θεστιάδης*, Fem. *Θεστι-ίς* from *Θέστιος*.

(c) Diminutives (frequently with the accompanying idea of contempt) with the endings *-ιον* which is the most usual, *-ᾶριον* [*-ᾷσιον*] (seldom) and some few with the endings *-ύλλιον*, *-ύλλις*, *-ύδριον*, *-ύφιον* (*-ᾶφιον*) (which belong mostly to the language of the common people and to comedy);—*-ίς* (Gen. *-ιδος* and *-ιδος*), *-ίδιον* (formed from *-ίς*);—*-ίσκος*, *-ίσκη* (*-ίσκιον*, *ἰχνη*, *-ἰχνιον*);—*-ιδεύς* (but only of the young of animals), e. g. *μειράκιον*, *γούλη*, from *μείραξ*; *-ακος*, *παιδ-ιον*, *a little child*, from *παῖς*, *παιδ-ός*;—*παιδ-ᾶριον*; *-ᾷσιον* instead of *-ᾶριον* only in *κοράσιον* (from *κόρα*, *young woman*) on account of the preceding *ρ*; *μειρακ-ύλλιον*, *ἄκανθ-ύλλις* from *ἄκανθα*, *thorn*, *νησ-ύδριον*, *islet*; *μικθ-ιον*, *little animal*; *χρυσ-ᾶφιον* from *χρυσός*;—*πινακ-ίς*, *little tablet*, from *πίναξ*; *ἄμαξις*, *little wagon*; *νησ-ίδιον*, *islet*, from *νήσος*; *κρεάδιον* (instead of *φῆδιον*) from *κρέας*, *οἰκίδιον* (instead of *οἰκι-ίδιον*) from *οἰκία*;—*νεανί-σκος*, *νεανί-κη* from *νεανίας*; *-ίσκιον* seldom, e. g. *κοτυλί-σκιον* from *κοτύλη*; *-ίχνη*,

¹ This form is used, when the syllable preceding the Patronymic ending is long, otherwise the word would not be adapted to hexameter verse, since one short syllable would stand between two long syllables; thus, *Πηληϊδής*.

-ίχτιον only in πολίχνη, πολίχτιον from πόλις, κυλίχνη, κυλίχτιον from κύλιξ; — λαγ-ιδεύς, *young hare*, from λαγός; δετ-ιδεύς, *young eagle*, from δετός.

(d) Designations of place, with the endings -ιον (in connection with the preceding vowels -αιον, -ειον, -φον) and -ειον, which denote the abode of the person designated by the primitive word, or a place consecrated to a divinity or hero; -ών (Gen. -ῶνος), seldom -εών, and -ωνιδ, which denote the residence of persons or a place filled with plants, e. g. ἐργαστήριον, *workshop*, from ἐργαστήρ, and so others in -τήριον from -τήρ or -της; sometimes also this ending is used with reference to vessels, e. g. ποτήριον, *drinking vessel*; κουρείον, *barber's shop*, from κουρεύς, -έως (several in -ιον [-ειον] have another signification, e. g. τροφείον, *wages of a nurse*, from τροφεύς); Θησεῖον from Θησεύς, -έως, 'Ἀδηνάϊον, *Mουσείον*; — ἀνδρῶν and γυναικῶν, *apartments for men and women*; ἵππων, *stable for horses*; ῥοδῶν and ῥοδωνιά, *bed of roses*; περιστερέων and περιστερῶν, *dove-cote*.

(e) Substantives which denote an instrument or a means of accomplishing some object, with the endings -τρον and -τρα, e. g. ξύστρα, *curry-comb*; δίδακτρον, *tuition-money*; λούτρον, *water for washing*; λουτρον, *bath*; also to designate place, e. g. ὀρχήστρα, *dancing-room*, instead of the ending -τήριον.

§ 234. III. Adjectives.

1. From verbs are derived adjectives with the following endings:—

(a) With the ending -ος, which is annexed to the stem of the verb. These adjectives express the transitive, intransitive, or passive idea of the verb from which they are derived, e. g. φανός, *brilliant*, from φαίνω; λοιπός, *the remainder*; the verb-stem of many is not in use, e. g. κακός.

(b) With the endings -ικός, -ής, -όν, and -ιμος, -ον, -ιμος, -η, -ον of -σιμος, -ον, which denote *ability, fitness, aptness*. Of these, those in -ικός have a transitive signification, those in -ιμος both a transitive and passive, e. g. γραφ-ικός, *fit or able to paint*; τροφ-ιμος, *nutritive*; ἰδ-σιμος, *curable*.

(c) A few with the ending -νός, -ής, -όν with an intransitive or passive signification, e. g. δει-νός, *frightful* (ΔΕΙΝΩ), σεμ-νός, *honored, honorable* (σέβωμαι), στυγ-νός, *hated, hateful* (ΣΤΥΓΩ), ποθεινός (ποθέω), *desired*.

(d) A few with the ending -λός with a transitive signification, -ωλός, -ής, -όν and (from verbs in -δω) -ηλός, -ής, -όν with a transitive and intransitive signification, e. g. δει-λός, *timid*; εκπαν-λος (instead of ἐκπλαγλός from ἐκπλήσσω), *frightful*; φειδ-ωλός, *sparing*; σιγηλός, *silent*; ἀπατηλός, *deceitful*.

(e) With the ending -αρός, -ά, -όν (from verbs in -δω and -αίνω) with an intransitive signification, e. g. χαλάρός, *slack*; μῦαρός, *stained*; also in φθονερός, *envious*; νοσηρός, *diseased*; οἰκτρός, *pitiabie*.

(f) With the ending -μων, -μων (Gen. -ονος) with an intransitive signification, e. g. μνή-μων, *mindful, memor* (ΜΝΑΩ), νοή-μων, *intelligent* (νοέω).

(g) With the ending -ης, -ες (Gen. -εος), e. g. πλήρης, *plenus*.

(h) With the ending -άς (Gen. -άδος) with a transitive, intransitive, or passive signification, e. g. φορ-άς, *bearing* (φέρω); δρομάς, *running* (ΔΡΕΜΩ); λογός, *chosen* (λέγω).

(i) With the endings *-τός*, *-τής*, *-τών*, and *-τέος*, *-τέα*, *-τέον* (verbal adjectives); those in *-τός* denote either a completed action like the Perf. Pass. Part., e. g. *λεκτός* (from *λέγω*), *dictus*; or the idea of possibility = English termination *-ble*, which is their usual signification, e. g. *δρατός*, *capable of being seen, visible*. In their formation, most of these follow either an existing or an assumed Perf. Pass., e. g.

βουλεύ-ω	βε-βούλευ-ται	βουλευ-τός, -τέος
τιμá-ω	τε-τίμη-ται	τιμη-τός
φωρά-ω	πε-φάρá-ται	φωρά-τέος
φιλέ-ω	πε-φίλη-ται	φιλη-τός
χέ-ω	κέ-χϋ-ται	χυ-τός
πλέκ-ω	πέ-πλεκ-ται	πλεκ-τός, -τέος
λέγ-ω	λέ-λεκ-ται	λεκ-τός
στέλλ-ω	ἔ-σταλ-ται	σταλ-τέος
ταίν-ω (TA-Ω)	τέ-τᾶ-ται	τα-τέος
δί-δο-μι (ΔO-Ω)	δέ-δο-ται	δο-τός, -τέος.

REMARK 1. Very many verbal adjectives, however, follow the analogy of other forms of the verb, not according to any definite rule, but take precisely such a form as suited the ear of the Greeks. Thus, for example, a considerable number followed the form of the first Aor. Pass., e. g. *αἰρέ-ω*, *ἠρέ-δην*, *αἰρε-τός*; *παύ-ω*, *ἐπαύ-σ-δην*, *παυ-σ-τός*, -τέος; *χρά-ομαι*, *ἐ-χρή-σ-δην*, *χρη-σ-τός*, -τέος; *στρέφ-ω*, *ἐ-στρέφ-δην*, *στρεπ-τός*; *τρέπ-ω*, *ἐ-τρέφ-δην*, *τρεπ-τέος*; *τρέφ-ω*, *ἐ-δρέφ-δην*, *δρεπ-τέος*; *ἵσση-μι*, *ἱστά-δην*, *στα-τός*, -τέος; *ἐπαινέ-ω*, *ἐπηνέ-δην*, *ἐπανε-τός*;—some the form of the second Aor. Act., e. g. *ἔχ-ω*, *ἔ-σχε-τον*, *σχε-τός*; *αἰρέ-ω*, *ἔλε-τον*, *ἐλε-τός*; *ἵη-μι*, *ἔ-τον* (commonly *εἶτον*), *ἄφ-ε-τέος*, *ἐν-ε-τός*; *τίδη-μι*, *ἔ-δε-τον*, *δε-τός*, -τέος;—some the form of the Pres. Act., e. g. *μέν-ω*, *μέν-εσσι*, *μενε-τός*, -τέος; *εἴ-μι*, *ἵ-τον*, *ἰ-τέος*; so *ἀπ-εύχε-τος* from *ἔΤΧΕ-ΤΟΝ* (*εὐχομαι*); *δυνα-τός* (*δύναμαι*); *φημί*, *φα-τόν*, *φα-τός*.

2. Adjectives are formed from substantives and adjectives:—

By the ending *-ιος* (in connection with the preceding vowel of the stem *-ιος*, *-ειος*, *-οιος*, *-φος*, *-υος*) and *-ικός* (which, when *υ* precedes, becomes *-κός* and when *ι*, often *-κός*). These adjectives have a very great variety of meanings. They frequently indicate the mode or manner of the adjective idea, often also in a very general manner, that which proceeds from an object and is connected with it or related to it, e. g. *οὐράν-ιος*, *heavenly, pertaining to heaven*; *καθάρ-ιος*, *cleanly* (but *καθαρός*, *clean*); *ἐλευθέριος*, *frank, liberal, liberalis* (but *ἐλεύθερος*, *liber*); *ἀγοραῖος*, *belonging to the market-place* (*ἀγορά*); *δέρειος*, *summer-like* (*δέρος*, *-εος*), *αἰδοῖος* (*αἰδώς*, *-ός*), *ἡρῶς* and *ἡρώος*; *τριπύχ-ιος*; *δουλικός*; *δηλ-ικός*, *μανιακός*.

REM. 2. In some words the ending *-αῖος* also *-ιαῖος* occurs, e. g. *χερσαῖος*, *σκοταῖος* and *σκοτιαῖος*. In several words the ending *-σιος* (§ 17, 6) is used instead of *-τιος*, e. g. *φιλοτήσιος* (*φιλότης*, *-ητος*), *ἐκούσιος* (*ἐκών*, *-όντος*).

3. Adjectives are formed from substantives alone:—

(a) With the ending *-ειος* (mostly Paroxytones), which are formed from words denoting persons, especially from proper names; but in respect to their signification they are like adjectives in *-ικός*, e. g. *ἀνδρείος*, *belonging to a man, manly*, *γυναικεῖος*, *ἀνδράπειος*, *Ὀμήρειος*.

(b) With the endings *-eos* = *-oûs* and *-ivos*, which denote the material of which anything is made, like the English ending *-en*, e. g. χρῶσ-εος = χρῶσ-εως, *golden*; χαλκεος = χαλκούς, *brazen*; ξύλ-ιως, *wooden*; σκεπτινος, *made of leather, leathern*.

(c) With the ending *-ivos* (seldom *-ivós*), derived from substantives. These express certain relations of time; sometimes, also, an abundance or fulness, e. g. ἑσπερ-ινός, *vespertinus*; χθες-ινός, *hesternus*; ὄρεινός, *mountainous* (ὄρος, Gen. *-eos*).

(d) With the endings *-eîs*, Gen. *-εντος* (always preceded by a vowel, when the substantive from which the Adj. is formed, is of the first Dec., and *-e*, when it is the first or second); *-ρός*, *-ερός*, *-ηρός*, *-αλέος*, which denote fulness or abundance. e. g. ὕλη-εις, *woody*; πυρ-εις, *fiery*; ἀσχε-ρός, *base*; νοσ-ερός, *unhealthy*; βωμ-αλέος, *strong*. Exceptions to those in *-αι*, are δεινθήεις from δένδρον, χαρτεῖς from χάρις.

(e) With the ending *-ήριος*, which have the transitive sense of verbal substantives in *-ηρ* and *-ης*, e. g. σωτήριος, *preserving, that preserves*.

(f) With the ending *-ώδης*, Neut. *-ῶδες* (formed from *-ο-ειδής* from εἶδος, *form, quality*). These adjectives denote a quality or resemblance, but often also a fulness or abundance, e. g. φλογώδης, *resembling flame, fiery*; πικνῶδες, *abounding in grass, grassy*.

(g) With the endings *-ιος* (Fem. *-ιά*), *-κός*, *-ικός* (Fem. *-κή*, *-ική*), *-ηνός* (Fem. *-ηνή*), and when *ι* or *ρ* precedes, *-ανός* (Fem. *-ανή*), *-ινος* (Fem. *-ίνη*); these are Gentile adjectives, which are also frequently used as substantives, particularly those in *-ηνός*, *-ανός*, *-ινος*, which are formed only from names of cities and countries out of Greece, e. g. Κορίνθ-ιος, *-ία*, Ἀθηναῖος, *-αία*, Χίος (instead of *-ιος* from Χίος), Ἀργεῖος (from Ἄργος, *-εος*); Λακεδαιμον-ικός; Κιλικ-ηνός, *-ηνή* (Κύλικος), Σαρδι-ανός, *-ανή* (Σάρδεις, Ion. Gen. *-ίων*), Ἀγκυρᾶς ("Ἀγκύρα), Ταραντ-ίνος, *-ίνη* (Τάρας, *-αντος*).

§ 235. IV. Adverbs.

1. Adverbs are formed from verbs:—

With the endings *-δην* or, when the primitive has the variable *ο*, *-όθεν*, which denote mode or manner, e. g. κρύβδην, *secretly* (κρύπτω); γράβδην, *by writing, scribendo* (γράφω); σκορ-άδην, *scatteredly, sparsim*.

2. From verbs and substantives:—

With the ending *-δόν* or *-αδόν*, *-ηδόν* (mostly from substantives). These also denote manner, or, when derived from substantives, the *external form*, e. g. ἀναφανδόν, *openly, aperte*; διακριδόν, *distinctly*; βοτρυδόν, *grape-like, in clusters* (βότρυς), λαδόν, *in troops, catervatim*; ἀγεληδόν, *in herds, gregatim*; κυνῆδον, *like a dog*.

3. From substantives, pronouns, and adverbs, adverbs are formed to denote the three relations of place, viz., *whence, whither, and where*, by the endings *-θεν*, *-δε* (*-σε*), and *-δι*, e. g. οὐρανó-θεν, *from heaven*; οὐρανόν-δε, *into or to heaven*, οὐρανó-δι, *in heaven*; ἑλλο-θεν, *from another place, aliunde*, ἑλλο-σε, *to another place, alio*, ἑλλο-δι, *at another place, alibi*.—Rules in respect to the accent of those in *-θεν*

ad -σι: (a) Dissyllables are either Paroxytones or Properispomena, e. g. *πῶθεν*, *γῆθεν*, *αἰδι*; (b) polysyllables are Paroxytones, when the penult is short by nature, e. g. *Λεσβόθεν* from *Λέσβος*, *Κυπρῶθεν* from *Κύπρος*, *οὐρανῶθεν*, *ἡρανῶδι* from *οὐρανός*; exceptions: *οἰκοθεν*, *οἰκοδι*, *ἐνδοθεν*, *ἐνδοδι*, *πάντοθεν*, *ἅλλοθεν*, *ἐκδοστοθεν*, and some poetic words; (c) polysyllables whose penult is long by position, are without exception Proparoxytones, e. g. *ἐντοσθεν*, *ὑπισθεν*; d) polysyllables whose penult is long by nature, are Proparoxytones, when the primitive was a Barytone, e. g. *ἐξωθεν* (*ἐξω*), *ἐτέρωθεν* (*ἕτερος*), *Ἀθήνηθεν* (*Ἀθήναι*); but Properispomena, when the primitive was an Oxytone, e. g. *ἐκδοσθεν* (*Πυθώ*), *Θριῶθεν* (*Θρίδι*). On the accent of those in -θε (-σε), see § 34, *lem. 3*.

REMARK 1. Words of the first Dec. retain their α or η before -θεν; those of the second, their ο; and those of the third, the ο of the Gen. ending, e. g. *Ὀλυμπιάθεν*, *Σπάρτηθεν*, *οἰκοθεν*, *ἄλλοθεν*; but the vowels α, η, and ο are often exchanged with each other, e. g. *ρίζοθεν* from *ρίζα*; *Μεγαρόθεν* from *Μέγαρα*, *τά*.

REM. 2. Adverbs in -ω, and also others, append the endings to the unchanged vowels, e. g. *ἄνωθεν*, *κάτωθεν*, *ἐξωθεν*, *ἐκείθεν*, *ἐγγύδι*, *ἐνδοθεν*, *ἰσοδι*. Some forms of the comparative in -τερος lengthen ο into ω, e. g. *μφοτέρωθεν*. In some of the above forms, ω can be shortened into ο in poetry, and then rejected entirely, e. g. *ἐξοθεν*, *πρόσθεν* (instead of *ἐξωθεν*, *πρόσωθεν*), and in imitation of Doric usage, σ is often omitted before δ, e. g. *ὑπισθεν*, *ἐκτοσθεν* (instead of *ὑπισθεν*, *ἐκτοσθεν*).

REM. 3. The ending -δε is commonly appended to substantives only, and to be unchanged form of the Acc., e. g. *ἐλαθε*, *to or into the sea* (*ἐλας*), *Πυθῶδε* (from *Πυθώ*), *οἰκόνδε* only Epic, elsewhere *οἰκαδε* (from the stem 'ΟΙΞ), as *φύγαδε* (from 'ΥΞ) instead of *φυγῆνδε* which is not in use, 'Ελευσινῶδε). In pronouns and adverbs, -σε is appended instead of -δε, e. g. *ἐκεῖσε*, *ἄλλοσε*, *ἐτέρωσε*, *οὐδαμῶσε*, *πᾶσε*; more seldom in substantives, e. g. *οἰκοσε*. — In plural substantives in η, *σδε* becomes *ζε*, e. g. *Ἀθήναζε*, *Θήβαζε*; but some substantives in the singular, also, follow this analogy, e. g. *Ὀλυμπίαζε*; so the poetic adverbs, *θύραζε*, *the door, foras*, *ἐραζε*, *χαμᾶζε*, *to the ground, humum* (from the obsolete substantives, *ἐρα*, *χαμᾶ*, *earth*).

REM. 4. Instead of -δε or -σε, the Epic dialect has -δῖς also, e. g. *χαμᾶδῖς* instead of *χαμᾶζε*, *ἄλλωδῖς* instead of *ἄλλοσε*, and *οἰκαδῖς*, *domum*.

REM. 5. Several pronominal forms with the usual suffix, have, between the stem and the suffix, the syllable αχ, which is to be accounted for by the ending *αῖς* coming before the aspirated relative, e. g. *πολλ-αχ-όθεν* (from *πολλάκις* and *ὅθεν*), *παντ-αχ-όσε*; this occurs also in most pronominal adverbs of place *αἰ-η*, *ου*, *ου*, e. g. *ἀλλ-αχ-οῦ*, *αἰθι*, *πολλ-αχ-οῦ*, *παντ-αχ-ῇ*, *πολλ-αχ-ῇ*, *παντ-αχ-οῖ*.

§ 236. B. COMPOUNDS.

1. Every compound consists of two words, one of which explains the other more definitely. The explanatory word usually stands first, e. g. *ναυ-μαχία*, *war-fight*, as is usual in English in composite words. The word which is explained by the other, shows to what class of words the compound belongs, i. e. whether it is a substantive or verb, etc.; thus, e. g. *ναυ-μαχία* is a substantive, *ναυ-μαχεῖν* verb, *ναυ-μάχος* an adjective.

REMARK 1. The explanatory word takes the second place in the compound at seldom, and mostly in poetic words, e. g. *δεισιδαίμων*, i. e. *δεισας τοὺς θεοὺς*.

2. Both words stand either in an *attributive* relation to each other (= a substantive qualified by an adjective or by another substantive in the Gen.), e. g. κακή ἐξία (= κακή ἔξις, *bad condition*); σκιαγραφία (= σκιάς γραφή), *painting in light and shade*; ἵππου-ουρά (= ἵππου οὐρά), *horse-tailed*; or in an *objective* relation (= a verb, adjective, or substantive with the Case of a substantive in the relation of an object, or with an adverb in the same relation), e. g. ἵπποτροφεῖν (= ἵππον τρέφειν), ἵπποτρόφος; ναυμαχεῖν (i. e. ναυὶ μάχεσθαι), ναυμάχος, ναυμαχία; εὐτυχεῖν, εὐτυχής; ἀνιστάσθαι, ἀνδστατος, ἀνδστασις.

3. The verb can be compounded with prepositions only, e. g. ἀπο-, ἐκ-, ἀντι-, προ-, ἐμ-, δια-, κατα-, παρα-, προσ-βαίνειν; comp. § 237, 5; the substantive and adjective, either with substantives and adjectives, or with prepositions, or with separable and inseparable adverbs and prefixes, e. g. σωματο-φύλαξ, ἡδυ-λόγος; περι-στασις, διδ-λευκος; εὐ-τυχής, ἀν-αίτιος; the adverb, with prepositions only, e. g. περι-σταδόν.

REM. 2. All other compounds are formed by derivation from words previously compounded, e. g. εὐ-τυχεῖν and εὐ-τυχῶς from εὐ-τυχής.

REM. 3. (a) Separable adverbs are such as are used alone, as well as in composition, e. g. εὖ, *well*; πλὴν, *except*; ἅμα, *at the same time*; ἄγχι, *near*; ἔτι, *now, recently*; ἄγαν (ἀγα-), *very*; πάλιν, *again*; πάλαι, *long since*; δις from *bis*, or the same as δίχα, *dis, separately*; πᾶν, *wholly*; εὐτυχεῖν, εὐτυχής, *prosperous*; πλημμελής (πλήν, μέλος), *violating harmony*; πλημμελεῖν, πλεμμέλησις; ἀματροχῶς, *to run together*, ἀματροχία; ἀγχιβατεῖν, *to go near to*; ἀγχιθάλαστος, *near propinquus*; ἀρτιθάλής, *now blooming*; ἀγασθενής, ἀγάρβος, ἀγάννιφος, *very noisy*; παλμβλαστος, *that buds again*; παλαίφυτος, *planted long since*; διςχίλιος, *two thousand*; διφθόγγος, *having a double sound*; πάνσοφος, *all-wise*.

(b) Inseparable adverbs are such as are used only in composition. They are as follows:—

(α) ἡμι-, *half, semi*, e. g. ἡμιφλεκτος, *half-burned, semiustus*.

(β) δυσ- expresses difficulty, adversity, or aversion, and is often the antithesis of εὖ, e. g. δυστυχεῖν and εὐτυχεῖν, *misfortune*; δυσδαιμονία, *misfortune*;

(γ) α Privative (usually ἀν- before a vowel) has the force of the Latin *in*, and expresses the negation of the idea contained in the simple word, e. g. ἄσοφος, *unwise*; ἀτιμία, *dishonor*; ἄπαις, *childless*; ἀναίτιος, *innocent*.

(δ) α Collective and Intensive, like the Latin *con* in composition, expresses community, equality, or a collective idea, and hence also intensity, e. g. (community, equality, or a collective idea, and hence also intensity, e. g. (community, especially in the names of kindred and companions) ἀδελφός, *brother*, from δελφός, *womb*; (equality) ἀτάλαντος, *of the same weight*; ἄπειρος, *even*; (in a collective sense) ἄβροτος, *collected* (ἄβρω, ἄβρομαι, *to cry aloud*); ἀλλήλῃς, *collected* (from ἀλής or ἄλής), ἀγέλω, ἀγέλη; (intensity) ἀτερής, *intent, intentus*; ἄσκιος, *very shady*; ἄβρομος, *making a loud noise*.

REM. 4. The Euphonic α (§ 16, 10) must be distinguished from the Collective α, e. g. στάχυς and ἄσταχυς, *an ear of grain*; σπερσῆ and ἀσπερσῆ, *lightning*.

§ 237. Formation of Compounds.

1. When the first part of the compound is a verb (§ 236, Rem. 1), the pure (sometimes also the strengthened) stem of the verb remains unchanged, if the following word begins with a vowel, e. g. φερ-αυγής, *πιδ-ἄρχεῖν*; or the final vowels ε, ο, ι, also the syllables σι, εσ, εσι, σο, are annexed to the stem of the verb, if the following word begins with a consonant; σ also is annexed when

the following word begins with a vowel, e. g. *δακ-έ-δυμος*, *λειπ-ο-τάκτης* and *λειπ-ο-τάκτης*, *τερπ-ι-κέραινος*, *ἐγερ-σί-γελως*, *φερ-έσ-βιος*, *ταμ-εσί-χρως*, *ἐλκ-εσί-πεπλος*, *μυζοβέρβαρος* (= *μυγ-σο-β.*), *ρίψασπις* (= *ρίπ-σ-ασπις*), *πλήξιππος* (= *πλήγ-σ-ππος*).

2. When the first part of the compound is a substantive or adjective, the declension-stem of the substantive generally remains unchanged, e. g. (first Dec.) *νικη-φόρος*, *ἀγορα-νόμος*; (second Dec.) *λογο-γράφος*, *ισ-ήμερος* (by Elision), *κακοῦργος* (by Crasis), *λαγωβόλος* (*λαγώς*); (third Dec.) *ἀστυ-νόμος*, *ἡδυ-λόγος*, *βου-φορβός*, *ναυ-μαχία*; *πυρ-φόρος*, *μελαγ-χολία*, *πανήγυρις*; in some, the union-vowel *ο* is annexed to the stem, e. g. *σωματ-ο-φύλαξ*, *φυσι-ο-λόγος*, *δαδούχος* (by Crasis, instead of *δαδ-έ-χος*); in neuters in *-ος*, Gen. *-ε-ος*, the *ε* is elided before *ο*, e. g. *ξιφ-ο-φόρος*, or the declension-stem in *-ες* [§ 61, (b)] is retained, e. g. *κερας-φόρος*; so also in other neuters, e. g. *κερας-βόλος*, *φως-φόρος*.

REMARK 1. In the first Dec., however, the union-vowel *ο* is often found instead of the declension-stem, e. g. *δικ-ο-γράφος* (*δίκη*), *λογχ-ο-φόρος*; so also the ending *-η* or *-α* is annexed even to words of the second and third Dec., e. g. *δωπητ-η-φόρος*, *ἀσπιδ-η-φόρος*; neuters in *-ος* (Gen. *-εος*, Pl. *-η*) frequently vary between the *ο* and *η*, e. g. *ξιφοφόρος* and *ξιφηφόρος*, *σκευοφόρος* and *σκευηφόρος*.

REM. 2. In some words of the third Dec., more seldom of the first and second, *ι* is annexed to the pure stem, as a union-vowel, e. g. *πυρίπινους*, *αἰγι-βήτης*; *μυστιπύλος* (*μυστής*), *μυρίπινους*. In several words a euphonic *σ* (*σι*) is inserted, e. g. *μογο-σ-τόκος*, *δεο-σ-εχδρία*, together with the regular *δεοεχδρία*, *κασι-πορος*.

3. When the first part of the compound is an adverb, only those changes take place, which arise from the general rules respecting the change of consonants.

4. Respecting the second part of the compound, it is to be noted, that the words beginning with *α*, *ε*, *ο*, in composition regularly lengthen these vowels if the last part of the compound is a simple) into *η* and *ω*, e. g. (α) *εὐήμερος* from *ἔσπερος*, *στρατηγός* from *ἄγω*, *εὐήνωρ* from *ἀνὴρ*; (ε) *δυσήρετος* from *ἔρετος*, *δυσήλατος* from *ἐλαίνω*; (ο) *ἀνωφελής* from *ὄφελος*, *πανώλεδρος* from *ἐλλυμι*, *κράνουμεος* from *ὄνομα*.

5. In relation to the end of the word, the following points should be noted:—

A. In the Greek language, as has been seen (§ 236, 3), a verb can be compounded only with prepositions; but if it is necessary to compound a verb with another part of speech, this is never done immediately, but by means of a derivation from a compound word either actually existing or assumed. Then the derivative-ending, commonly *-έω*, is regularly appended to this compound word: e. g. from *ἵππους τρέφειν*, to keep horses, the derivative is not *ἵπποτρέφειν*, but by means of the compound substantive *ἵπποτρόφος*, it is *ἵπποτροφέω*; so *δεοσεβέω* from *δεοσεβής*, *ναυμαχεῖν* from *ναυμάχος*, *εὐτυχεῖν* from *εὐτυχής*.

B. The compound is an adjective or noun:—

a. The second part is derived from a verb, and has the following endings:

(α) Most frequently *-ος*, *-ον*, e. g. *θηροτρόφος*, nourishing wild beasts, *θηρότροφος*, nourished by wild beasts. See § 75, Rem. 4.

(β) *-ης* (*-της*) or *-ας* (Gen. *-ου*), *-ηρ* (*-τηρ*), *-τωρ*, commonly used as substantives with a transitive signification, e. g. *εὐεργέτης*, benefactor; *νομοθέτης*, legislator; *μυροπώλης*, δρομωδότης, παιδολέτωρ,

(γ) -ης, -es, commonly with a passive or intransitive signification, e.g. θεοφιλῆς, *beloved of God*; εὐμαδής, *quick to learn, docilis*; εἰρητής, *becoming*;

(δ) -ς (-ξ), e.g. ψευδόμαρτυς from ΜΑΡΤΥΩ, νομοφύλαξ.

b. Or the second part is a substantive:—

(a) An *attributive* relation exists between the two parts of the compound, the first containing a more definite explanation of the last. The substantive remains unchanged. The first part is an adverb or preposition, sometimes also a substantive or adjective, e.g. ὁμόδουλος, *a fellow-slave*; βούλιμος, *excessive lawyer, bulimy*; ἀκρόπολις, *citadel*.

(b) An *objective* relation exists between the two parts of the compound, the last denoting the object of the first. This division includes a large number of adjectives, the first part of which consists either of a verb, or, though more seldom, of an adjective, of a separable or inseparable adverb, or of a preposition used as an adverb, e.g. δεισιδαίμων = ὁ τοὺς δαίμονας δείσας, ἐπιχαίρεκαί = ὁ τοῖς κακοῖς ἐπιχαίρων, κακοδαίμων = ὁ κακὸν δαίμονα ἔχων, δυσέρως, *one who has an unhappy love*, ἑνθεός = ὁ τὸν θεὸν ἐν αὐτῷ ἔχων, ἄποικος = ὁ ἀπὸ τοῦ οἴκου ὢν, ἄπαις = ὁ παῖδας οὐκ ἔχων. In all these examples the form of the substantive remains unchanged,¹ where the substantive has a form which is appropriate for the Masc. or Fem. of the adjective, but where this is not the case, the substantive assumes a corresponding adjective-ending, viz. -ος (Gen. -ου), -ης (Gen. -ου), -ης (Gen. -ους), -is (Gen. -ιδος), -ων and (when it ends in -υ) -ς, e.g. σύνδειπνος (δείπνον), *a fellow-guest*, εὐδύδικος (δίκη), ἄτιμος (τιμή), δεχήμερος (ἡμέρα), φιλοχρήματος (χρῆμα, χρήματα), ἔστομος (στόμα), εὐγεωὺς (γῆ), *having a fertile soil*; λειπόνεως (ναῦς), *one who deserts the ship*; ἀνωφελής (τὸ ὄφελος), ἑυαλκίς (ἀλκή), ἀχρήμων, ἄδακρυς, Gen. -υος (τὸ δάκρυ).

c. Or the second part is an adjective:—

The adjective retains its form, except that those in -υς commonly take the ending -ης; the first part consists either of a substantive or an adverb, e.g. ἀστυγείτων, *near the city, urbi vicinus*; πάνσοφος or πάσσοφος, -ον, *very wise*; ἀνέμοιος, -ον, *unlike*; πρόδηλος, -ον, ἀηδής from ἡδύς, ποδώκης from ὠκύς.

¹ For example, δεισιδαίμων is an adjective of two endings, the ending -ων being both Masc. and Fem., therefore the substantive δαίμων is not changed in composition; but σύνδειπνος takes a regular adjective termination, as the substantive δείπνον has neither a Masc. nor Fem. ending.

SYNTAX.

SECTION I.

SYNTAX OF THE SIMPLE SENTENCE.

CHAPTER I.

Parts of a Simple Sentence.

§ 238. *Nature of a Sentence.—Subject.—Predicate.*

1. SYNTAX treats of sentences. A sentence is the expression of a thought in words, e. g. *Τὸ ῥόδον θάλλει; ὁ ἄνθρωπος θνητός ἐστιν.* The conceptions of the mind are related both to each other and to the speaker. The conceptions or ideas themselves are expressed by *Essential* words (§ 38, 4); their relations to each other, partly by inflection and partly by *Formal* words.

Thus, e. g. in the sentence *Τὸ καλὸν ῥόδον θάλλει ἐν τῷ τοῦ πατρὸς κήπῳ*, there are five essential words: *καλός, ῥόδον, θάλλειν, πατήρ, κήπος*; their relations to each other are expressed partly by their inflection and partly by the Formal words *τό, ἐν, τῷ, τοῦ*.

2. Every sentence must necessarily have two parts, a subject and a predicate. The subject is that, of which something is affirmed; the predicate that, which is affirmed of the subject, e. g. in the sentences, *τὸ ῥόδον θάλλει — ὁ ἄνθρωπος θνητός ἐστιν, τὸ ῥόδον* and *ὁ ἄνθρωπος* are the subjects, *θάλλει* and *θνητός ἐστιν*, the predicates.

3. The predicate properly contains the substance of the sentence; the subject is subordinate to it and can be

expressed by a mere inflection-ending of the verb, e. g. *δίδω-μι, (I) give.*

4. The subject is a substantive or a word used as a substantive, viz. a substantive pronoun or numeral; an adjective or participle used as a substantive; an adverb which becomes a substantive by prefixing the article; a preposition with its Case; an infinitive; finally, every word, letter, syllable, and every combination of words can be considered as a substantive, and with the neuter article commonly agreeing with it, can be used as a subject. The subject is in the Nom.

Τὸ βόδιον δάλλει.—'Εγὼ γράφω, σὺ γράφεις.—Τρεῖς ἦλθον.—'Ο σοφὸς ἐν δαίμονι ἐστὶ.—Οἱ φθονοῦντες μισοῦνται.—Οἱ πάλαι ἀνδρείοι ἦσαν.—Οἱ περὶ Μιλιτιάδην καλῶς ἐμαχίσαντο.—X. Cy. 8. 3, 42. Οἷτοι οὕτως ἦδὲ ἐστὶ τὸ ἔχειν χρήματα, ὥς ἀνιάρθναι τὸ ἀποβάλλειν.—Τὸ διδάσκειν καλὸν ἐστίν.—X. R. L. 9, 2. ἔπεται τῇ ἀρετῇ σφάζεσθαι εἰς τὸν πλείων χρόνον μάλλον, ἢ τῇ κακίᾳ.—Τὸ εἰ σύνδεσμός ἐστιν.—Τὸ ἦτα μακρόν ἐστιν.—Τὸ γυνῶδι σεαυτὸν καλὸν ἐστίν.

REMARK 1. In the construction of the Accusative with the Infinitive, the subject is in the Acc., as will be seen § 307, 3. In indefinite and distributive designations of number, the subject is expressed by a preposition (εἰς, περὶ, κατὰ) with its Case, e. g. *Εἰς τέτταρας ἦλθον, as many as four came* (with round numbers εἰς also signifies *about, at most*). X. Cy. 8. 3, 9. *ἔστασαν πρῶτον μὲν τῶν δορυφόρων εἰς τετρακισχιλίους (about four thousand stood), ἔμπροσθεν δὲ τῶν πυλῶν εἰς τέσσαρας, διςχίλιοι δὲ ἐκατέρωθεν τῶν πυλῶν.* X. H. 6. 5, 10. *ἔφυγον εἰς Λακεδαίμονα τῶν περὶ Στάσιππον Τεγεατῶν περὶ ὀκτακοσίους.* Σοκράδ' ἐκάστους, *each one singly, one by one, singly; κατὰ ἔδνη, singulae gentes.*

5. In the following cases the subject is not expressed by any special word:—

- (a) When the subject is a personal pronoun and is not particularly emphatic, e. g. *Γράφω, γράφεις, γράφει;*
- (b) When the idea contained in the predicate is such, that it cannot appropriately belong to every subject, but only to a particular one, the subject being, as it were, implied in the predicate. Thus, *οἶνοχος οὖει* in Hom. sc. *ὁ οἶνοχος, the cup-bearer pours out the wine*; *δύει* in Her. sc. *ὁ δυνήρ.* X. An. 3. 4, 36. *ἐπεὶ ἐγίγνωσκον αὐτοὺς οἱ Ἕλληνες βουλομένους ἀπιέναι καὶ διαγγελλομένους, ἐκήρυξε* (sc. *ὁ κήρυξ*) *τοῖς Ἕλλησι παρασκευάσασθαι.* So *σημαίνει τῇ σάλπιγγι, ἐσάλπιγγεν*, sc. *ὁ σαλπικτής (the signal is [was] given by the trumpet).* So we must explain words which denote the state of the weather or the phenomena of nature; as *θεῖ, it rains*; *νίφει, it snows*, *βροντᾷ, ἀστράπτει*, sc. *ὁ Ζεὺς.* Th. 4. 52. *ἔσεισε, there was an earthquake.* X. Cy. 4. 5, 5. *συσκοτέζει, it is dark*;
- (c) The subject is easily supplied from the context; thus, in designations of time, e. g. *ἦν ἔγγυς ἡλίου δυσμῶν* (sc. *ἡ ἡμέρα*). *Ἦν ἀμφὶ ἀγορὰν πληθύνουσιν* and the like; *παράχει μοι*, sc. *καιρὸς, it is time, it is allowed, one can = licet,*

e. A. Her. 3, 73. *ἡμῖν παρέξει ἀνασώσασθαι τὴν ἀρχήν*. In this way the *καὶ θεός* is very frequently omitted in certain phrases, e. g. *προσημαίνω*, sc. *ὁ θεός*; *προχωρεῖ μοι* (sc. *τὰ πράγματα*), *things prosper to me, I succeed*, comp. Th. 1, 109. In such expressions as *φασί, λέγουσι*, etc., the subject *ἄνθρωποι* is regularly omitted, as it is readily apparent;

(d) Sometimes the subject is supplied from some word of the sentence. Her. 9, 8. *τὸν Ἰσθμὸν εἰείχεον καὶ σφί ἦν πρὸς τέλος*, sc. *τὸ τεῖχος*, *they walled the Isthmus, and the [wall] was*, etc. X. Cy. 2. 4, 24. *πορεύσμαι εὐδὸς πρὸς τὰ βασιλῆα, καὶ ἦν μὲν ἀνδίστηται*, sc. *ὁ βασιλεὺς*. So also other Cases as well as the Nom. are thus supplied, e. g. Pl. L. 864, d. *παιδιὰ χράμενος, οὐδὲν πω τῶν τοιούτων* (sc. *παιδων*) *διαφέρων*;

(e) With the third Pers. Sing. of the verb, in a subordinate clause containing a general idea, and in definitions, the indefinite pronoun *τις* is sometimes omitted. Pl. Criton. 49, c. *οὔτε ἀνταδικεῖν δεῖ, οὔτε κακῶς ποιεῖν οὐδένα ἄνθρωπον, οὐδ' ἂν ὅτιοῦν πάσχη ὑπ' αὐτῶν*, *not even if any one should suffer from them*; so often with the Inf.; but if a participle stands in connection with the Inf., e. g. Eur. M. 1918. *κούφως φέρειν χρὴ θνητὸν ὄντα συμφορὰς*, the participle must be considered as the subject.

REM. 2. Such expressions as *δεῖ, χρὴ, δοκεῖ, πρέπει, ἔξεστι(ν), ἐνδέχεται* (*it is possible*), *καλῶς, εὖ ἔχει, ἔχει λόγον* (*consentaneum est*), *λέγεται* (*it is said*), etc., the Greek language always considers as personal, the following Inf. or substantive sentence being regarded as the subject of these verbs.

6. The predicate is a verb, an adjective, participle, adjective pronoun or numeral, or a substantive with the Formal word *εἶναι*; *εἶναι*, in this relation, is usually called the *copula*, since it connects the adjective, substantive, etc. with the subject, and forms one thought, e. g.

Τὸ βῆδον δάλλει.—'Ο ἄνθρωπος θνητός ἐστιν.—'Αθάνατοι εἰσιν οἱ θεοί.—'Η ἀρετὴ καλὴ ἐστίν.—'Αγαθὴ παρὰφασίς ἐστίν ἐταίρου.—Κύρος ἦν βασιλεὺς.—Τοῦτο τὸ πρᾶγμα ἐστὶ τὸδε.—Σὺ ἦσθα πάντων πρώτος.—Οἱ ἄνδρες ἦσαν τρεῖς.

REM. 3. The finite verb denotes both the thing affirmed (*id quod praedicatur*) and the relation of the affirmation to the subject and speaker; the relation to the subject, is denoted by the personal-endings of the verb; the relation to the speaker, by its Modes and Tenses; e. g. the ending of the verb *λέγω* shows that its subject is in the first person, and its being in the Ind. mode Pres. tense, indicates that the speaker asserts something directly, at the present time. But if the predicate is expressed by an adjective or substantive with *εἶναι*, the affirmation is denoted by the adjective or substantive, and its relation to the speaker by *εἶναι*, e. g. *εὐδαιμων εἰμι* = *εὐδαιμονέ-ω, εὐδαίμων εἰ* = *εὐδαιμονέ-εις, εὐδαίμονες ἔσονται* = *εὐδαιμονή-σουσιν*, though there is a difference between the two modes of expression.

REM. 4. It is necessary to distinguish between the use of *εἶναι*, as a Formal and as an Essential word; in the former relation, it is merely a copula, connecting the subject with the substantive or adjective, etc. (§ 238, 6); in the latter, it has the idea of *being or existence, being in a certain condition*, etc., e. g. *ἐστὶ θεός* = *θεός ἐστιν ὢν* (*there is a God, God exists*), as in Her. 3, 108. *τοῦ θεοῦ ἡ προνοία ἐστὶ δοῦσα σοφίᾳ*.

REM. 5. In order to give greater emphasis to the predicate, the simple idea expressed by the verb, is resolved into the participle and copula *εἶναι*. This mode of expression, however, is more usual in poetry, though it is found also in prose, particularly in Herodotus, comp. Rem. 3. Eur. C. 381. πῶς δ' ἰταλῶν, ἥτε πᾶσχοιτες τᾶδε; Id. H. 117. ἦν σπεύδων. Her. 3, 99. ἀπαρνεόμενος ἐστί. Id. 9, 51. ἡ νῆσός ἐστι ἀπὸ τοῦ Ἀσώπου δέκα σταδίων ἀπέχουσα. Pl. L. 860, c. εἰ ταῦτα οὕτως ἔχοντά ἐστιν. Dem. Ol. 3 (v. 1.) 11, 7. ταῦτ' ἂν ἐγνώκοτες ἦσαν, *they would have been convinced of these things*.

REM. 6. The copula *εἶναι* is sometimes omitted, though commonly only in the Ind. Pres.; *εἶναι* is sometimes omitted, even when it is not a copula, but properly a verb. This ellipsis is most frequent in the following cases:—

- (a) In general propositions, observations, and proverbs. Eur. O. 330. δ' ἄγας ὁλβος οὐ μόνιμος ἐν βροτοῖς. X. Cy. 2. 4, 27. στρατιῇ γὰρ ἡ βέλτεη (ὁδὸς) ταχίστη;
- (b) Very often with verbal adjectives in -τέος, as also with other expressions denoting necessity and duty, e. g. ἀνάγκη, χρεών, δέμις, εἰκός, also with καιρός, ὥρα and the like. Dem. Ph. 3, 129, 70. ἡμῖν γ' ὑπὲρ τῆς ελευθερίας ἀγωνιστέον. Id. Cor. 296, 205. ἀτιμίαις—ἐν δουλευσῇ τῇ πόλει φέρειν ἀνάγκη;
- (c) Often with certain adjectives, e. g. ἔτοιμος, πρόθυμος, οἶδ' ὅτε, δυνατός, ῥάδιον, χαλεπόν, δῆλον, ἄξιον, etc. Pl. Phaedr. 252, a. (ἡ ψυχῇ) δουλεύειν ἐτοίμη. Dem. Ph. 1. 48, 29. ἐγὼ πᾶσχειν ὄτι οὖν ἐτοιμός. X. C. 1, 1, 5. δῆλον οὖν, ὅτι οὐκ ἂν (Ἰωκράτης) προέλγειν, εἰ μὴ ἐπίστευεν ἀληθεύσειν. Comp. ib. 2, 34. Here belong also the expressions θαυμαστὸν ὅσον, *it is very wonderful* (= *mirum quantum*), ἀμήχανον ὅσον, *it is quite impossible, inconceivable* (= *immane quantum*), see § 332, Rem. 10. Ὅν οὐδεὶς ὄστις οὐ (= *nemo non*), see § 332, Rem. 12.

REM. 7. The Ind. Impf. is but seldom omitted, e. g. Aeschin. Ctes. § 71, πῶς ἐν μέσῳ (sc. ἦν) καὶ παρῆμεν τῇ ὑστεραίᾳ εἰς τὴν ἐκκλησίαν; the Ind. Pres. also is not very often omitted after conjunctions, e. g. ὁπότε, ἐπεὶ (comp. X. C. 1, 46); on the contrary, very frequently after ὅτι and ὥς (that), e. g. X. C. 1. 2, 52. λέγων, ὥς οὐδὲν ὕψελος. The subjunctive is but seldom omitted after the relative ὅς ἂν, and especially after conjunctions, e. g. Pl. Rp. 370, c. ὥν ἂν αὐτοῦ χρεῖα (sc. ᾗ). The ellipsis of the Opt. when ἂν belongs to it is more frequent, e. g. X. Cy. 1. 4, 12. τίς γὰρ ἂν, ἔφασαν, σοῦ γε ἰκανώτερος πείσαι (sc. εἴη); Ib. 2, 3, 2. ἦν μὲν ἡμεῖς νικῶμεν, δῆλον, ὅτι οἱ τε πολέμοι ἂν ἡμέτεροι (sc. εἴησαν). The ellipsis of the Imp. is very rare, e. g. S. O. C. 1480. Ἰλαος, ὃ δαίμων. X. An. 3, 14. τοῖς οὖν θεοῖς χάρις (sc. ἔστω), ὅτι οὐ σὺν πολλῇ βρώμῃ, ἀλλὰ σὺν ὀλίγῳ ἤλδον. The participle is very often omitted, especially after verba *intelligendi* and *declarandi*, e. g. X. S. 3, 7. δῆλόν γε, ὅτι φαῦλος (sc. ὢν) φανοῖμαι, but elsewhere also, e. g. X. C. 2, 3, 15. ἄτοπα λέγεις καὶ οὐδαμῶς πρὸς σοῦ (sc. ὄντα), *a nullo modo tibi convenientia*; even in such cases as Th. 4, 135. χειμῶνος τελευτῶντος καὶ πρὸς ἔαρ ᾗδον (sc. ὄντος). The Inf. is often omitted after δοκεῖν, ἠγνῶσθαι, νομίζειν and the like, e. g. Th. 7, 60. βουλευτέα ἐδόκει. X. Cy. 1. 6, 14. ἀνιόντα με ἐκέλευσας τοῖς στρατηγικοῖς (sc. εἶναι) νομιζομένοις ἀνδράσι διαλέγεσθαι.

† 239. Comparison.—Attribute and Object.

1. When the predicate belongs to the subject in a higher or lower degree than to another object, this relation is denoted by the Comparative, e. g. Ὁ πατὴρ μεῖζων ἐστίν, ἢ ὁ υἱός.—Ὁ

μᾶλλον χαίρει τῇ ἀρετῇ, ἢ τοῖς χρήμασιν. And when the attribute belongs to the subject in the highest or lowest degree, as respects all other objects compared, the Superlative is used, and commonly takes with it a partitive Genitive, e. g. τῆς πάντων Ἑλλήνων σοφώτατος ἦν. — Ὁ σοφὸς πάντων τῶν ἐπιθυμεῖ τῆς ἀρετῆς.

ARK 1. The Comparative is strengthened or more definitely stated in the following ways: (a) by *ἔτι*, *still, even, etiam*, e. g. μείζων ἔτι, *still greater*; μακρῷ, ὀλίγῳ, πολλῷ, ἔτι πολλῷ, ὅσῳ, τοσοῦτον; μέγα, ὦν, πολύ, ὅσον, τοσοῦτο, which show how much more or less of the thing expressed by the adjective is intended, e. g. πολλῷ μείζων, *multo major, older, greater*, πολλῷ ἔτι μείζωνες, *multo majores etiam*; (c) sometimes by μᾶλλον. Her. 1, 32. μᾶλλον ὀλβιώτερός ἐστι (far).

2. The Superlative is strengthened or more definitely stated in the following ways: (a) by *καί*, *vel, even*, e. g. καὶ μάλιστα, *vel maxime, very greatly*; (b) by words denoting measure or the degree of difference, viz. πολλῷ, ὦν, πολύ, παρὰ πολύ, ὅσῳ, τοσοῦτον, e. g. πολλῷ ἄριστος, *multo optissimus, the best by far*; μακρῷ ἄριστος, *longe praestantissimus*; (c) even the Superlative: μάλιστα (πλείστον and μάλιστα ὦν vel.), e. g. S. 743. πλείστον ἀνδρῶν κἀκίστος. Th. 7, 42. μάλιστα-α δεινότητος; the relative: ὥς (ὅπως), ὅτι and ἥ, οἷος (§ 343, Rem. 2), e. g. ὥς α, *quam celerissime*, ὅτι μάλιστα, ἥ ἄριστον, e. g. Pl. Apol. 23, α. πολλαὶ ἐχθραὶ μοι γέγονασιν καὶ οἷαι χαλεπώταται καὶ βαρύταται. X. An. 4, 8, ὡν οἷον χαλεπώτατον; (e) by *εἰς*, *unus*, e. g. Her. 6, 127. ἦλθε Σμύν-τις βαρύντης, ὅς ἐστι πλείστον δὴ χλιδῆς εἰς ἀνὴρ ἀπῆκετο. X. An. 1, 25. πλείστα εἰς γὰρ ἀνὴρ ὅν ἐλάβανε, *he received the most gifts, at least taking the fact that he was but a single individual* (C. Tusc. 2, 26, 64. *amplitudinis animi unam esse omnium rem pulcherrimam*); (f) a peculiar mode of strengthening the Superlative, is by joining *ἐν τοῖς* with it, in which case the attribute must be repeated, e. g. Ὁ ἔρως ἐν τοῖς πρεσβυτάτοισι ἐστὶν ἐν τοῖς πρεσβυτάτοις οὖσι, *the oldest among those who are very old*. Her. 7, 20. οὗτό μοι ἐν τοῖσι δεινέτατον φαίνεται γενέσθαι. Pl. Symp. 173, b. οὗτος ἑραστής ὢν ἐν τοῖς μάλιστα τῶν τότε. The construction with the *α* found only in Thuc., e. g. 3, 81. (στράσις) ἐν τοῖς πρώτῃ ἐγένετο. Ib. τοῖς πλείσταται νῆες. In such instances, *τοῖς* must be considered as *ut*. In like manner, the expression ὁμοία (ὁμοῖα Ion.) *τοῖς* was used with the Superlative. Her. 3, 8. σέβονται δὲ Ἀράβιοι πίστις ἀνδρῶν ὁμοῖα τοῖς μάλιστα (sc. σεβομένοις), *like those who respect very much, ut qui maxime*. 25. χρημάτων δύναμις ὅντες κατ' ἐκείνον τὸν χρόνον ὁμοῖα τοῖς Ἑλλήνων σιωτάτοις. The Superlative is also intensified by joining a positive attribute, e. g. Ἀγαθῶν ἵππων κρᾶτιστος, *the best among the good horsemen = the best*.

3. The Superlative relation is often expressed more emphatically by *α* with adjectives or adverbs in the Superlative, preceded by οὐ (*litotes*), or of positive adjectives or adverbs in the Superlative, e. g. οὐχ ἥκιστα, *at least, especially*, οὐκ ἀκρίστως, οὐκ ἐλάχιστος, stronger than μάλιστα, *optime, most*. Sometimes, also, it is expressed antithetically, e. g. ἥκιστα, ἀλλὰ μάλιστα.

α, *ὅτι* are not in themselves intensive particles, but merely connect some attribute with the Superlative, and in that way may be said to give intensity to the Superlative. Sometimes δύναμις is expressed, e. g. ἡεροφῶν ἀνίσταται ἀνὰ ἐπὶ πόλεμον ὡς ἐδύνατο κάλλιστα.

2. A sentence consisting of a subject and predicate may be extended by defining the subject and predicate more exactly. The word or words which define the subject more fully, is called an *attribute*, or *attributive*. The subject is more exactly described, therefore, (a) by the addition of an adjective (attributive¹ adjective), e. g. τὸ καλὸν ῥόδον; (b) by the Gen. of a substantive (attributive Gen.), e. g. ὁ τοῦ βασιλέως κήπος, *regis hortus* (= *regius hortus*); (c) by a substantive in the same Case as the word which is more definitely described, e. g. Κῦρος, ὁ βασιλεὺς. The explanatory word is here said to be in apposition with the word explained, and may be called an *appositive* of that word. The predicate (which is termed the object), is more exactly described, (a) by a Case of a substantive; (b) by a preposition with a substantive; (c) by the Inf., (d) by an adverb, e. g. Ὁ σοφὸς τὴν ἀρετὴν ἀσκέι. Περὶ τῆς πατρίδος μαχόμεθα. Ἀπιέναι ἐπιθυμῶ. Καλῶς γράφεις.

† 240. Agreement.

1. The finite verb agrees with the subject in Person and Number; the adjective, participle, pronoun, and numeral, in Gender, Number, and Case. The substantive, as a predicate, agrees with the subject only in Case; in Gender, Number, and Case, only when it denotes a *person*, and hence either has a particular form for the Masc. and Fem., or is of common gender. The same principle applies to substantives in apposition († 266, 1). But when the substantive denotes a *thing*, it agrees with the subject only in Case, e. g.

Ἐγὼ γράφω, σὺ γράφεις, οὗτος γράφει. — Ὁ ἄνθρωπος διητής ἐστίν. — Ἡ ἀρετὴ καλὴ ἐστίν. — Τὸ πρᾶγμα αἰσχρὸν ἐστίν. — Οἱ Ἕλληνες πολεμικέτατοι ἦσαν. — Ὁ καλὸς παῖς, ἡ σοφὴ γυνή, τὸ μικρὸν τέκνον. — Ἐγενέσθην τῷ ἄνδρι τούτῳ (Κριτίας καὶ Ἀλκιβιάδης) φύσει φιλοτιμοτάτῳ πάντων Ἀθηναίων, X. C. 1. 2, 14. — Κῦρος ἦν βασιλεὺς. — Τόμυρις ἦν βασίλεια. — Κῦρος, ὁ βασιλεὺς, Τόμυρις, ἡ βασίλεια. On the contrary, τὴν θυγατέρα, δεινὸν τι κάλλος καὶ μέγεθος, ἐξάγων ὧδε εἶπεν (*his daughter a wonder in beauty and size*), X. Cy. 5. 2, 7.

¹ When the adjective merely ascribes some quality to the substantive with which it agrees, it is called an *attributive* adjective, but when it belongs to the predicate and is used in describing what is said of the subject, it is called a *predicative* adjective, e. g. in the expression ὁ ἀγαθὸς ἀνὴρ (*the good man*), ἀγαθός is attributive, but in ὁ ἀνὴρ ἐστὶ ἀγαθός (*the man is good*), it is predicative.

. The predicative adjective or substantive agrees with the subject as above stated, when the following and other similar verbs, which do not of themselves express a complete predicate sense, have chiefly the force of the copula:—

- a) The verb *ὑπάρχειν*, *to be the cause of, to be, to exist*;
- b) Verbs signifying *to become, to increase, to grow*, e. g. *γίγνομαι, ἔφυν, αὐξάνομαι*;
- c) The verbs *μένω*, *to remain*, and *κατέστην*, *to be established, appointed, to stand*;
- d) Verbs signifying *to seem, appear, show one's self*, e. g. *ἔοικα, φαίνομαι, δηλοῦμαι*;
- e) Verbs signifying *to be named*, e. g. *καλοῦμαι, ὀνομάζομαι, λέγομαι, ἀκούω*, *to be called* (like *audire*) ;
- f) Verbs signifying *to be appointed to something, to be chosen, to be named*, e. g. *αἰροῦμαι, ἀποδείκνυμαι*;
- g) Verbs signifying *to be regarded as something, to be recognized as something, to be supposed*, e. g. *νομίζομαι, κρίνομαι, ὑπολαμβάνομαι*;
- h) Verbs signifying *to be given as something, to be received as something, to be abandoned, cast off, and the like*, e. g.

ἔπος ἐγένετο βασιλεὺς τῶν Περσῶν. — Τούτοις ὁ Φίλιππος μέγας ἡὺξήθη (iii.). — *Ἀλκιβιάδης ἤρέδῃ στρατηγός. — Ἀντὶ φίλων καὶ ξένων νῦν κόλακες τοῖς ἐχθροῖς ἀκούουσιν* (*audiunt*), *they hear themselves called flatterers, etc.*, 1. Cor. 241.

REMARK 1. When the verbs mentioned under (e), (f), (g), (h), have the reflexive form, they take two accusatives (§ 280, 4).

REMARK 2. Several of the verbs above named, are also joined with adverbs, they then express a complete predicate sense; e. g. *Σωκράτης ἦν* (*lived*) *ἀεὶ τοῖς νέοις. Καλῶς, κακῶς ἐστίν* (*it is well, etc.*). *Δεινῶς ἔσαν ἐν καῖσι οἱ Βαθυλάνιοι* (*diligenter versabantur in custodia*), Her. 3, 152. *ἦν εἶναι*, *to be in vain*. *Εἶναι*, as well as the verbs *γίγνεσθαι* and *πεφύκειν*, is very often connected with adverbs of place and degree, of which corresponding adjective-forms are not in use, as *δίχα, χωρὶς, ἐκός, μακρόν, πόρρω, ἐγγύς, πλησίον, ὁμοῦ, ἄλλως, μᾶλλον, μέλιστα*, e. g. *Ἰ Ἀθηναίων στρατηγοῖσι ἐγίνοντο δίχα αἰγνώμαι* (*sententiae in diversas res discedebant*), Her. 6, 109.

3. When a Demonstrative, Relative, or Interrogative pronoun, whether as a subject or predicate, is connected with a substantive by the copula *εἶναι*, or one of the verbs mentioned in No. 2, Greek commonly, as the Latin regularly, put the pronoun in the means of attraction, in the same gender and number with

the substantive to which it belongs. So too, when the pronoun is in the Acc. and depends on a verb of *naming*, e. g.

Οὗτός ἐστιν ὁ ἀνὴρ. — Αὕτη ἐστὶ πηγὴ καὶ ἀρχὴ πάντων τῶν κακῶν. — Οὗτοι δὲ Ἀθηναῖοι γε δίκην αὐτὴν καλοῦσιν, ἀλλὰ γραφὴν, Pl. Eutyphr. princ. — Παρὰ τῶν προγεγενημένων μανθάνετε· αὕτη γὰρ ἀρίστη διδασκαλία, X. Cy. 8. 7, 24. — Τίς ἐστὶ πηγὴ τῆς ἀρετῆς; — Πάντες οὗτοι νόμοι εἰσὶν, οὗς τὸ πλῆθος συνελθὼν καὶ δοκιμάσας ἔγραψε, X. C. 1. 2, 42. — Ἐάν τις φίλος μοι γενόμενος εὖ ποιεῖν ἐδέλῃ, οὗτός μοι βίος ἐστί (this is my means of life, hic mihi est victus) 3. 11, 4.

REM. 3. Yet the Greeks not unfrequently put the pronoun in the Neut. Sing., e. g. Ἔστι δὲ τοῦτο τυραννίς, Pl. Rp. 344, a, where in Lat. it would be, Est autem haec tyrannis. Τοῦτό ἐστιν ἡ δικαιοσύνη, ib. 432, b. Τοῦτο πηγὴ καὶ ἀρχὴ κινήσεως, Phaedr. 245, c. The Neut. Pl. is sometimes used instead of the Neut. Sing. Ἐγώ γε φημι ταῦτα μὲν φλυαρίας εἶναι, X. An. 1. 3, 18. See § 241, Rem. 3. The neuter pronoun denotes the *nature* of an object; on the contrary, the pronoun that agrees with a noun, denotes the *quality* of the object. Hence there are cases where the two forms of expression cannot be interchanged, e. g. Τί ἐστι φθόνος; quid est invidia? (what is its nature?) and τίς ἐστι φθόνος; quae est invidia? (what is envy?) The neuter demonstrative is also always used, when it is more fully explained by a word in apposition, e. g. Οὐ τοῦτ' ἦν εὐδαιμονία, ὡς ἔοικε, κακοῦ ἀπαλλαγὴ, Pl. Gorg. 478, c

§ 241. *Exceptions to the general rules of Agreement.*

1. The form of the predicate in many cases does not agree with the subject grammatically, but in sense only (Constructio κατὰ σύνεσιν). Hence, after a collective noun in the Singular, when it is used of persons, as well as after the names of cities and countries, used for the *inhabitants*, and also with abstracts which stand for concretes, the *Plural* is used, and such a *gender* as belongs to the persons denoted by these words.

Hec. 9, 23. τὸ πλῆθος ἐπεβοήθησαν. Th. 4, 32. ὁ ἄλλος στρατὸς ἀπέβαινον. 5, 60. τὸ στρατόπεδον ἀνεχώρουν. 2, 21. παντὶ τῶν ἀνθρώπων ἡ πόλις καὶ τὸν Περικλέα ἐν ὀργῇ εἶχον. With attributive adjectives, this construction is rare and only poetic, e. g. Il. χ, 84. φίλε τέκνον (Hector); but it is very common in prose with a Part. which stands in a remoter attributive relation, e. g. Th. 3, 79. ἐπὶ τὴν πόλιν ἐπέπλεον ἐν πολλῇ ταραχῇ καὶ φόβῳ ὄντας. X. Cy. 7. 3, 8. ὁ ἀγαθὴ καὶ πιστὴ ψυχὴ, οἷον δὲ ἀπολιπὼν ἡμᾶς. X. H. 1. 4, 13. ὁ ἐκ τοῦ ἥτορος ὄχλος ἡδροισθὲν πρὸς τὰς ναῦς, θαυμάζοντες καὶ ἰδεῖν βουλόμενοι τὸν Ἀλκιβιάδην. It is very frequent with the pronouns, Th. 1, 136. φεύγει ἐς Κέρκυραν ὡς αὐτῶν (sc. Κερκυραίων) εὐεργέτης. 4, 15. ἐς τὴν Σπάρτην ὡς ἡγγέλθη τὰ γεγενημένα περὶ Πύλου, ἔδοξεν αὐτοῖς (sc. τοῖς Σπαρτιάταις). X. Cy. 3. 3, 14. συγκαλέσας πᾶν τὸ στρατιωτικὸν ἔλεξε πρὸς αὐτοὺς τοιαῦτα. Also with the relative pronoun; see on adjective-sentences, § 332, 5.

REMARK 1. When the subject is expressed by the Neut. article τὸ or τὰ in connection with a substantive in the Gen. Pl., the predicate is commonly in the Pl., being conformed to the attributive genitive; the predicative adjective or participle takes the gender of the attributive genitive. S. Ph. 497. τὰ τῶν διακόνων τὸν οἶκον ἡπείγον στόλον (ἡπείγον which has the Neut. Pl. τὰ for its subject would regularly have been in the Sing. according to No. 4, but is conformed to the plurality in διακόνων). Pl. Rp. 8. 563, c. τὸ τῶν θηρίων ἐλευθερώτερό ἐστιν (the Sing. ἐστίν is used on account of the Neut. Pl. θηρίων, according to No. 4, while ἐλευθερώτερον is conformed to the idea of θηρία contained in θηρίων).

REM. 2. Closely related to the construction just stated, is the following: When a substantive subject with an attributive substantive in the Gen. Pl. expresses periphrastically a substantive idea, as ψυχὴ Τειρεσίαο, the Participle which stands in a remoter attributive relation to the subject, agrees in Case with the subject, but in Gender and Number with the substantive in the Gen., which expresses the principal idea of the periphrasis. Od. λ, 90. ἦλθε δ' ἐπὶ ψυχῇ Θηβαίου Τειρεσίαο χρύσειον σκῆπτρον ἔχων, the shade of the Theban Teiresias came, having a golden sceptre (here ἔχων agrees in number with ψυχῇ, but in gender with Τειρεσίαο). Il. β, 459, ὀρνίθων πετεηνῶν ἔδνεα πολλὰ, ἔδνα καὶ ἔδνα ποτῶνται ἀγαλλόμεναι πτερύγεσσιν.

2. When the subject is expressed, not as a special and definite object, but as a general idea, the predicative adjective is put in the Neut. Sing. without reference to the gender and number of the subject.

(The English sometimes uses the words *thing*, or *something*. Sometimes the pronoun *it*, or the substantives *χρῆμα*, *πράγμα*, are connected with the adjective. When the adjective is in the Superlative, the English uses the article *the*).

Il. β, 204. οὐκ ἀγαθὸν πολυκοιρανίη (a multiplicity of rulers is not a good thing): εἰς κοίρανος ἔστω. Eur. O. 760. δεινὸν οἱ πολλοί, κακούργους ὅταν ἔχουσι προστάτας. Id. M. 329. πλὴν γὰρ τέκνων ἔμοιγε φίλτατον πόλις. Id. H. F. 1295. αἱ μεταβολαὶ λυπηρόν. Her. 3, 82. ἡ μουναρχίη κράτιστον (a monarchy is the best thing, or most desirable). Pl. Rp. 2. 364, a. καλὸν μὲν ἡ σωφροσύνη τε καὶ δικαιοσύνη, χαλεπὸν μέντοι καὶ ἐπίπονον. Also in abbreviated adjective sentences, e. g. Her. 3, 108. ἡ λείαινα, ἐδν ἰσχυρότατον καὶ θρασύτατον, ἀπαξ ἐν τῷ βίῳ τίκτει ἐν. Pl. Rp. 4, 420, c. οἱ ὀφθαλμοί, κάλλιστον ὅν, οὐκ ὀστρεῖα ἐναληθιμμένοι εἰσιν. Her. 3, 53. τυραννὶς χρῆμα σφαλερόν. Pl. Th. 122, b. συμβουλή ἱερὸν χρῆμα. Dem. OL 1. 21, 12. ἀπας μὲν λόγος, ἂν ἀπὴ τὰ πράγματα, μάταιός τι φαίνεται καὶ κενόν.

3. When the subject is an Inf. or an entire sentence, the Greeks usually put the predicative adjective in the Neut. Pl. instead of the Sing., where the English uses the pronoun *it*, e. g. *it is pleasant to see the sun*. This occurs most frequently with verbal adjectives in -τός and -τέος; with those in τέος and many in -τός, the Inf. is implied in the word itself. e. g.

ἀμυντέα ἐστί τινι, *some one is to be helped*; πιστά ἐστι τοῖς φίλοις, *friends are to be trusted*.

Her. 1, 91. τὴν πεπωμένην μοῖραν ἀδύνατά ἐστι (*it is impossible*) ἀποφυγεῖν καὶ δεῖ. 3, 83. δὴ λὰ, ὅτι δεῖ ἓνα γέ τινα ἡμέων βασιλέα γενέσθαι. Th. 1, 86. οὐδ' οὐ παραδοτέα τοῖς Ἀθηναίοις ἐστίν, οὐδὲ καὶ λόγους διακριτέα, ἀλλὰ τιμωρητέα ἐν τάχει. 4, 1. ἀδύνατα ἦν ἐν τῷ παρόντι τοὺς Λοκροὺς ἀμύνεσθαι.

REM. 3. In like manner, the Greek very often uses the Pl. ταῦτα, τῶδε (sometimes also ἐκείνα), to express an idea in its whole extent or in the most general manner, the plural bringing before the mind all the particulars involved in the idea. Th. 6, 77. οὐκ Ἴωνες τὰ δεῖ εἰσίν, οὐδ' Ἑλληνιστὸντιοι, ἀλλὰ Δωριεῖς, *it (this) is not Ionians, etc.* Aeschin. Ctes. p. 55. οὐκ ἐστι ταῦτα ἀρχή (*this is not an office*). Id. Leg. p. 50. ταῦτ' ἐστὶν ὁ προδότης, *this is the traitor*. Pl. Phaedon. 62, d. ὁ ἀνὴρ ὁ ἀνδρῶν τάχ' ἀν οἰηθεῖται ταῦτα, φευκτέον εἶναι ἀπὸ τοῦ δεσπότη. In the English these plurals are generally translated by the singular, as *this, that*.

4. The subject in the Neut. Pl. is connected with a verb in the Sing., inasmuch as a plurality of objects in the neuter, was regarded by the Greeks as one connected *whole*, the individuality being lost sight of.

Τὰ ζῶα τρέχει.—Τὰ πράγματα ἐστὶ καλὰ. X. Ven. 12, 11 σὺν τῇ πόλει σάφεται καὶ ἀπόλλυται τὰ οἰκεῖα ἐκάστου. Eur. M. 618. κακοῦ γὰρ ἀνδρὸς δῶρ' ὕψισιν οὐκ ἔχει.

REM. 4. Also in adverbial participial phrases, a neuter plural is joined with a participle in the singular, e. g. δόξαν ταῦτα, *quum haec visa, decreta essent*. X. An. 4. 1, 13. δόξαν δὲ ταῦτα, ἐκήρυξαν οὕτω ποιεῖν, *when these things had been agreed upon, orders were given, etc.* Yet, X. H. 3. 2, 19. δόξαντα δὲ ταῦτα καὶ περανθέντα, τὰ μὲν στρατεύματα ἀπῆλθεν.

REM. 5. There are some exceptions, however, to the rule just stated; most of them may be referred to the following cases:—

- (a) When the subject in the Neut. Pl. denotes persons or living creatures, the verb is very often put in the Pl. in accordance with the *Constructio κατά σύνεσιν*. Th. 4, 88. τὰ τέλη (*the magistrates*) τῶν Λακεδαιμονίων ὁμόσαντα Βρασίδαν ἐξέπεμψαν. 7, 57. τοσάδε μετὰ Ἀθηναίων ἔδνη ἐστράτευσον. Pl. Lach. 180, c. τὰ μεῖράκια διαλεγόμενοι ἐπιμέμνηται Σωκράτους καὶ σφόδρα ἐπαινοῦσιν.
- (b) When the objects contained in the plural are to be represented *individually* rather than collectively, or when the idea of plurality composed of several parts (which may also have relation to different times and places) is to be made prominent,¹ e. g. X. An. 1. 7, 17. ταύτῃ τῇ ἡμέρᾳ οὐκ ἐμαχέσατο βασιλεὺς, ἀλλ' ὑποχωρούντων φανερά ἦσαν καὶ ἵππων καὶ ἀνδρῶν ἴχνη πολλὰ (*many trucks here and there*). Cy. 5. 1, 14. τὰ μοχθηρὰ ἀνδρῶν πᾶσων, οἶμαι, τῶν ἐπιθυμιῶν ἀκρατὴ ἐστι, κἄπειτα ἔρωτα αἰτί-

¹ It will often, therefore, depend upon the view in the speaker's mind, whether the Sing. or Pl. is to be used.

ὡν ται, the singular ἐστί is used here because mankind is referred to as a class, but the plural αἰτιῶνται, to denote that each individual blames love, the charge being made too, in a different manner and at different times. Th. 5, 26. ἔγω (praeter) τούτων πρὸς τὸν Μαντινικὸν καὶ Ἐπιδάυριον πόλεμον καὶ ἐς ἄλλα ἀμφοτέροις ἀμαρτήματα ἐγένοντο, mistakes of each of the two, at various points and times. X. An. 1. 4, 4. ἦσαν δὲ ταῦτα δύο τείχη.

- 'c) The non-Attic poets from Homer down, very often use the Pl. simply on account of the metre.

REM. 6. The plural subject, masculine or feminine, is connected in the poets, though rarely, with a verb in the Sing. Pind. Ol. 11. (10.) princ. μελίσσιν ἄρνες θυνο. δαστέρων ἀρχαὶ λόγων τέλλεται. This construction is very limited in prose-writers; it occurs with ἐστί and ἦν, but only at the beginning of a sentence (comp. *il est cent usages*), which then assume the character of impersonal expressions. Her. 1, 26. ἐστί καὶ μεταξὺ τῆς τε παλαιῆς πόλιος καὶ τοῦ νηοῦ ἐπὶ στάδιοι. Pl. Rp. 5, 462, c. ἐστί καὶ ἐν ταῖς ἄλλαις πόλεσιν ἄρχοντές τε καὶ δῆμος. In like manner the Greeks regularly say ἐστίν, οἱ, sunt, qui. See § 331, Rem. 4. The construction mentioned § 242, Rem. 2, is very different from this.

5. A subject in the Dual, as well as two subjects in the Singular, very often have a predicate in the Pl., e. g. Δύω στρατὰ ἀνεχώρησαν. Τῶν αὐτῶν δέονται καὶ ἡ γυνὴ καὶ ὁ ἀνὴρ. The rule seems to be, that when the affirmation is made of each of the two separately, the Dual is used, but when of both together, the Plural, e. g. Μίνως καὶ Δικουρῆος νόμους ἔδετην (*each gave laws*); ἡδονὴ σοὶ καὶ λύπη ἐν τῇ πόλει βασιλεύσεται.

REM. 7. The Dual is not used in all cases where two objects are spoken of, but only where two similar objects are mentioned, either naturally connected, e. g. πόδε, χεῖρε, ὄτε, or such as we conceive to stand in a close and reciprocal relation, e. g. two combatants, two friends, etc.

REM. 8. The Dual very often interchanges with the Pl., especially in participles, e. g. Il. λ, 621. τοὶ δ' ἰδρῷ ἀπεψύχοντο χιτῶνων στάντε ποτὶ πνοήν. Pl. Euthyd. 273, d. ἐγελασάτην ἄμφω βλέψαντες εἰς ἀλλήλων.

REM. 9. A subject in the Pl. sometimes has a verb in the Dual, when two objects mutually connected, or two pairs, are spoken of, e. g. Il. δ, 452, sqq. ὥς δ' ὅτε χεῖμα ῥοὶ ποταμοί, κατ' ὄρεσφι ῥέοντες, ἐς μισγομένην συμβάλλετον ὄβριμον ὄδω, .. ὥς τῶν μισγομένων γένητο λαχὴ τε φόβος τε (two streams running on opposite sides are compared with two hostile parties). Il. β, 185, sqq. ἔαυτε τε καὶ σὺ Πόδαργε, καὶ Ἀἰδων Λάμπε τε διε, νῦν μοι τὴν κομιδὴν ἀποτίσσετον, — 191. ἀλλ' ἐφομαρτεῖτον καὶ σπεύδετον (*two pairs*).

REM. 10. The following points also are to be noted in respect to the Dual:—

(a) A substantive in the Pl. is very often connected with the Duals δύο, δύο, but seldom with δυοῖν. Il. ε, 10. δύο νιέες. Il. ι, 4. ἀνεμοὶ δύο. Aesch. Ag. 1395. δυοῖν οἰώμασιν. Pl. Soph. 244, b. προσχρόμενοι δυοῖν ὀνόμασιν. Pl. Rep. 614, c. δύο χάσματα ἐχομένω ἀλλήλοιν;

(b) The Duals τῷ, τοῖν, τῷδε, τοῖνδε, τούτῳ, τούτοις, αὐτῷ, αὐτοῖς, ὦ, οἶν, in prose are used both as masculine and feminine (i. e. they are of common gender), e. g. ἄμφω τῷ πόλει — τῷ γυναικί — ἄμφω τούτῳ τῷ ἡμέρῳ — τοῖν γυνεσίν — τούτῳ τῷ τέχνῳ — τούτοις τοῖν κινησέων — τῷ ὁδῷ. The Fem.

form of the article τὰ, is extremely rare, e. g. τὰ δ' οὖν κόρα, S. Ant. 769; oftener the form ταῖν, X. H. 6, 4. 17. Pl. Tim. 79, d; so ἐκ ταῖνδε δ' οὖσαιν παρδένου, S. O. C. 445. Ταῦτα occurs Av. Pac. 847, but ταύταιν is more frequent, e. g. ταύταιν μόναιν, S. O. C. 859; ἐκ ταύταιν, 1149; ταύταιν δὲ ταῖν διαθήκαν, Isae. 5, 15. Ἀῦτα, S. Ant. 570. Besides the pronouns mentioned, sometimes other attributives also in the Dual are used as of common gender; the participle but seldom. Pl. Phaedr. 237, d. ἡμῶν ἐν ἐκαστῷ δύο τινὲ ἔστον ἰδέα ἄρχοντε καὶ ἄγοντε, οἷν ἐπόμεθα—τούτω δέ κ. τ. λ.

6. When the predicate is a substantive connected to the subject by εἶναι or any other verb having the character of a copula (§ 240, 2), the verb often agrees by means of attraction, as commonly in Latin, with the nearest predicative substantive.

Her. 3, 60. τὸ μήκος τοῦ ὀρύγματος ἐπτά στάδιοι εἰσι. 2, 15. αἱ Θῆβαι Αἴγυπτος ἐκαλέετο. Th. 3, 112. ἐστὼν δὲ δύο λόφω ἡ Ἰδομένη ὑψηλὰ. 4, 102. τὸ χωρίον τοῦτο, ὅπερ πρότερον Ἑννέα ὁδοὶ ἐκαλοῦντο. ISOCT. Paneg. 51, b. ἔστι ἀρχικώτατα τῶν ἰσθμῶν καὶ μεγίστας δυναστείας ἔχοντα Σκύθαι καὶ Θράκες καὶ Πέρσαι. So also in the participial construction, e. g. Th. 5, 4. καταλαμβάνουσι καὶ βρικυνίας, δν ἔρυμα ἐν τῇ Λεοντίῳ. Pl. L. 735, a. τοὺς μέγιστα ἐξημαρτηκότας, ἀνιότους δὲ ὄντας, μεγίστην δὲ οὖσαν βλάβην πόλεως, ἀπαλλάττειν εἰσῶδον (instead of ὄντας). So also Her. 3, 108. ἡ λέαινα, ἐδὼν ἰσχυρότατον καὶ θρασύτατον, ἀπαξ ἐν τῷ βίῳ τικτεῖ ἓν, instead of εἴδουσα. Comp. No. 2. A similar attraction occurs sometimes in sentences denoting comparison, e. g. τῶν κοινῶν τι ἔρα διενούμην, ὣν οὐδὲν σὺ μᾶλλον, ἢ τις ἄλλος ἔχει, Pl. Theaet. 209. a. (ἔχει here agreeing with τις instead of σὺ). In Latin this is much more frequent.

7. A superlative connected with a partitive Gen. commonly takes the gender of the subject, more rarely that of the partitive Gen.

Pl. φ. 253. (αἰετοῦ) θῆδ' ἅμα κάρτιστός τε καὶ ὤκιστος πετεηνῶν. X. 139. κίρκος, ἐλαφρότατος πετεηνῶν. Her. 4, 85. ὁ Πόντος πελαγέων ἀπάντων πέφυκε θυμασιώτατος. Menandr. p. 193. (Mein.) νόσων χαλεπώτατος φθόγος. X. C. 4, 7, 7. ὁ ἥλιος τὸν πάντα χρόνον πάντων λαμπρότατος ὃν διαμένει. Pl. Tim. 29, a. ὁ κόσμος κάλλιστος τῶν γεγυρότων. Plutarch. Consol. 102. c. ἡ λύπη χαλεπωτάτη παθῶν. On the contrary, Isocr. ad Nicocl. extr. σύμβουλος ἀγαθὸς χρησιμώτατος καὶ τυραννικώτατος ἀπάντων κτημάτων ἐστὶ (the Superlative here taking the gender of the partitive Gen. κτημάτων).

REM. 11. When the idea of personality in general is to be expressed, the Masc. form may be used, referring to words denoting females; (in this and other similar irregularities, less regard is had to strict grammatical principles than to the general idea to be expressed,) e. g. Συνεληλύθασιν ὥς ἐμὲ καταλειψόμεναι ἀδελφαί τε καὶ ἀδελφιδοῖ καὶ ἀνεψία τσαῦται, ὥστ' εἶναι ἐν τῇ οἰκίᾳ τεσσαρεςκαίδεκα τοὺς ἐλευθέρους (free men), X. C. 2, 7, 2. Ἡ στείφος οὖσα μόσχος οὐκ ἀνέξεται τίκτοντας ἄλλους, οὐκ ἔχουσ' αὐτῇ τέκνα, she cannot endure

that other persons (Masc.) should bring forth young, Eur. Andr. 711. So also the tragic poets use the Masc., when a woman speaks of herself in the Pl., e. g. S. El. 391 (Electra says of herself) *πесоόμεδ', εἰ χρή, πατρὶ τιμωρούμενοι*.

REM. 12. Sometimes the first Pers. Pl., or the Pers. pronoun first Pers. Pl. is used, for the sake of modesty, instead of the Sing., the speaker representing his own views and actions as common to others. This usage, which is very frequent in Latin, is rarely found among the Greeks in the Common language. Ὡς Ἀλκιβιάδης, καὶ ἡμεῖς τηλικούτοις ὄντες δεινοὶ τὰ τοιαῦτα ἡμεῖν (*I also was at that age sharp in these matters*), X. C. 1. 2, 46. Ἐννοῖδ' ποδ' ἡμῖν ἐγέβετο (*the thought once occurred to me*), Cy. 1. 1, 1. Περὶ μὲν οὖν τῶν πραχθέντων ἐν τῷ παρόντι ταῦτ' εἵχομεν εἰπεῖν. Among the poets, particularly the Tragedians, this use of the Pl. is more frequent, and a transition from the Sing. to the Pl. often occurs, e. g. Eur. H. F. 858. Ἥλιον μαρτυρόμεσθα δρῶσ', ἃ δρᾶν οὐ βόλομαι. Hipp. 244. αἰδούμεθα γὰρ τὰ λελεγμένα μοι.

REM. 13. In an address directed to several persons, the Greek has several peculiar idioms:—

- (a) The Imp. Sing. *εἰπέ* and some others, which denote an exhortation or animating call, e. g. *ἄγε, φέρε, ἰδέ*, is frequently connected in the Attic writers with a Voc. Pl., or with several vocatives, e. g. Pl. Euthyd. 283, b. *εἰπέ μοι, ὦ Σώκρατες τε καὶ ὑμεῖς οἱ ἄλλοι*. Dem. Chers. 108, 74. *εἰπέ μοι, Βουλεύεσθε*.
- (b) In an address directed to several persons, the predicate in the Pl. often refers to a Voc. which denotes only one of the persons addressed; this is done for the purpose of making the principal person prominent. Od. β, 310. Ἀντίνο', οὐκ ἔστιν ὑπερφιάλοισι μεδ' ὑμῖν δαίνυσθαι. μ, 82. *νῆα ἰδύετε, φαίδιμ' Ὀδυσσεῦ*. X. H. 4. 1, 11. *ἴτ', ἔφη, ὑμεῖς, ὦ Ἡρίππιδες, καὶ διδάσκετε αὐτὸν βουλευθῆναι ἑπερ ἡμεῖς· οἱ μὲν δὲ ἀναστάντες ἐδίδασκον*. An interchange of the Sing. and Pl. often occurs among the Tragedians, when the chorus is either addressed by others, or speaks of itself, the poet having in mind, at one moment, the whole chorus, at another their leader, e. g. S. O. C. 167. *ξεῖνοι, μὴ δῆτ' ἀδικηδῶ σοι πιστεύσας*.
- (c) The second Pers. Imp. instead of the third, is sometimes connected with the indefinite pronoun *τις* or *πᾶς τις*, or even with a substantive and *τις*; this idiom, which is not common, occurs mostly in the Attic dialogue, e. g. Ar. Av. 1186. *χωρεῖ* (instead of *χωρεῖτω*) *δεῦρο πᾶς ὑπηρετης* (*every servant come hither*): *τοξευε* (instead of *τοξεύετω*) *πᾶς τις* (*every one use his bow*). Hence, also, the transition from the third Pers. to the second, e. g. Eur. Bacch. 327. (345.) *στειχέτω τις ὡς τάχος, ἐλθὼν δὲ δάκους τοῦσδ', ἵν' οἰνωσκοπέι, μοχλοῖς τριάλινον κἀνὰ τρεψον ἔμπαλιν, καὶ—μέδεε*. Comp. Larger Grammar, § 430, 2 (γ).

‡ 242. Agreement when there are several subjects.

1. When there are two or more subjects connected together, there is a double relation to be distinguished:—

- (a) The subjects are regarded as expressing *multitude*, and the predicate is referred to all the subjects *equally*; then the predicate is in the Plural, and when there are but two subjects, in the Dual or even in the Plural (comp. ‡ 241,

5); the gender of the predicative adjective is determined according to the following rules:—

- (α) With words of like gender denoting persons, the adjective has the same gender; with words of different gender denoting persons, the gender of the adjective is conformed to the masculine subject, rather than to the feminine or neuter, and to the feminine rather than the neuter; in both cases the adjective and verb are plural.
- (β) With words of like gender denoting things, the adjective is either in the same gender and in the plural, or is in the neuter plural; with words of different gender denoting things, the adjective is in the neuter plural.
- (γ) When words denoting persons and things stand in connection, the adjective is plural and takes the gender of the words denoting persons, when the persons are to be considered as the more prominent idea, or the things are to be viewed *personally*; but when both are to be viewed merely as things, the adjective is in the neuter plural.

Καὶ λήθη δὲ καὶ ἀθυμία καὶ δυσκολία καὶ μανία πολλάκις πολλοῖς διὰ τὴν τοῦ σώματος καχεξίαν εἰς τὴν διάνοιαν ἐμπίπτουσιν, X. C. 3. 12, 6. Σακράτει ὁμιλεῖ τὰ γενομένα Κριτίας τε καὶ Ἀλκιβιάδης πλείστα κακὰ τὴν πόλιν ἐποίησάτην, ib. 1. 2, 12. Ἡρακλῆς καὶ Θησεὺς μόνοι τῶν προγεγενημένων ὑπὲρ τοῦ βίου τοῦ τῶν ἀνδράπων ἀδληταὶ κατέστησαν, ISOCT. PAN. 212. Καὶ ἡ γυνὴ καὶ ὁ ἀνὴρ ἀγαθοὶ εἰσιν, PL. MEN. 73. Αἱ δὲ που ἡμέτεραί τ' ἔλοχοι καὶ νήπια τέκνα εἶατ' ἐν μεγάροις ποτιδέγμεναι, Π. β, 137. Ὡς εἶδε πατέρα τε καὶ μητέρα καὶ ἀδελφοὺς καὶ τὴν ἑαυτοῦ γυναῖκα αἰχμαλώτους γεγεννημένους, ἐδάκρυσεν, X. CY. 3. 1, 7. Ἡ ὀργὴ καὶ ἡ ἀσυνεσία εἰσὶ κακά. — Σώματος κάλλος καὶ ἰσχυρὸς δειλῶ καὶ κακῶ ξυνοικοῦντα πρόποντα φαίνεται, PL. MENEX. 246, e. Εὐγένειαί τε καὶ δυνάμεις καὶ τιμαὶ δῆλὰ ἐστὶν ἀγαθὰ ὄντα, PL. Ἦν ἡ ἀγορὰ καὶ τὸ πρυτανεῖον Παρίφ' ἰδίῃ ἡσκημένα, HER. 3, 57. Αἰδοί τε καὶ πλίνθοι καὶ ξύλα καὶ κέραμος ἀτάκτως ἐβριμμένα οὐδὲν χρήσιμά ἐστιν, X. C. 3. 1, 7. Ἡ τύχη καὶ Φίλιππος ἦσαν τῶν ἔργων κύριοι, AESCH. Ἡ καλλίστη πολιτεία τε καὶ ὁ κάλλιστος ἀνὴρ λοιπὰ δὲ ἡμῶν εἴη διελθεῖν, TYRANNIS τε καὶ τύραννος, PL. RP. 562, a.

- (b) Each subject is considered *separately* and *by itself*; then the predicate is confined to one of the subjects and

7

agrees with it. This construction is also used, when one of the subjects is to be represented as more prominent than the others. There are here three positions of the predicate: (a) before all the subjects; (b) after all the subjects; (c) after the first subject.

Pl. Lys. 207, d. φιλεῖ σε ὁ πατήρ καὶ ἡ μήτηρ. Her. 5, 21. εἶπετό σφι καὶ ὁ χήματα καὶ θεράποντες καὶ ἡ πᾶσα πολλὴ παρασκευή. X. R. Ath. 1, 2. οἱ πένητες καὶ ὁ δῆμος πλεόν ἔχει. Pl. Symp. 109, c. αἱ τιμαὶ αὐτοῖς καὶ τὰ ἱερὰ τὰ παρὰ τῶν ἀνδράπων ἠφάνιζετο. Th. 8, 63. οἱ ἐν τῇ Μιλήτῳ καὶ ὁ Ἀστύοχος... ἐδάρσησε. Th. 3, 5. Μελέας Λάκων ἀφικνεῖται καὶ Ἑρμειῶνδας Θηβαῖος. X. An. 2, 2, 1. Φαλῖνος ᾤχετο καὶ οἱ σὺν αὐτῷ.

REMARK 1. Sometimes the verb, though it follows different subjects, agrees with the first subject, the remaining subjects being then represented as subordinate, e. g. X. An. 1, 10, 1. βασιλεὺς δὲ καὶ οἱ σὺν αὐτῷ διώκων εἰσπίπτει. So also with the attributive adjective, e. g. X. An. 1, 5, 6. ἐπὶ δόλοισι καὶ ἡμωβόλιον Ἀττικοῦς (the adjective here agreeing with *δόλοισι* rather than *ἡμωβόλιον*). Th. 8, 63. Ἀστύοχος ἐπύθετο τὸν Στρομβιχίδην καὶ τὰς ναῦς ἀπεληλυθότα.

REM. 2. The verb sometimes stands in the Sing., if several nouns in the Pl. denoting things precede, when it is intended to represent those nouns as making up one whole, as a condition, state, etc., e. g. Pl. S. 188, b. καὶ πᾶσαι καὶ χάλασαι καὶ ἐρυσίβαι ἐκ πλεονείας καὶ ἀκοσμίας περὶ ἄλλα τῶν τοιοῦτων γίγνεται ἐρωτικῶν.

REM. 3. When the subjects are connected by *ἡ—ἡ, αὐ—αὐ, καί—καί, αὐ—αὐ, οὕτε—οὕτε, neque—neque*, the predicate agrees with the subject standing nearest to it, if each subject is to be regarded *separately* and *by itself*, e. g. *ἡ αὐτός, ἡ ἐκεῖνος* ἀληθῆ λέγει, *aut hic, aut ille vera dicit*; but when the subjects are not considered separately or as independent of each other, but as expressing plurality, the predicate is in the Pl., e. g. Dem. Aph. 817, 12. ἀ Δημοφῶν ἡ Θρηππίδης χεχούσι.

REM. 4. The attributive adjective commonly agrees with the substantive nearest to it, e. g. Ἀμφοτέροις οἱ αὐτοὶ ὄρκοι καὶ ξυμμαχία κατέστη. Th. But where perspicuity or emphasis requires it, the adjective is repeated with each substantive, e. g. πάντες ἄνδρες καὶ πᾶσαι γυναῖκες; or the constructions stated under No. 1 are observed, e. g. Ἡρακλῆς καὶ Θησεὺς μόνοι. Πατήρ καὶ μήτηρ καὶ ἀδελφοὶ αἰχμαλώτοι γεγενημένοι, etc. See examples under No. 1.

2. When several subjects of different persons have a common predicate, the verb (which is commonly plural) is in the first person rather than the second or third, and in the second rather than the third.

Ἐγὼ καὶ σὺ γράφομεν, *ego et tu scribimus*. — Ἐγὼ καὶ ἐκεῖνος γράφομεν, *ego et ille scribimus*. — Ἐγὼ καὶ σὺ καὶ ἐκεῖνος γράφομεν, *ego et tu et ille scribimus*. — Σὺ καὶ ἐκεῖνος γράφετε, *tu et ille scribitis*. — Ἐγὼ καὶ ἐκεῖνοι γράφομεν. — Σὺ καὶ ἐκεῖνοι γράφετε. — Ἡμεῖς καὶ ἐκεῖνοι γράφομεν. — Ὑμεῖς καὶ ἐκεῖνοι γράφετε.

REM. 5. Sometimes also for the sake of a more forcible contrast, the person of the verb agrees with the subject nearest to it, e. g. X. C. 4, 4, 7. περὶ τοῦ

δικαίου πάνυ οἶμαι νῦν ἔχειν εἰπεῖν, πρὸς ἃ οὔτε σὸ οὐτ' ἂν ἕλλος οὐδεὶς δέ-
ραιτ' ὠτειπεῖν. Pl. Phaedon. 77, d. ὅμως δέ μοι δοκεῖς σὸ τε καὶ Σαρμίας
ἡδέως ἂν καὶ τοῦτον διαπραγματεύσασθαι (pertractare) τὸν λόγον. X. An. 2. 1,
18. σὸ τε γὰρ Ἑλλήνι εἰ καὶ ἡμεῖς. Comp. Rem. 4.

† 243. *Remarks on certain Peculiarities in the use of Number.*

1. The Sing. has sometimes a collective sense and takes the place of the Pl.; thus in the poets: δάκρυον, ἀκτὶς, σταγὼν, στάχυς, *harvest*, etc.; in prose: κῦμα, ἐσθῆς (like *vestis*), λίθος, πλίνθος, ἄμπελος, ἡ ἱπ-
πος, *cavalry*, ἡ ἀσπίς, *a body of troops*, etc.

2. Entire nations, that live under a monarchical government, are sometimes designated in prose, by the Sing., e. g. ὁ Πέρσης, *the Persians*, ὁ Ἀρβίος, ὁ Λυδός, ὁ Ἀσσύριος, etc. This rarely occurs in respect to nations that have a free government, e. g. τὸν Ἑλληνα φίλον προσδέσθαι, Her. 1, 69. Also the words στρατιώτης, πολέμος and the like, are sometimes used in the Sing. instead of the Pl.

3. The Pl. properly belongs only to common nouns, not to proper names, nor to the names of materials, nor to abstracts; still, even such nouns in certain relations take the Pl., namely, when they express the idea of a common noun:—

(1) Proper names: (a) to denote several individuals of the same name, e. g. δύο Κατῦλοι; (b) to denote persons that possess the nature or the qualities of the individual named, e. g. Pl. Theæt. 169, b. οἱ Ἡρακλέες τε καὶ Θη-
σεύς, *men like Hercules and Theseus*.

(2) Names of materials occur not seldom in the Pl., since either the single parts, which make up the material, or the different kinds of a given material, are contemplated, e. g. ἅλας, *salt*; ψάμαδοι, *sand*; πυροὶ καὶ κριθαί; ἄνε-
μος καὶ ὕδατα, οἶνοι πολυτελεῖς, οἶνοι παλαιοί; ξύλα καὶ λίθοι, etc.

(3) Abstracts in the plural have a concrete signification, since the plural is used when the separate kinds or circumstances or relations of the abstract idea, are denoted, or the manifestation of the abstract action, as repeated in different places or times; hence also when the abstract idea relates to several persons, e. g. Herod. 7, 158. ὁμῶν μεγάλαὶ ὠφελίαι τε καὶ ἐπαυρέσεις γηγόνουσι. 3, 40. ἐμοὶ αἱ σαλ μεγάλαὶ εὐτυχίαι οὐκ ἀρέσκουσι. So ἐχθρῆ, *inimicitiae*; στά-
σεις, *seditiones*; φιλῆαι, *ταλαιπωρίαι*, *aerumnæ*; θάνατοι, *mortes*; ψύχη καὶ θάλαπη, *θυμοί*, *animi*; φόβοι, *φρονήσεις*, *reflections*; ἀπέχθειαι, *ἀνδρίαι*, *brave deeds*; ὕγίειαι καὶ εὐεξίαι τῶν σωμάτων, like *valetudines*, etc.; πίστεις, *testimonia*; εὐνοίας δοῦναι, *to show acts of kindness*; χάριτες, *presents*; in many cases, the Pl. denotes a plurality of parts, e. g. πλοῦτοι, *treasures*, *divitiae* (πλοῦτος, *riches*, abstract); γάμοι, *nuptiae*; νύκτες, *the hours* or *watches of the night*, *horæ nocturnæ*; ταφᾶι, *funera*, etc. So, e. g. in Eng-
lish, *How long these nights are?* when *one night* is meant.

REMARK. The Greeks commonly use the Pl. of Abstracts as well as Con-
cretes, when they refer to a Pl. Adj., the idea contained in the abstract term

ing then applicable to several persons, e. g. *κακοὶ τὰς ψυχὰς; καλοὶ τὰ ὅματα; ἄριστοι τὰς φύσεις; καὶ ταῖς γνώμας καὶ τοῖς σόμασι καλλόμενοι*, X. Cy. 1. 3, 10.

4. When neuter adjectives, pronouns, and numerals are used as substantives, a Greek, like the Latin, always employs the Pl., when several individuals, individual relations or circumstances, a whole which is represented as consisting of single parts, are to be understood by these words; the English often uses the singular here, as *this, that* (*ταῦτα, ἐκεῖνα*). Comp. § 241, Rem. 3. The sing. of adjectives used substantively is put in the Neut., when an abstract idea, whole as such, is to be expressed, e. g. *τὸ καλόν, the beautiful* in the abstract, *τὸ κακόν, the bad*. The Pl., on the contrary, denotes a concrete idea, i. e. the different parts, classes or conditions which are implied in the abstract, e. g. *τὰ καλά, res pulchrae; τὰ κακά, mala, the evil deeds, things, etc.*

§ 244. THE ARTICLE.

1. The subject as well as every substantive, takes the article, when the speaker wishes to represent an object as *definite* one, and to distinguish it from other objects of the same kind. The substantive without the article denotes either an indefinite individual, or it represents an abstract idea in the most general manner, without any limitation.

Ἄνθρωπος: (a) *a man, as an individual*, i. e. some one of the race of men; (b) *man, a man, as a species*; *ὁ ἄνθρωπος*: (a) *the man, as an individual*, the man whom I have in view and consider as an individual distinguished from other men; (b) *the man, as a class or species*, as I think of him as something definite and limited in respect to his entire nature or constitution; — *γάλα*, *milk*, *τὸ γάλα*, *the milk* (as a particular substance); *σοφία*, *wisdom*, *ἡ σοφία*, *the wisdom* (viewed as a definite property or particular kind of wisdom); *φιλοσοφία*, *philosophy in general*, *ἡ φιλοσοφία*, *as a particular science or a particular branch of philosophy*. When the Inf. is to be considered as an abstract substantive, it has no article, e. g. *τὸ γράφειν*. But the abstract noun takes the article when it expresses a concrete idea, e. g. *ἡ στάσις*, *the (particular) sedition*; *τὸ ρᾶγμα*, *the (particular) deed*; hence also the Pl. *αἱ στάσεις, τὰ πράγματα*.

REMARK 1. From what has been said, it follows: (a) That the substantive, as the subject of a sentence, may stand with or without the article, according to whether it is intended to be represented, either as a definite or an indefinite object; (b) on the contrary, that the substantive, as a predicate, must be generally without the article, since the predicate does not denote a definite individual, but only an abstract idea of a quality in general. Her. 1, 103. *νύξ ἡ ἡμέρα ἐγένετο*, *the night became night*. Isocr. Nicocl. 28, a. *λόγος ἀληθής καὶ νόμιμος καὶ δίκαιος ψυχῆς γνησῆς καὶ πιστῆς εὐδωλὸν ἐστι*. But when the predicate denotes a definite, before-mentioned, or a well-known object (No. 6), it of course takes the article. Her. 1, 68. *συνεβάλλετο τὸν Ὀρέστην τοῦτον εἶναι*, *he concluded that it was the Orestes, namely, the one before-mentioned*. 5, 77. *οἱ δ' ἱπποβόται μάλιστα οἱ πᾶσι*, *the rich bore the name of (before-mentioned) ἱπποβόται*. In

passages like X. Cy. 3. 3, 4. ὁ μὲν ταῦτα εἶπὼν παρήλασεν· ὁ δὲ Ἀρμένιος ἐν ποδὺν καὶ οἱ ἄλλοι πάντες ἄνθρωποι, ἀνακαλοῦντες τὸν εὐεργέτην, τὸν ἄνδρα τὸν ἀγαθόν. Δν. 6. 6, 7. οἱ δὲ ἄλλοι οἱ παρόντες τῶν στρατιωτῶν ἐπιχειροῦσι βάλλειν τὸν Δέξιππον, ἀνακαλοῦντες τὸν προδότην, the article denotes, that the ideas expressed by *benefactor*, *honest man*, *traitor*, point to a definite action either before named, or well-known. — When the predicate is a superlative or a substantive with a superlative, the article is not used in Greek; the English, however, uses it here. Οἱ Φασηλίται εἰσι πονηρότατοι ἄνθρωποι καὶ ἀδικώτατοι (*the most wicked, etc.*), Dem. 25, 2. Ἄνδρ' ἀγαθὸν καὶ ἀγαθὰ ἔργα· σία κρατίστη ἐστὶ γεωργία, X. Oec. 6, 8. Comp. § 241, 7.

2. Hence the article is used to denote the whole compass of the idea, everything which can be included under the term used; one object is here considered as a representative of the whole class.

Ὁ ἄνθρωπος θνητός ἐστι, πικρὸν (i. e. all men) is mortal. Χρῆ-ς αὐτὸ φέρεται τὸν ῥήτορα καὶ τὸν νόμον, Aesch. Ctes. 16. Ἡ ἀνδρεία καλὴ ἐστίν, i. e. everything which is understood by the idea of ἀνδρεία. Τὸ γὰρ ἡδύ ἐστιν.

REM. 2. Where the English uses the indefinite article *a* or *an*, denoting merely a class, as *a man*, or an individual of a class who is not distinguished from the others, as *some man*, it not being determined what man, the Greek omits the article; hence ἄνθρωπος in both instances.

REM. 3. Common nouns sometimes omit the article, where, according to the statement in No. 1, it would be inserted. This is the case: (a) In appellations denoting *kindred* and the like, where the particular relation is obvious of itself, or is sufficiently definite from the connection or the context, e. g. πατήρ, μήτηρ, υἱός, ἀδελφός, παῖδες, γονεῖς, ἀνὴρ, husband, γυνή, wife, etc. Comp. the expressions, *Father has said it*, *Mother comes*; (b) When two or more independent substantives are united, forming one whole, e. g. παῖδες καὶ γυναῖκες (*like English wife and child, horse and rider*), πόλις καὶ οἰκίαι (*city and houses*), Th. 2, 72; (c) When common nouns are, at the same time, used as proper nouns; these being definite from their nature or from usage, do not need the article, e. g. ἡλιος, οὐρανός, ἔστυ, used of Athens, πόλις, of a particular city, known from the context, γῆ, of a particular country, βασιλεὺς, of a particular king, commonly the king of Persia, etc.; other like expressions are ἄνεμος, θάλασσα, etc. The article is often omitted also with words denoting time, though this is generally the case only in connection with prepositions, e. g. ἀπ' ἡμέρας, μέχρι νυκτός, ἅμα ὁρῶν, περὶ ἡλίου δυσμῶν, μετὰ Ἰλίου ἄλωσιν. The omission of the article is altogether natural when a common noun has an abstract signification, or expresses an action, or the manner of an action, most frequently in connection with prepositions, e. g. ἡγεῖσθαι θεούς, to believe in gods. Ἐπὶ δεῖπνον ἔλθεῖν, to come to supper, to a feast, X. C. 1. 3, 6. Ἐφ' ἵππου ἵεναι, horse-back. Ἐπὶ δῆραν ἔξιναι (i. e. ad venandum). X. Cy. 1. 2, 9. Πότερον ἐπιστάμενον ἥνιοχεῖν ἐπὶ ζεύγος λαβεῖν κρείττον, ἢ μὴ ἐπιστάμενον (ad vehendum), X. C. 1. 1, 9. Ἐπὶ ὄρει ἵεναι (aquatum ire), Her. 3, 14

REM. 4. The names of the arts and sciences, of the virtues and vices, often omit the article, even where they occur in a definite relation, since, as well-known appellatives, they have come to be used as a kind of proper names, e. g. Πάντα μὲν οὖν ἔμοιγε δοκεῖ τὰ καλὰ καὶ τὰ ἀγαθὰ ἀσκητὰ εἶναι, οὐχ ἥκιστα δὲ σωφροσύνη. X. C. 1. 2, 23. Ἐπεὶ οὖν τὰ τε δίκαια καὶ τὰ ἄλλα καλὰ τε καὶ ἀγαθὰ πάντα ἀρετῇ πράττεται, δῆλον εἶναι, ὅτι καὶ δικαιοσύνη καὶ ἡ ἄλλη πᾶσι ἀρετὴ σοφία ἐστὶ, 3. 9, 5. Ἐπιστήμη ἄρα σοφία ἐστίν, 4. 6, 7. Μάλιστα γὰρ

ἐμεμλήκει αὐτῷ ἰππικῆς, Cy. 8. 3, 25. The omission of the article is natural also, when an abstract is to be represented *actively*, e. g. Ἐν φιλοσοφίᾳ ζῶσιν, *in philosophizing* (*in philosophando*), Pl. Phaed. 68, c. But where a particular art or science, etc. is to be distinguished from another, the article is used, e. g. ἡ ῥητορικὴ, ἡ ἀριθμητικὴ. The substantives μέγεθος, πληθος, ὄψος, εὐρος, βάθος, γένος and the like, are very often found in the Acc. or Dat. without the article, as they are to be received as a kind of adverbial expression, e. g. ποταμὸς Κύνος ὀνομα, εὖρος δύο πλέθρων, *two plethra wide*, X. An. 1. 2, 23.

3. The article is very often used with common nouns to denote what belongs to an object or is requisite for it, what is due to it.

X. Cy. 3. 3, 6. Ἐνομίζε γάρ, εἰ ἕκαστος τὸ μέρος ἀξίειπαινον ποιήσῃ, τὸ ὅλον αὐτῷ καλῶς ἔχειν (*partem, cui praeest; centuriam suam*). 8. 3, 3. νείμας δὲ τούτων (τῶν στολῶν) τὸ μέρος ἐκαστῷ τῶν ἡγεμόνων, ἐκέλευσεν αὐτοὺς τούτοις κοσμεῖν τοὺς αὐτῶν φίλους (*partem debitam*). An. 7. 6, 23. ἀλλὰ, φαίητε ἂν, ἴδει τὰ ἐνέχυρα τότε λαβεῖν, ὥς μὴδὲ εἰ ἐβούλετο ἰδύνατο ἂν ταῦτα ἐξαπατᾶν (*the measures requisite to guard against deception*). 5. 6, 34. οἱ στρατιῶται ἠπεύλουν αὐτῷ εἰ λήφονται ἀποδιδράσκοντα, ὅτι τὴν δίκην ἐπιδήσοιεν (*the due, deserved punishment*).

4. Hence the article very often takes the place of the possessive pronoun, when it is connected with such substantives as naturally belong to a particular person, mentioned in the sentence. In such cases, the English uses the possessive pronoun.

Οἱ γονεῖς τὰ τέκνα στέργουσιν (*parents love THEIR children*). Ὁ στρατηγὸς τοὺς στρατιώτας ἐπὶ τοὺς πολεμίους ἔγει (*leads HIS soldiers*). Κύρος τε καταπηδήσας ἀπὸ τοῦ ἔρματος τὸν δώρακα ἐνέδυ καὶ ἀναβὰς ἐπὶ τὸν ἵππον τὰ παλτά εἰς τὰς χεῖρας ἔλαβε, X. An. 1. 8, 3.

5. As the article may make one object prominent, by individualizing it and presenting it apart from others, it is often used, when an object is to be represented in a *distributive* relation to the predicate of the sentence.

Προσαυτοῖσι δὲ μισθὸν ὁ Κύρος ὑπισχνεῖται δώσειν ἀντὶ δαρεῖου τρία ἡμιδαρεῖα τοῦ μηνὸς τῷ στρατιώτῃ (*singulis mensibus singulis militibus, three half-Darics a month to each soldier*, comp. English *so much the pound*), X. An. 1. 3, 21. (comp. 5. 6, 23.) Δαρεῖον ἕκαστος οἶσει τοῦ μηνὸς ὑμῶν (*each of you shall have a Daric each month*), 7. 6, 7. Ὁ δὲ συνεδισθεὶς τὸν ἔνα ψωμὸν ἐνὶ ὅσῃσιν ὑπάρχει, ὅτε μὴ παρῇ πολλά, δύναιτ' ἂν ἀλύπως τῷ ἐνὶ χρῆσθαι (*singula panis frustra, to dip each morsel into the different sauces*), Id. C. 3. 14, 6.

6. The article is properly and originally a demonstrative pronoun, and is still often used in a demonstrative sense. This

is particularly the case in Homer, where the article almost uniformly has a pronominal relation. Comp. § 247.

The simplest use of the article as a demonstrative, is as follows: An object not before described or referred to, when it is first mentioned as an indefinite individual, does not take the article; but when it is repeated, it takes the article, because it has been already referred to and is known, e. g. *Εἶδον ἄνδρα· ὃ δὲ ἀνὴρ μοι ἔλεξεν*. Hence the article is also used when the speaker points to an object, e. g. *Φέρε μοι, ὦ παῦ, τὸ βιβλίον* (*the book = this or that book*). In this relation, the article may be used with material nouns, e. g. *Δός μοι τὸ γάλα* (*the milk, which had been pointed out*); and even when a part only of the material is referred to, the article is employed, though material nouns elsewhere are always without the article, as they contain no idea of individuality, e. g. *Πίνω τοῦ οἴνου* (*of this wine*). The article is often used in speaking of persons or things known and celebrated, where the Latin uses the pronoun *ille*, e. g. *ὁ καλὸς παῖς*, *that beautiful boy*; this is very frequent with proper names. See No. 7. *Ὅτε Πέρξης ἀγέλρας τὴν ἀναρίθμητον στρατιὰν ἦλθεν ἐπὶ τὴν Ἑλλάδα* (*that numberless host*), X. An. 3. 2, 13.

7. Personal proper names as such, i. e. so far as they in themselves denote merely individuals, do not take the article. But they take it, when they have been already mentioned, and are afterwards referred to (No. 6); or even when they have not been before named, if it is intended to designate them as well-known and distinguished (No. 6). Plural names of nations, and also the names of countries, districts, and festivals, are both with and without the article.

Σωκράτης ἔφη. So also where an adjective is joined with a proper name, e. g. *σοφὸς Σωκράτης*, *the wise Socrates*. *Ἐνίκησαν Θηβαῖοι Λακεδαιμόνιους*. *Ἀβροκόμας οὐ τοῦτ' ἐποίησεν, ἀλλ' ἐπεὶ ἤκουε Κύρον ἐν Κιλικίᾳ ὄντα, ἀναστρέψας ἐκ Φοινίκης παρὰ βασιλέα ἀπήλυνεν*, X. An. 1. 4, 5. *Κύρον δὲ μεταπέμπεται (Δαρείος) . . ἀναβαίνει οὖν ὁ Κύρος*, X. An. 1. 1, 2. *Ἀπὸ τοῦ Ἰλισσοῦ λέγεται ὁ Βορέας τὴν Ὀρεῖδυσίαν ἀρπάσαι*, Pl. Phaedr. 229, b (*as well-known names*).

REM. 5. When a noun in apposition, accompanied by the article, follows a personal proper name, the proper name does not take the article, e. g. *Κροῖσος, ὁ τῶν Λυδῶν βασιλεὺς*. But yet when the article is used, e. g. *ὁ Κροῖσος, ὁ τῶν Λυδῶν βασιλεὺς*, it has a demonstrative sense, and designates the proper name as one already mentioned or known. The noun in apposition is accompanied by the article, when it serves to distinguish the person or thing mentioned from others of the same kind, or when the person or thing named is to be pointed out as one known, e. g. *Σωκράτης, ὁ φιλόσοφος*; *Σωκράτης, ὁ Ἀθηναῖος*, *Socrates, the philosopher, the Athenian*; *Χειρίσοφος, ὁ Λακεδαιμόνιος*; on the contrary, the noun in apposition does not take the article, when it expresses merely an adjective attributive, e. g. Her. 1, 1. *Ἡρόδοτος Ἀλικαρνασσεύς*, *Herodotus of Halicarnassus*. Th. 1, 1. *Θουκυδίδης Ἀθηναῖος*, *Thucydides an Athenian*, or *of Athens*. *Κλεόνειος Ὀρχομένιος*, *Cleonor of Orchomenus*, X. An. 3. 2, 4. The names of rivers are

commonly placed as adjectives between the article and the word *ποταμός*, e. g. Ἁλὺς *ποταμός* (the river *Halys*), Her. 1, 72. ὁ Ἀχελϋός *ποταμός*, Th. 2, 102. τὴν Σάρον *ποταμόν*, ἐπὶ τὸν Πύραμον *ποταμόν*, X. An. 1. 4, 1. ἐπὶ τὸν Εὐφράτην *ποταμόν*, 11. πρὸς τὸν Ἀράξην *ποταμόν*, 19. Examples like the following are more seldom: ἐπὶ τῷ *ποταμῷ* Κακυπάρει, Th. 7, 80. ἐπὶ τὸν *ποταμὸν* τὸν Ἰρᾶνόν, ib. 82. Sometimes the article is wanting: ἐπὶ Ψάρον *ποταμόν* (according to the best MSS.), X. An. 1. 4, 1; ἐπὶ Ἀρπασον *ποταμόν* (according to the best MSS.), ib. 4. 7, 18; *ποταμός* Σελινούς, 5. 3, 8. The names of mountains, islands, seas, cities, etc., are also placed between the article and the noun, when they are of the same gender or, at least, of the same declension as the nouns to which they belong, viz. γῆ, ἄκρον, ὕψος, νῆσος, etc., e. g. ἐπὶ τὴν Σολύγειαν *κώμην*, Th. 4, 43; τὸ Σούνιον *ἄκρον*, ἡ Θεσπρωτὶς *γῆ*, ἡ Δῆλος *νῆσος*; τοῦ Σκόμβρου *ὕψους*, Th. 2, 96; τοῦ Αἰμου *ὕψους*, Th. 2, 96 (ὁ Αἶμος); ἡ Βόλβη *λίμνη*, Th. 1, 58. 4, 03; ἡ Μένδη *πόλις*, Th. 4, 130. But if the gender (or declension) is not the same, they must be regarded as in apposition with the nouns to which they belong, and are placed before or after them, e. g. τῷ ὕρει τῇ Γερανίᾳ, Th. 4, 70; ἦν ἄκραν τὸ Κυνὸς σῆμα, 8. 105; τῆς Ἰδῆς τοῦ ὕψους, 108; ἡ Λήκυδος τὸ φρούριον, 4, 113; τὸ χωρίον αἱ Ἑννέα ὁδοί, 1, 100; τὴν πόλιν τοὺς Ταρσοὺς, X. An. 1, 26. The article is seldom omitted, e. g. ἀπὸ Ἀβδηρῶν πόλεως, Th. 2, 97.

8. When adjectives or participles are used as substantives, they regularly (according to No. 2) take the article. The English here either employs an adjective used substantively, as *the good*; or a substantive, as *the speaker* (= *the one speaking*); or resolves the participle by *he who, they who, that which* (= to the Lat. *is, qui*). This usage is very frequent in Greek with all the participles.

Ὁ σοφός, *the wise (man)*, a *wise (man)*, οἱ ἀγαθοί, οἱ κακοί, οἱ δικάζοντες (*those who judge, the judges*; οἱ λέγοντες, *the orators*; τὸ ἀγαθόν, τὸ καλόν, τὰ καλά, ὁ ἐκλόμενος, *quivis*; ὁ τυχών, *whoever happens*. Ὁ πλείστα ὠφέλων τὸ κοινὸν ἐρίστων τιμῶν ἀξιοῦται. Ὁ πλείστα ὠφελήσας τὸ κ. μ. τ. ἀξιοῦται. Ὁ πλείστα ὠφελήσων τ. κ. μ. τ. ἀξιοῦσεται. — Ὁ ἀρετὴν ἔχων πλουτεῖ μὲν ὄντων ἰσων πολλῶν, πλουτεῖ δὲ καὶ ἄλλων βουλομένων γενέσθαι καὶ εὖ μὲν πράττων ἔχει οὐδὲ συνησθισμένους, ἔαν δέ τι σφαλῇ, οὐ σπανίζει τῶν βοηθισόνων, X. An. 7. 7, 42. But when the adjectives and participles are designed to express only a part of a whole, the article is omitted, e. g. ἀγαθοί, *good men*; ἀλοσοφούντες, μαδόντες; κακὰ καὶ αἰσχροὶ ἐπραξεν.

9. Participles also take the article, when definite individuals are spoken of, in the sense of *those, who*; a participle with the article is very often appended to a preceding substantive, in the form of apposition, in order to give prominence to the attributive meaning, somewhat in the sense of *eum, eam, id dico, qui, uae, quod*, or *et is quidem, qui*.

Her. 9, 70. πρῶτοι ἐσηλδον Τεγεῆται ἐς τὸ τεῖχος, καὶ τὴν σκηνὴν τοῦ Μαρδονίου ἵκται ἔσαν οἱ διαρπάσαντες (and these are they that robbed, etc.). X. C. 2. 6, 18. ὁ μόνον οἱ ἰδιώται τοῦτο ποιοῦσιν, ἀλλὰ καὶ πόλεις αἱ τῶν τε καλῶν μάλιστα περιμελούμεναι, καὶ τὰ αἰσχροὶ ἥκιστα προσιέμεναι πολλάκις πολεμικῶς

ἔχουσι πρὸς ἀλλήλας. 3. 5, 4. Βοιωτοὶ μὲν, οἱ πρόσθεν οὐδ' ἐν τῇ ἑαυτῶν τοῖς μύθεσσι 'Αθηναίοις ἔνευ Λακεδαιμονίων τε καὶ τῶν ἄλλων Πελοποννησίων ἀντιπλεῖσθαι, νῦν ἀπειλοῦσιν αὐτοὺς καθ' ἑαυτοὺς ἐμβαλεῖν εἰς τὴν Ἀττικὴν.

10. The Greek may convert adverbs of place and time, more seldom of quality, into adjectives or substantives by prefixing the article. In like manner a preposition with its Case may be made to express an adjective or substantive meaning.

'Η ἄνω πόλις, *the upper city*. 'Ο μεταξὺ τόπος, *the intervening place*. Οἱ ἐνθάδε ἄνθρωποι or οἱ ἐνθάδε. 'Ο νῦν βασιλεὺς. Οἱ πάλα σοφοὶ ἄνδρες. Οἱ τότε, *the men of that time*. 'Η αὔριον (sc. ἡμέρα). 'Η ἐξαφίης μετὰστασις. 'Ο ἀεὶ, *an immortal*. So τὸ and τὰ νῦν, *now*, i. e. *at the present time*; τὸ πάλα, *formerly*, in the former time; τὸ πρῶν, τὸ αὐτίκα, *immediately*. Οἱ πάντῃ τῶν στρατιωτῶν, *the best of the soldiers*. Τὰ κάρτα ψῦχος. 'Η ἔγαν ἀμέλεια. 'Ο ὁμολογουμένως δοῦλος. Th 6, 80. τὴν ἀκινδύνως δουλείαν. So also τὸ πάμπαν and τὸ παράπαν, *omnino*, τὰ κάρτα, τὸ παραπολύ used adverbially. Even: 'Η τῶν γεφυρῶν οὐ διάλυσσις, *the not destroying of the bridges*. 'Ο πρὸς τοὺς Πέρσας πόλεμος. Οἱ περὶ φιλοσοφίας, *the philosophers*. Οἱ ἐν ἔστει. 'Η ἐν Χερρόνησσι τυραννίς.

11. The neuter article τό, may be placed before every word or part of speech, when the word is not considered in relation to its meaning, but is used only as a form of speech, or when a preceding word is repeated, without regard to the structure of the sentence in which it is repeated. The Greek, by prefixing the article, may give even to whole phrases the form and meaning of an adjective or substantive.

Τὸ τύπτω, τὸ τύπτεις. Dem. Cor. 255, 4. ὑμεῖς, ὦ ἄνδρες 'Αθηναῖοι· τὸ δ' ὑμεῖς ὅταν εἴπω, τὴν πόλιν λέγω. Pl. Rp. 352, d. οὐ περὶ τοῦ ἐπιτυχόντος (*de re levi*) ὁ λόγος (ἐστίν), ἀλλὰ περὶ τοῦ ὄντινα τρόπον χρῆζῃν.

§ 245. *Position of the Article.*

1. The article is sometimes separated from its substantive by intervening particles, e. g. μὲν, δέ, γέ, τέ, γάρ, δῆ; by the indefinite pronoun τίς (in Herodotus very often), and by αὐτὸς ἑαυτοῦ.

Τὸν μὲν ἄνδρα, τὴν δὲ γυναῖκα. When a preposition stands before the article, the prose-writers say either: πρὸς δὲ τὸν ἄνδρα, or πρὸς τὸν ἄνδρα δέ, but not πρὸς τὸν δὲ ἄνδρα. — Τῶν τις Περσέων, Her. 1, 85. Τοῖς αὐτὸς αὐτοῦ πῆμασι βαρύνεται, Aeschyl. Ag. 845.

2. When several substantives are connected by καί or τὲ — καί, there are two Cases: (1) the article is *repeated* with each; then the separate ideas expressed by the substantives are con-

sidered independent of each other, or they stand in contrast or (2) the article is *not repeated*; then the separate ideas are considered as forming one single conception.

Σακράτης πάντα ἡγήτο θεοὺς εἶδέναι, τὰ τε λεγόμενα καὶ πραττόμενα καὶ τὰ στή βουλευόμενα (the first two members form a whole, but the last is contrasted with them), X. C. 1. 1, 19. Αἱ βραδουργίαι καὶ ἐκ τοῦ παραχρήμα ἡδοῖναι, 2. 1, 20. Αἱ ἐπιμέλειαι τῶν καλῶν τε καὶ αἰσχρῶν ἔργων, ib. Τὰ τε συμφέροντα καὶ κεχαρισμένα, 2. 2, 5. Οἱ στρατηγοὶ καὶ λοχαγοί, An. 7. 3, 21. Τὸ μεγαλοπρεπὲς τε καὶ εὐειδέριον καὶ τὸ ταπεινὸν τε καὶ ἀνελεύθερον (here the first two and also the last two form one single conception), X. C. 3. 10, 5. Τοὺς ἀγροὺς τοὺς ἐαυτοῦ καὶ οἰκίας, Th. 2, 13. Οἱ παῖδες τε καὶ γυναῖκες (so many MSS.), Pl. Rp. 557, c.

3. When a substantive having the article has attributive expletives joined with it, viz., an adjective, participle, adjective pronoun or numeral, a substantive in the Gen., an adverb or preposition with its Case (§ 244, 10), then the article has a different position according to the idea to be expressed, as will be seen from the two following cases:—

(a) The attributive is joined with its substantive to express a single idea, as *the wise man = the sage*, and is designed to contrast the object denoted by its substantive with other objects of the same kind. In this case, the attributive stands either between the article and the substantive, or after the substantive with the article repeated; or the substantive stands first without the article, and the attributive follows¹ with the article.

Ο ἀγαθὸς ἀνὴρ or δ ἀνὴρ δ ἀγαθός or ἀνὴρ δ ἀγαθός (in contrast with the bad man). See Rem. 1. Οἱ πλούσιοι πολῖται or οἱ πολῖται οἱ πλούσιοι (in contrast with poor citizens). Ὁ ἐμὸς πατήρ or δ πατήρ δ ἐμός. Οἱ τρεῖς ἄνδρες or οἱ ἄνδρες οἱ τρεῖς. Ο τῶν Ἀθηναίων δῆμος or δ δῆμος δ τῶν Ἀθηναίων (the Athenians in contrast with another people). Οἱ νῦν ἄνθρωποι or οἱ ἄνθρωποι οἱ νῦν. Ὁ πρὸς τοὺς Πέρσας πόλεμος or δ πόλεμος δ πρὸς τοὺς Πέρσας (literally *the against the Persians war*, i. e. *the war against the Persians*, in contrast with other wars). Ἀπὸ θαλάσσης τῆς Ἰώνων. Τυρανὶς ἢ ἐν Χερρονήσῳ. Ἡ ἐν Σαλαμῖνι πρὸς τὸν Πέρσῃ ναυμαχία, *the in*

¹ Where the attributive expletive consists of several words, or where the expletive is itself qualified by another expletive, it is usually placed after its substantive, otherwise too long a phrase would intervene between the article and its substantive; such expletives involved the idea of some such phrase as, *I mean*, etc., e. g. ἡλλισθησαν ἐν ταῖς κώμαις ταῖς ὑπὲρ τοῦ πεδίου τοῦ παρὰ τὸν Κεντρίτην ποταμὸν (*they encamped in the villages [I mean] those above*, etc.). Here κώμαις is qualified by ὑπὲρ πεδίου, and this by παρὰ Κεντρίτην, etc., X. An. 4. 3, 1. Τρίτος μαστὸς λοιπὸς ἦν, . . . δ ὑπὲρ τῆς ἐπὶ τῷ πυρὶ καταληφθείσης φυλακῆς τῆς σκεπτομένης τῶν ἐδελόντων, here δ ὑπὲρ and what follows qualifies the word μαστός, X. An. 4. 2, 14.

Salamis against the Persian sea-fight, i. e. *the sea-fight in Salamis against*, etc. These last examples show that a substantive with its Case has an adjective force.

REMARK 1. In the first position (*ὁ ἀγαθὸς ἄνθρωπος*), the emphasis is on the attributive, e. g. *Δεῖ παιδείας κοινωνεῖν τὸ δῆλον γένος ἡμῶν τῷ τῶν ἀββρέων (γένει)*, Pl. L. 805, d. But in the second position (*ὁ ἄνθρωπος ἀγαθός*), the idea expressed by the substantive is represented as a definite one or one already mentioned, or is contrasted with that of another substantive; in the third position (*ἄνθρωπος ἀγαθός*), the idea expressed by the substantive is represented as indefinite, but in contrast with another. *Τί διαφέρει ἄνθρωπος ἀκρατὴς θηρίου τοῦ ἀκρατεστάτου*, X. C. 4. 5, 11. *Ἡ ἀρετὴ σύνεστι μὲν θεοῖς, σύνεστι δὲ ἀνθρώποις τοῖς ἀγαθοῖς*, 2. 1, 32. *Τὸ ἄριστον οὐ τοὺς νόμους ἐστὶν ἰσχύειν, ἀλλ' ἄνδρα τὸν μετὰ φρονήσεως βασιλικόν*, Pl. P. 294, a. *Διοικούνται αἱ μὲν τυραννίδες καὶ ὀλιγαρχίαι τοῖς τρόποις τῶν ἐφ' ἐστηκότων, αἱ δὲ πόλεις (republics) αἱ δημοκρατούμεναι τοῖς νόμοις τοῖς κειμένοις*, Aeschin. 3, 6. *Τὸ ἱππικὸν τὸ ἐκείνων* (sc. τῶν Σκυθῶν) *οὕτω μάχεται, τὸ δὲ ὀπλιτικὸν τό γε τῶν Ἑλλήνων, ὡς ἐγὼ λέγω*, Pl. Lach. 191, b. *Ἐγὼ μὲν οὖν ἐκείνους τοὺς ἄνδρας φημὶ οὐ μόνον τῶν σωμάτων τῶν ἡμετέρων πατέρας εἶναι, ἀλλὰ καὶ τῆς ἐλευθερίας τῆς τε ἡμετέρας καὶ ξυμπάντων, τῶν ἐν τῇδε τῇ ἡπείρῳ*, Pl. Menex. 240, c. *Διεξέρχονται τὰς τε συμφορὰς τὰς ἐκ τοῦ πολέμου τοῦ πρὸς ἀλλήλους ἡμῖν γεγενημένας καὶ τὰς ὠφελείας τὰς ἐκ τῆς στρατείας τῆς ἐπ' ἐκείνον ἐσομένας*, Isocr. Paneg. 43, 15. Sometimes the position varies in the same sentence, e. g. *Τὰς μεγάλας ἡδονὰς καὶ τὰ ἀγαθὰ τὰ μεγάλα ἡ παιδῶν καὶ ἡ καρτερία καὶ οἱ ἐν τῷ καιρῷ πόνοι καὶ κίνδυνοι παρέχονται* (*great pleasures and advantages*), X. Cy. 3, 8. *Πῶς ποτε ἡ ἀκρατος δικαιοσύνη πρὸς ἀδικίαν τὴν ἀκρατον ἔχει*; Pl. Rp. 555, a. Then the second position does not differ from the first.

REM. 2. With a verbal substantive, the attributive expressed by a preposition and its Case, is often placed after its substantive without the repetition of the article. So also, when an attributive explanation comes between the article and the substantive: *Ἡ συγκομιδὴ ἐκ τῶν ἀγρῶν ἐς τὸ ἄστυ*, Th. 2, 52. *Ἡ νῦν θυμέτρα ὀργὴ ἐς Μιτυληναίους*, 3, 44. *Τῆς τῶν γυναικῶν φιλίας πρὸς τοὺς ἄνδρας*, X. Hier. 3, 4. Also the more definite expletives of an Inf. Part. or adjective, frequently are not placed between the article and these words: *Τὴν σοφίαν τοὺς ἀργυρίου τῷ βουλομένῳ πωλοῦντας σοφιστὰς ἀποκαλοῦσιν*, X. C. 1, 6, 13 (instead of *τοὺς τὴν σοφίαν . . . πωλοῦντας*, in order to make prominent the idea in *τὴν σοφίαν*).

(b) The attributive is joined with its substantive not to express a single idea, but is to be regarded as the predicate of an abridged subordinate clause; then the attributive is not contrasted with another object of the same kind, but with itself; it being designed to show that the object to which the attributive belongs, is to be considered, in respect to a certain property, by itself, without reference to another. In this case the adjective without the article is placed either after the article and the substantive, or before the article and substantive.

Ὁ ἄνθρωπος ἀγαθὸς or *ἀγαθὸς ὁ ἄνθρωπος*, a good man (= *ἀγαθὸς ὢν, the man who is good, inasmuch as, because, if he is good*). *Οἱ ἄνθρωποι μισοῦσι τὸν ἄνδρα κακόν* or *κακὸν τὸν ἄνδρα*, they hate the bad man, i. e. *they hate the man, inasmuch as, because, if he is bad*. (On the contrary, *τὸν κακὸν ἄνδρα* or *τὸν ἄνδρα τὸν κακόν*, the bad man, in distinction from the good; hence, *τοὺς μὲν ἀγαθοὺς ἀ-*

ἀγαθοὺς ἀγαπῶμεν, τοὺς δὲ κακοὺς μισοῦμεν.) 'Ο βασιλεὺς ἡδέως χαρίζεται τοῖς πολίταις ἀγαθοῖς, *good citizens*, i. e. *if or because they are good* (on the contrary, τοῖς ἀγαθοῖς πολίταις or τοῖς πολίταις τοῖς ἀγαθοῖς, *good citizens*, in distinction from bad citizens). 'Ο θεὸς τὴν ψυχὴν κρατίστην τῷ ἀνδρὶ ἐπέφυσεν (*a soul, as it is the most excellent*), X. C. 1. 4, 13. Οἱ ὑπὸ τοῦ ἡλίου καταλαμπόμενοι τὰ χροῖα μελάντερα ἔχουσιν (*a blacker skin; the blackness of the skin is the consequence of the καταλαμπέσθαι ὑπὸ τοῦ ἡλίου*), 4. 7, 7. 'Ενέπρησάν τε τὰς σκεπὰς ἐρημοὺς καὶ τὰ χρήματα διήρπασαν (*quia desertia erant*), Th. 1, 49. 'Αξιῶ (προσέειπε) τοὺς θεράποντας ἐμοὶ μὲν ἔφθονα τὰ ἐπιτήδεια παρασκευάσειν, αὐτοὺς δὲ μηδὲν τούτων ἄπτεσθαι (= *ὥστε αὐτὰ ἔφθονα εἶναι*), X. C. 2. 1, 9.

REM. 3. If a substantive having the article has a Gen. or a preposition and its Case connected with it, the position under (a) occurs, only when the substantive with its Gen., etc. forms a contrast with another object of the same kind, e. g. *ὁ τῶν Ἀθηναίων δῆμος* or *ὁ δῆμος ὁ τῶν Ἀθηναίων* (the Athenians in contrast with another people); the emphasis here is on the Gen., e. g. *Οὐκ ἀλλότριον ἡγεῖται εἶναι ὁ Ἀθηναίων δῆμος τὸν Ἑθναίων δῆμον*, ἀναμνησκέται δὲ καὶ τὰς τῶν προγόνων τῶν ἑαυτοῦ εἰς τοὺς Ἑθναίους προγόνους ἐνεργείας, Dem. (Psephism.) 18, 186. 'Εδανατώδῃ ὑπὸ τῶν ἐν τῇ Σπάρτῃ τελευτῶν, X. An. 2. 6, 4. On the contrary, the Gen. without the article, is placed either before or after the other substantive, when that substantive denotes only a part of that expressed in the genitive; the emphasis is then on the governing substantive, e. g. *ὁ δῆμος Ἀθηναίων*, or *Ἀθηναίων ὁ δῆμος*, the people and not the nobles. Hence, with this position, a partitive and not an attributive genitive is used; the Athenian people is not here considered in contrast with another people, but a part of the Athenian people is contrasted with another part of the same, viz., the nobles. Compare further, *ἡ Σωκράτους φιλοσοφία* or *ἡ φιλοσοφία ἡ Σωκράτους*, i. e. the philosophy of SOCRATES, the SOCRATIC philosophy, in contrast with the philosophy of another, e. g. Plato's, the Platonic, with *ἡ φιλοσοφία Σωκράτους* or *Σωκράτους ἡ φιλοσοφία*, i. e. the PHILOSOPHY of Socrates and not something else of his, e. g. his life. 'Ὡς περ οἰκίας τὰ κατώτερα (*domus infimas partes*) ἰσχυρότατα εἶναι δεῖ, οὕτω καὶ τῶν πράξεων τὰς ἀρχὰς καὶ τὰς ὑποδείξεις ἀληθεῖς καὶ δικαίας εἶναι προσήκει, Dem. 2. 10. Τοῦτον εὖ ἔβρεψε καὶ ἐπαλκυσεν, ὅς δοκεῖ Ἀθηναίων τῷ πλήθει, *to the multitude, not to the intelligent*, Pl. Menon. 90, b. Τὸ εἶδος τοῦ κακοῦ (contrasted with τοῦ νομοῦ τοῦ παιδός), Pl. Lysid. 204, c.

REM. 4. When the genitive of the substantive pronouns is used instead of the possessives, the reflexives ἑαυτοῦ, σεαυτοῦ, etc. are placed according to (a), e. g. *τὸν ἑαυτοῦ πατέρα* or *τὸν πατέρα τὸν ἑαυτοῦ*, etc.; but the simple personal pronouns *μου*, *σου*, etc. stand without the article, either after or before the substantive with the article, e. g. *ὁ πατήρ μου* or *μου ὁ πατήρ*, *ὁ πατήρ σου* or *σου ὁ πατήρ*, *ὁ πατήρ αὐτοῦ* (*αὐτῆς*) or *αὐτοῦ* (*αὐτῆς*) *ὁ πατήρ*, *my*, *thy*, *his* (*ejus*) *father*, *ὁ πατήρ ἡμῶν*, *ὑμῶν*, *ᾧ, αὐτῶν*, or *ἡμῶν*, *ὑμῶν*, *ᾧ, αὐτῶν* *ὁ πατήρ*, *our*, *your*, *their* (*eorum*) *father*. But when the substantive has another attributive joined with it, these pronouns can stand between the substantive and that attributive, e. g. *ἡ πόλις ἡμῶν φύσις*. In the Sing. and Dual, the enclitic forms are always used; these never stand at the beginning of a sentence; but in connected discourse they can stand before the substantive which has the article. The Gen. of demonstrative and also of reciprocal pronouns, have the position of (a), e. g. *ὁ τούτου* (*ἐκείνου*) *πατήρ* or *ὁ πατήρ ὁ τούτου* (*ἐκείνου*). Τῇ ἀλλήλων εἰσολῇ. The demonstratives are sometimes also found without the article after the substantive with the article, e. g. *Οἱ ἀναγκαῖοι ἐκείνου*, Isae. 9. 10. Τὰ ἱερὰ ἐκείνου, ib. 36. Τοῦ πατρὸς τούτου, 1C 3. Τῇ νῦν ὕβρει τούτου, Dem. 4, 3.

REM. 5. The difference between the two cases mentioned is very manifest with the adjectives *ἄκρος*, *μέσος*, *ἔσχατος*. When the position mentioned

under (a) occurs, the substantive with its attributive forms a contrast with other objects of the same kind, e. g. ἡ μέση πόλις or πόλις ἡ μέση, *the MIDDLE city*, in contrast with other cities; ἡ ἐσχάτη νῆσος, *the MOST REMOTE island*, in contrast with other islands. Ἐς τὸ ἐσχατὸν ἔρμα τῆς νήσου (in contrast with other ἐρμασι), Th. 4, 35. When, on the contrary, the position mentioned under (b) occurs, the substantive is contrasted with itself, the attributive then only defining it more fully. In this last case, we usually translate these adjectives into English by substantives, and the substantives with which they agree as though they were in the genitive, e. g. ἐπὶ τῷ ὄρει ἔκρω or ἐπ' ἔκρω τῷ ὄρει, *on the top of the mountain* (properly on the mountain where it is the highest); ἐν μέσῃ τῇ πόλει (seldom ἐν τῇ πόλει μέσῃ), *in the middle of the city*; ἐν ἐσχάτῃ τῇ νήσῳ or ἐν νήσῳ τῇ ἐσχάτῃ, *on the border of the island*. Ἐν μέσοις τοῖς πολεμίοις ἀπέθανε, X. H. 5, 4, 33. Κατὰ μέσον τὸν κύκλον, Cy. 2, 2, 3. Οἱ Πέρσαι περ ἔκραιψαι ταῖς χερσὶ χειρίδας δαείας ἔχουσιν, 8, 8, 17.

REM. 6. In like manner, the word *μόνος* has the position mentioned under (a), when it expresses an actual attributive explanation of its substantive, e. g. ὁ *μόνος* παῖς, *the ONLY son*; on the contrary, the position mentioned under (b), when it is a more definite explanation of the predicate, e. g. Ὁ παῖς *μόνος* or *μόνος* ὁ παῖς παίζει, *the boy plays alone (without company)*. Μόνῃν τῶν ἀνδράπων (γλῶτταν) ἐποίησαν (οἱ θεοὶ) οἶαν ἀνδρῶν τὴν φωνήν, i. e. ἡ τῶν ἀνδρ. γλῶττα *μόνη* ἴστίη, ἣν ἐποίησαν οἶαν κ. τ. λ., *they made the human tongue only, capable of articulating sounds*, X. C. 1, 4, 12.

REM. 7. When a substantive has two or more attributives, one of which limits the other (§ 264, 2), one position may be as an English, e. g. Οἱ ἄλλοι ἀγαθοὶ ἄνθρωποι, *the other good men*; or the limiting attributive with the article either stands first, and the second follows with the article and substantive, or the limited attributive with the article stands first, and the limiting attributive follows with the article and substantive. Ὁ ναυτικὸς ὁ τῶν βαρβάρων στρατός. Αἱ ἄλλαι αἱ κατὰ τὸ σῶμα ἡδοναί, *the other bodily pleasures*, Pl. Rp. 565, d. Ἐν τοῖς ἔλλοις τοῖς ἐμοῖς χωρίοις, Lys. 281. (When ὁ ἄλλος is joined with an adjective used substantively, the article is commonly repeated, e. g. τὰλλα τὰ πολιτικά, X. Hicr. 9, 5. Οἱ ἄλλοι αἱ παρατυγχάνοντες, X. Apol. 11.) Ἡ οὐχ ἡκιστα βλάψασα ἡ λοιμώδης νόσος, Th. 1, 23. Ἐν τῇ τοῦ Διὸς τῇ μεγίστῃ ἐορτῇ, Th. 1, 126. Ἐς αὐτὸν τὸν ἐπὶ τῷ στόματι τοῦ λυμένους τὸν ἕτερον πύργον, 8, 90. Ἐν τῇ ἀρχαίᾳ τῇ ἡμετέρᾳ φωνῇ, Pl. Cratyl. 398, b. Τὸ ἐν Ἀρκადίᾳ τὸ τοῦ Διὸς φερόν, Rp. 565, d. The limiting attributive can also stand between the substantive and the limited attributive; in this case the article is used before each of the three parts, e. g. τὰ τείχη τὰ ἐαυτῶν τὰ μακρὰ ἀπετέλεσαν, Th. 1, 108. (But the article is omitted with a limiting demonstrative standing between the substantive and the limited attributive, e. g. τὴν τοῦτου ταυτηνὴν τὴν θαναμαστὴν κεφαλὴν, Pl. Symp. 213, e.) Finally, if the limiting attributive with the article is placed first, the limited substantive and its attributive follow, both without the article, e. g. Πρὸς τὰς πάροιθ' συμφορὰς εὐδαίμονας, Eur. Hel. 476. Τάλας ἐγὼ τῆς ἐν μαχῇ ξυμβολῆς βαρείας, Ar. Acham. 1210. Ἀπὸ τῶν ἐν τῇ Εὐρώπῃ πόλεων Ἑλληνίδων, X. H. 4, 3, 15. Τὰς ὑπὸ τῇ Θράκῃ οἰκούσας πόλεις Ἑλληνίδας, 4, 8, 26.

REM. 8. When an attributive participle has a more definite expletive belonging to it, their relative position is as follows:—

(a) Ὁ πρὸς τὸν πόλεμον αἰρεθεὶς στρατηγός.

(b) Ὁ στρατηγὸς ὁ πρὸς τὸν πόλεμον αἰρεθεὶς.

When there are two of these more definite expletives, one stands either after the substantive or after the participle, e. g. Τὴν πρὸς Εὐβούλον γενομένην πίστην ὁμῶν, Aeschin. 3, 25. Τῶν καθ' ἑμᾶς πεπραγμένων καλῶν τῇ πόλει, Dem. 18, 95. Τῆς νῦν ὑπαρχούσης αὐτῷ δυνάμεως, 4, 4. Τὰς παρ' ἑμῶν ἐπαρχούσας αὐτῷ τιμὰς, 20, 83.

- (c) Ὁ αἰρεῖται πρὸς τὸν πόλεμον στρατηγός. Τὴν ὑπάρχουσαν τῇ πόλει δύναμιν, Dem. 8, 10.
- (d) Ὁ αἰρεθεὶς στρατηγὸς πρὸς τὸν πόλεμον. Τὴν προσοῦσαν ἀδοξίαν τῷ πράγματι, Dem. 6, 8.
- (e) Ὁ πρὸς τὸν πόλεμον στρατηγὸς αἰρεθεὶς (this position is most frequent, when the participle has two more definite expletives). Τὰς ὑπὸ τούτου βλασφημίας εἰρημέναις, 18, 126. Αἱ πρὸς τοῦ στόματος νῆες ναυμαχοῦσαι, Th. 7, 23. Τὸ πρὸς Λιβύην μέρος τετραμμένον, 58. When there are two or more explanatory words belonging to the participle, they are either placed between the article and the substantive, e. g. Τὴν τότε Θηβαίους ῥώμην καὶ δόξαν ὑπάρχουσαν, Dem. 18, 98; or they are so separated, that one is placed either before the participle or after it, e. g. Οἱ παρὰ τούτου λόγοι τότε ῥηθέντες, Dem. 18, 35. Ταύτην τὴν ἀπὸ τοῦ τόπου ἀσφάλειαν ὑπάρχουσαν τῇ πόλει, 19, 84.

REM. 9. When a participle used substantively has predicative expletives joined with it, these are placed between the article and the participle. Thus, for example, πρότερος, πρῶτος, ὑστερος, ὑστατος (*he came first*, etc.), becomes: ὁ πρότερος (πρῶτος, ὑστερος, ὑστατος) ἀφικόμενος (*he who came first*); ὁκων ἀμαρτάνει becomes: ὁ ὁκων ἀμαρτάνων; ἀνδρεῖος νομίζεται: ὁ ἀνδρεῖος νομίζόμενος; αὐτὸς ἀδικεῖ: ὁ αὐτὸς ἀδικῶν (*one doing wrong of his own accord*); τοιοῦτός ἐστιν: ὁ τοιοῦτος ὢν; μόνος ἐστίν: ὁ μόνος ὢν. When the predicative expletive consists of an adjective and substantive, the substantive is usually placed directly after the participle, e. g. πρῶτος τεταγμένος ταξίαρχος (*he who had been placed as the first centurion*).

‡ 246. Use of the Article with Pronouns and Numerals, with and without a Substantive.

1. The article is sometimes used with personal substantive pronouns in the Acc., either when the *personality* is to be made prominent instead of the person merely, or, what is more frequent, when a person previously mentioned is referred to. On ὁ ποῦος, see ‡ 344, Rem. 3.

Τὸν ἐαυτὸν δὴ λέγων μάλα σεμνῶς καὶ ἐγκωμιάζων (*his important person*), Pl. Phædr. 258, a. Δεῦρο δὴ, ἥ δ' ὅς, εὐδὲ ἡμῶν. Ποῶ, ἔφην ἐγώ, λέγεις, καὶ παρὰ τίνες τοὺς ὑμᾶς (i. e. καὶ τίνες εἰσὶν οὗτοι, οὓς λέγεις ἡμᾶς), Pl. Lys. 203, b.

2. The article is used with a substantive which has a possessive pronoun belonging to it, or the Gen. of a personal or reflexive pronoun (‡ 245, Rem. 4), when the object is considered as a definite one or as relating *exclusively* to possession; the possessive is placed between the article and the substantive [‡ 245, 3 (a)].

Ὁ ἐμὸς πατήρ, ὁ σὸς λόγος, *thy word* (a definite or particular one), ὁ ἐμὸς παῖς, *my son* (a definite one of several, or even the only one); also ὁ λόγος σου; τὸν σεαυτοῦ πατέρα or τὸν πατέρα τὸν σεαυτοῦ; on the contrary, the article is omitted when it is to be denoted, that the object named belongs to the possessor in common with others of the same kind, or when the substantive with the posses-

sive is a predicate or in apposition: ἐμὸς ἀδελφός or ἀδελφός μου, *a brother of mine* (it not being determined which); ἐμὸς παῖς or παῖς μου; οὗτός ἐστι(ν) ἀδελφὸς σός or ἀδελφός σου; οὗτος, ἀδελφὸς ἐμὸς or ἀδελφός μου.

3. A substantive to which one of the demonstrative pronouns οὗτος, ὅδε, ἐκεῖνος, and even αὐτός, *ipse*, is joined, regularly has the article. As these pronouns are not considered as attributives, but either as substantives (*he, the man*), or are taken in a predicative sense (*the man, who is here*), they stand either before the article and the substantive, which is then in apposition with the pronoun, or after the article and substantive [comp. ‡ 245, 3 (b)]; thus:—

οὗτος ὁ ἀνὴρ or ὁ ἀνὴρ οὗτος (not ὁ οὗτος ἀνὴρ),
 ἦδε ἡ γνώμη or ἡ γνώμη ἦδε (not ἡ ἦδε γνώμη),
 ἐκεῖνος ὁ ἀνὴρ or ὁ ἀνὴρ ἐκεῖνος (not ὁ ἐκεῖνος ἀνὴρ),
 αὐτὸς ὁ βασιλεὺς or ὁ βασιλεὺς αὐτός (but ὁ αὐτὸς βασιλεὺς [seldom (ὁ) βασιλεὺς ὁ αὐτός] signifies *idem rex, the same king*).

REMARK 1. The substantive does not take the article:—

- (a) When the pronoun is used as the subject, and the substantive as the predicate (§ 244, Rem. 1), e. g. αὕτη ἐστὶν ἀνδρὸς ἀρετή (*this is the virtue of a man*), Pl. Men. 71, c. Αὕτη ἔστω ἱκανὴ ἀπολογία, Apol. 24, b. Κίνησις αὕτη μεγίστη δὴ τοῖς Ἕλλησιν ἐγένετο (*this was the greatest agitation*), Th. 1, 1; hence a distinction must be made between τοῦτῃ τῷ διδασκάλῳ χρώνται (*they have this teacher*), and τοῦτῃ διδασκάλῳ χρώνται (*they have this man for a teacher*). Τεκμηρίῳ τοῦτῳ χρώμενος (which signifies τοῦτό ἐστι τεκμήριον, ὃ ἐχρήτο), X. C. 1. 2, 49. Ταύτην γνώμην ἔχω (which signifies αὕτη ἐστὶν ἡ γνώμη, ἣν ἔχω), An. 2. 2, 12. If, however, the predicative substantive is to be represented as a definite object or one before-mentioned, it takes the article, e. g. Ὅποτε (Σωκράτης) τι τῷ λόγῳ διεξίει, δὲ τῶν μάλιστα ὁμολογουμένων ἐπαρέεπα, νομίζων ταύτην τὴν ἀσφάλειαν εἶναι λόγου (*hanc esse firmam illam disputandi rationem, viz. such a mode as had been clearly shown by previous examples*), X. C. 4. 6, 15.
- (b) When the substantive is a proper name, e. g. οὗτος, ἐκεῖνος, αὐτὸς Σωκράτης. Εὐδύδημος οὗτοςί, X. C. 4. 2, 3. Νικηράτου τούτου, Symp. 2, 3. Χαρμίδης οὗτοςί, 2, 19. Αὐτὸν Μένωνα, An. 1. 5, 13; or when a common name is used instead of a proper name, e. g. Αὐτοῦ βασιλέως, An. 1. 7, 11. Ἐπὶ γῇν τήνδε ἤλθομεν (with the variation ἐπὶ τὴν γῇν τ.), Th. 2, 74. The article occurs but seldom, and then with a demonstrative force. Τί δῃ? ἐκείνον τὸν Θαλῆν θαυμάζομεν; Ar. Nub. 181. Τόνδε τὸν Ἰππίνην μετεπεψάμεθα, Her. 5, 91. Comp. 8, 27.
- (c) When the idea of an object is to be expressed *absolutely*, the substantive without the article is joined with the pronoun αὐτός. Comp. § 244, 1. Αὕτῃ δεσποτεία αὐτῆς δουλείας, Pl. Parmen. 133, d. Αὐτῆς ἐπιστήμης οὐ μετέχομεν, 134, b. Οὐκ αὐτοῦ δεσπότου δῆπου, ὃ ἐστὶ δεσπότης, ἐκείνου δοῦλός ἐστιν, 133, d.
- (d) When οὗτος ἀνὴρ is used to denote emotion, especially scorn or contempt, instead of the pronoun σὺ. Οὗτος! ἀνὴρ σὺ παύσεται φλυαρεῖν; Εἰπέ μοι, ὦ Σώκρατες, οὐκ αἰσχύνῃ νόματα θηρεύειν; (= *blockhead, why dost you cease?*) Pl. Gorg. 489, b. Οὐκ οἶδ' ἄττα λέγεις, ὦ Σώκρατες, ἀλλ' ἄλλαν τιὰ ἐρῶτα. Σ. Οὗτος ἀνὴρ οὐχ ὑπομένει ὠφελώμενος (= *you, oh man can you not hear to be benefitted?*) Ib. 505, c.

- (e) In passages like Οἱτοί, οὗς ὁρᾷτε, βάρβαροι πολεμώτεροι ἡμῖν ἔσονται, X. An. 1. 6, 16, the relative clause supplies the place of the article. But there are few passages like: *ἔφευ λαβὼν χιτῶνας μὲν τουτουσί* and the following *τοὺςδε χιτῶνας*, X. Cy. 8. 3, 6, where the demonstrative is used like a *deictic* (*that which points out*) adverb (*here, there*). The poets very often omit the article where the prose-writers must use it.

REM. 2. When the pronoun *οὗτος* or *ἐκεῖνος* belongs to a substantive having the article and an attributive, then these pronouns are often placed between the attributive and the substantive, e. g. Αἱ τῶν Πελοποννησίων αὐταὶ νῆες, Th. 8. 80. Ἡ στενὴ αὕτη ὁδός, X. An. 4. 2, 6. Ὁ Λιβὺς ἐκεῖνος λίαν, Ad. H. A. 7, 48. So δ αὐτὸς οὗτος πόλεμος, Luc. de hist. consc. c. 14. So also with the genitives μου, σοῦ, αὐτοῦ, etc. (§ 245, Rem. 4); likewise with *πᾶς*, ὅλος, e. g. δ αγαθός μου πατήρ; ἡ τῶν Ἀθηναίων πᾶσα (ὅλη) πόλις.

4. A substantive with which *τοιούτος*, *τοιόςδε*, *τοσοῦτος*, *τηλικούτος*, are joined, takes the article placed according to § 245, 3 (a), when the quality or quantity designated by these, is to be considered as belonging to a definite object, one before mentioned or known, or as belonging to a whole class of objects previously named.

Ἄρ' οὖν δύναμις τὸν τοιούτον ἔμεμπτον φίλον νομίζειν; (i. e. *talent, qualis antea descriptus est*), X. Cy. 5. 5, 32. Πῶς ἂν οὖν ὁ τοιούτος ἀνὴρ διαφείροι τοὺς ἄλλους (i. e. *talis vir, qualem descripsimus Socratem*), C. 1. 2, 8. Τῶν τοσοῦτων καὶ τοιούτων ἀγαθῶν ὑμῖν καὶ τοῖς ἄλλοις Ἀθηναίοις ἔχοντες χάριν (in relation to what precedes), Dem. Cor. 327, 305. Ὅρων τοὺς τηλικούτους φυλάττοντας μάλιστα τὰς γυναῖκας (relating to the preceding *γεραῖοι*, but at the same time designating the whole class of the *γεραῖοι*), X. R. L. 1, 7. So also when taken substantively: ὁ τοιοῦτος, τὰ τοιαῦτα. On the contrary, the article must be omitted, when the object is indefinite: any one of those who are of such a nature, or are so great, e. g. Τοιοῦτον ἄνδρα οὐκ ἂν ἐπαινοίης.

5. When *πᾶς*, *πάντες*, *ὅλος* belong to a substantive, the following cases must be distinguished:—

(a) When the idea expressed by the substantive is considered as altogether a general one, the article is not used.

Πᾶς ἄνθρωπος (seldom ἄνθρωπος πᾶς), *every man* (i. e. every one to whom the predicate *man* belongs; *πάντες ἄνθρωποι*, *all men*. So also *ὅλη πόλις*, a *WHOLE city*, *πόλις ὅλη*, a *WHOLE CITY*. Then *πᾶς* in the singular signifies *each, every*. Πᾶς may often be translated by *mere*, or *utter*, e. g. Ὁ Ἔρως ἐν πόσει ἀναρχία καὶ ἀνομία ζῶν, Pl. Rp. 575, a. Πάντα ἀγαθὰ καὶ καλὰ ἀπεργάζονται, Polit. 284, a.

(β) When the substantive to which *πᾶς*, *πάντες* belong, is to be considered as a whole in distinction from its parts, it takes the article, which is placed according to § 245, 3 (a). Here *πᾶς*, *πάντες* are emphatic.

Ἡ πᾶσα γῆ, *the whole earth*; οἱ πάντες πολῖται, *all citizens without exception*. This usage is more seldom than that under (a). This construction occurs also with ὅλος, but it is still rarer than with πᾶς, e. g. ἡ ὅλη πόλις, πόλις ἡ ὅλη, *the whole city*. Here the singular πᾶς always has the sense of *whole*. Πειρᾶσθαι (χρῆ) κοινῇ σώζειν τὴν πᾶσαν Σικελίαν, Th. 4, 61. Ἐδοξεν αὐτοῖς οὐ τοὺς παρόντας μόνον ἀποκτείνειν, ἀλλὰ καὶ τοὺς ἅπαντας Μιτυληναίους, 3, 36. Τὸ ὅλον ἀνάγκη τὰ πάντα μέρη εἶναι, Pl. Theaet. 204, a. Ἀνδράποισι γὰρ τοῖς πᾶσι κοινὸν τοῦ ξαμαρτάνειν, S. Ant. 1023. Ἐκείνως μοι φαίνεται, ὥσπερ τὰ τοῦ προσώπου μόρια ἔχει πρὸς τὸ ὅλον πρόσωπον, Pl. Prot. 329, c. Hence it signifies, in *all*. Πέμπουσι χιλίους τοὺς πάντας ὀπλίτας, *a thousand hoplites in all*. Συνεπληρώθησαν νῆες αἱ πᾶσαι δέκα μάλιστα καὶ ἑκατόν, Th. 3, 66.

(γ) When the words πᾶς, πάντες, intended merely as a more definite explanation, without any special emphasis, belong to a word denoting a definite object and hence having the article, they are then placed according to § 245, 3 (b). This is by far the most frequent use of πᾶς, πάντες. The word ὅλος also is usually constructed in the same manner, in connection with a substantive and the article.

Οἱ στρατιῶται εἶλον τὸ στρατόπεδον ἅπαν οἱ ἅπαν τὸ στρατόπεδον. Οἱ στρατιῶται πάντες οἱ πάντες οἱ στρατιῶται καλῶς ἐμαχέσμετο. Διὰ τὴν πόλιν ὅλην οἱ διὰ ὅλην τὴν πόλιν (simply *through the whole city*, whereas διὰ τὴν ὅλην πόλιν, *through the whole city*). Διαβαίνουνσι πάντες εἰς τὸ Βυζάντιον οἱ στρατιῶται, X. An. 7. 1, 7. Εἰ ὑπὸ τῆς Ἑλλάδος πάσης ἀξιώis ἐπ' ἀρετῇ θαναμύζεσθαι, τὴν Ἑλλάδα πειρατέον εὖ ποιεῖν, X. C. 2. 1, 28.

6. When ἕκαστος, *each, every*, belongs to a substantive, the article is omitted, as with πᾶς in the sense of *each, every*, when the idea expressed by the substantive is considered as a general one; but when the idea contained in the substantive is to be made prominent, it takes the article which is always placed according to § 245, 3 (b).

Κατὰ τὴν ἡμέραν ἐκάστην, Dem. Cor. 310, 249, or κατ' ἐκάστην τὴν ἡμέραν, *every single day*, but οὐκ ὀλίγα ἐστὶ κατ' ἐκάστην ἡμέραν (*quotidie, each day, every day, general*) τοιαῦτα ὄραν τε καὶ ἀκούειν, X. C. 4. 2, 12. Ἄ ἐκάστη ἡλικία προστέτακται ποιεῖν, διηγησόμεθα, X. Cy. 1. 2, 5. Τυραννοῦνται ὑπὸ δέκα ἀνδρῶν, οὓς Λύσανδρος κατέστησεν ἐν ἐκάστη πόλει, H. 3. 5, 13; but Ὅτι ἐν τῇ γῇ ἐκάστη καλὸν ἢ ἀγαθὸν ᾗ, μεμνησονται, in *every single land*, Cy. 8. 6, 6. Καὶ ἡγεμῶν μὲν ἦν ὁ δεσπότης ἐκάστης τῆς οἰκίας, An. 7. 4, 14.

7. When ἕκαστος, *each of two*, ἄμφω and ἀμφοτέρως, *both*, belong to a substantive, the article is always used, since here

only two *known*, therefore *definite* objects can be spoken of. The article is here placed according to § 245, 3 (b).

Ἐπὶ τῶν πλευρῶν ἑκατέρων, X. An. 3. 2, 36, or ἐπὶ ἑκατέρων τῶν πλευρῶν. Τὰ ἄτα ἀμφοτέρα or ἀμφοτέρα τὰ ἄτα. Ἀμφοῖν τοῖν χεροῖν or τοῖν χεροῖν ἀμφοῖν. Καθ' ἑκάτερον τὸν ἐς πλοῖς, Th. 4, 14. Τῷ ὅτι ἑκατέρω, X. Ven. 5, 32.

8. In respect to the pronoun αὐτός and the indefinite pronouns or numerals ἄλλος, ἕτερος, πολὺς, πλείων, πλείστος, the following points are to be observed:—

(a) Ὁ αὐτός signifies *the same, idem*, e. g. ὁ αὐτὸς ἄνθρωπος, *idem homo*; τὰ αὐτά, *the same*; but ὁ ἄνθρωπος αὐτός or αὐτὸς ὁ ἄνθρωπος, *homo ipse*.

(b) Ἄλλος = *alius, another*, in contrast with *ipse* (αὐτός); ἄλλος = *reliquus the other*; οἱ ἄλλοι = *reliqui, ceteri, the rest*, e. g. ἡ ἄλλη Ἑλλάς, *reliqua Graecia the rest of Greece*, in contrast with some part before named; οἱ ἄλλοι ἄνθρωποι, *the other men or the others*, in relation to definite individuals. Ὁ Ἀριαῖς καὶ οἱ ἄλλοι ὄσοι ἦτε Κύρου φίλοι, *Ariaeus and the rest*. But Ὁ Γλοῦς ἐπεφάνη μετ' ἄλλων, *Glus appeared with others*, in contrast with himself;—ἕτερος = *one of two* (it not being determined which), or it forms a contrast with ὁ αὐτός and denotes *difference or contrast*;—ὁ ἕτερος = *the other*, i. e. the definite one of two, e. g. ἡ ἑτέρα χεὶρ τῇ ἑτέρᾳ χρῆται; οἱ ἕτεροι in reference to two parties.

(c) The following cases of πολὺς, πολλοί are to be distinguished: (a) When πολὺς, πολλοί belong to a substantive without the article, as πολλὸς πόντος, πολλὴ σπουδὴ, πολλὸς λόγος, πολλοὶ ἄνθρωποι, an object is denoted as an indefinite one, e. g. Πολὺν ἔχουσαι πόνον ἀτελεῖς τῆς τοῦ ὄντος διέας ἀπέρχονται (*having much toil*), Pl. Phaedr. 243, b. Πολλοὶ ἄνθρωποι τοῦ πλοῦτου δρέσκονται (*many men, general*); (β) but if the object is represented as definite, or one previously mentioned or known, the article is used with the substantive, and πολὺς is then placed: (1) as an attributive between the article and the substantive, e. g. ἡ πολλὴ σπουδὴ τὸ ἀληθές ἰδεῖν πεδίον (*magnum illud, de quo dixi, studium, that great zeal, of which I have spoken*), Pl. Phaedr. 248, b. Ἐν περὶ τὸν πολὺν λόγον ἐποιεῖτο Ἀναξαγόρας (*multum illum sermonem, e scriptis ejus satis cognitum*), 270, a. Ἐν ταῖς πολλαῖς γενέσεσι (*among the many generations mentioned*), Phaedon. 88, a; οἱ πολλοὶ ἄνθρωποι signifies either *the many men named or a multitude of men belonging together*, in opposition to the parts of the whole, hence also οἱ πολλοί, *the many, the multitude, the populace, plebs, or even the most, the majority* (in contrast with the separate individuals), e. g. Ὅσα οἱ ὀλίγοι τοὺς πολλοὺς μὴ πείσαντες, ἀλλὰ κρατοῦντες γράφουσι (*what the few prescribe to the many [the majority] not by persuasion but by force*), X. C. 1. 2, 45; τὸ πάλῳ, *the greater part*, e. g. Τῶν πολεμίων τὸ μὲν πολὺ ἔμεινεν, μέρος δ' αὐτῶν ἐπύρνα τοῖς κατὰ τὰ ἄκρα (*most of the enemy remained*), X. An. 4. 6, 24. What is true of the Positive, is true also of the Comparative and Superlative. Ἐὰν φίλους ἢ πόλιν ὠφελεῖν δέη, ἥτερόν ἢ πλείων σχολὴ τούτων ἐπιμελεῖσθαι, τῷ ὅς ἐγὼ νῦν, ἢ τῷ ὅς σὺ μακαρίζεις διατρωμένῃ (*the greater leisure, considered as a definite thing, or as a definite whole*), X. C. 1. 6, 9. Εἰ εἰδίδου, ἐπὶ τούτῳ

ἐν ἰδίῳ, ὅπως ἐμοὶ δοῦς μᾶλλον μὴ ἀποδοίῃ ὑμῖν τὸ πλεῖον, *An.* 7. 6, 16. Ἐπειτα τῇ ἀρετῇ σώζεσθαι εἰς τὸν πλείω χρόνον μᾶλλον, ἢ τῇ κακίᾳ, *R. L.* 9, 2; οἱ πλείους or τὸ πλεον signifies the majority in opposition to the minority (οἱ ἑλασσους), therefore a definite whole; οἱ πλεῖστοι, *the most*, τὸ πλεῖστον, *the greatest part*, also to be considered as a definite whole. — Or, (2) πολὺς is joined with the substantive having the article, and is placed according to § 245, 3 (b); πολὺς is then to be taken in a predicative sense, e. g. Ἐπεὶ ἔώρα πολλὰ τὰ κρέα (when he saw the flesh that it was much, the flesh in great abundance), *X. Cy.* 1. 3, 6. Σφίσι τολλὰ τὰ ἔπορα ξυμβεβηκότα (sc. ὀρώντες), *Th.* 1, 52. Πολλὰ τὴν αἰτίαν εἶχον (they had censure in great abundance, i. e. were very severely censured), 6, 46.

(d) Ὀλίγοι, *few*, e. g. ὀλίγοι ἄνθρωποι; οἱ ὀλίγοι, *the few*, i. e. either the few mentioned, or to be considered as a definite whole, viz., emphatically *the Oligarchy*, considered as a whole, in opposition to οἱ πολλοί, e. g. Πρέσβεις οἱ Μήλιοι πρὸς μὲν τὸ πλῆθος οὐκ ἤγαγον, ἐν δὲ ταῖς ἀρχαῖς καὶ τοῖς ὀλίγοις λέγειν ἐκέλευον, *Th.* 5, 84; but when only an indefinite idea is expressed by the word ὀλίγος, the article is omitted; e. g. Προδοθῆναι τὴν πόλιν ὑπ' ὀλίγων (by oligarchs, not by the Oligarchs).

9. When a cardinal number belongs to a substantive, the article is omitted, if the idea expressed by the substantive is indefinite, e. g. τρεῖς ἄνδρες ἦλθον; but the substantive takes the article which is placed: (a) according to § 245, 3 (a), when the substantive with which the numeral agrees, contains the idea of a *united whole*; hence also, when the number of objects is to be represented as a *sum-total*, after the prepositions ἀμφί, περί, εἰς, ὑπέρ; but the article is here used most frequently, when a preceding substantive with a cardinal number agreeing with it, and without the article, is referred to.

Οἱ τῶν βασιλέων οἰνοχόοι διδῶσι τοῖς τρισὶ δακτύλοις ὀχοῦντες τὴν φιδίην (with the three fingers, i. e. the three generally used), *X. Cy.* 1. 3, 8. Ἦν, ὅτε ἐτελεύτα, ἀμφὶ τὰ πέντηκοντα ἔτη (he had reached about the sum of fifty years), *X. An.* 2. 6, 15. Ἰππεῖς εἰς τοὺς τετρακισχιλίους συνελέγοντο αὐτῷ, καὶ τοξόται εἰς τοὺς μυρίους, *Cy.* 3. 2, 3. Τοῖς Κερκυραίοις τῶν εἴκοσι νεῶν οὐ παρουσῶν (referring to the preceding words οἱ Κερκυραῖοι εἴκοσι ναυσὶν αὐτοὺς τρεψάμενοι, *Th.* 1, 49).

(β) But the article is placed according to § 245, 3 (b), when the numeral without any emphasis, is joined with the definite object, merely to define it more definitely, and when the numeral had not been previously mentioned, e. g. Ἐμαχέσασθε οἱ μετὰ Περικλέους ὀπλίται χίλιοι or χίλιοι οἱ μετὰ Π. ὀπλίται, *the hoplites with Pericles, a thousand in number, fought.*

REM. 3. The article is frequently omitted with substantives which have an ordinal number joined with them, as the ordinal in a measure supplies the place of the article. Τρίτον ἔτος τῷ πολέμῳ ἐτελεύτα (*he died the third year*), Th. 2, 103. Comp. 3. 25, 88.

§ 247. The Article as a Demonstrative and Relative Pronoun.

1. The article *ὁ ἡ τό* had originally the sense both of a demonstrative and relative pronoun.

2. In the Homeric poems, the pronoun *ὁ ἡ τό* has almost wholly the sense both of a substantive and adjective demonstrative pronoun, which refers to an object, and represents it as known or already spoken of, or brings it before the mind of the hearer, e. g. Il. α, 12. *ὁ (he) γὰρ ἦλθε δοῶς ἐπὶ νῆας Ἀχαιῶν*. 29. *τῇν (her) δ' ἐγὼ οὐ λύσω*. Od. κ, 74. *οὐ γὰρ μοι δέμης ἐστὶ κομίζεμεν οὐδ' ἀποπέμψω ἄνδρα τόν* (*that man*), *ὅς κε θεοῖσιν ἀπέχθηται μακάρεσσιν*. Hence, in Homer, the substantive is found in very many passages without the article, where later writers, particularly the Attic, would use it. Comp. Il. α, 12 seq. with Pl. Rp. 393, c. Yet there are, in Homer, evident traces of an approximation or agreement of this apparent article with the real article, which was not fully developed before the time of the Attic writers. Thus in Homer, as in the Attic writers, it gives the force of substantives to adjectives and participles, e. g. *ὁ ἄριστος, ὁ νυκτίας, ὁ γεραίος*; so also, *τὸ πρὶν, τὸ πρόσθεν* (*prius*); it is found in connection with a substantive and an attributive adjective or adverb, the attributive being placed between the article and substantive, e. g. *τῶν προτέρων ἐτέρων*, Il. λ, 691. *τὸν δεξιὸν ἵππον* ψ, 336. *οἱ ἐνερθε θεοί* ξ, 274. *τὸ σὸν γέρας* α, 185. *τὸ σὸν μένος* α, 207; so it is used in case of apposition. e. g. Od. λ, 298. *καὶ Αἴθην εἶδον τὴν Τυνδαρέου παράκοιτιν*. Od. ξ, 61. *ἄνακτες οἱ νέοι*; further, *Ἄντρυγες αἱ περὶ δῖφρον*, Il. λ, 535. *Ἀνδρῶν τῶν τότε* ι, 559. *τίεῖς οἱ Δολιχιοί*, Od. ω, 497; also with the demonstrative, *ἀκύνες αἶδε* τ, 372; it also takes the place of the possessive pronoun, e. g. Il. λ, 142. *νῦν μὲν δὴ τοῦ πατρὸς δεικέα τίστετε λάβην* (*of your father*), and denotes what belongs to an object, e. g. Od. ο, 218. *ἐγκοσμεῖτε τὰ τεύχε'*, *ἐταῖροι, νηὶ μελαίνῃ* (*the τεύχεα belonging to the ship*).

3. The use of the article as a demonstrative adjective, is not unfrequent in all the post-Homeric writers (§ 244, 6); but as a demonstrative substantive pronoun, it was retained, in certain cases, through every period of the language; thus:—

- (a) *Τὸ δέ* (*id autem, or on the contrary*), very frequently at the beginning of a sentence; *ὁ μὲν* (*is quidem*), *ὁ δέ* (*is autem*), *οἱ δέ* (*ii autem*) very frequently at the beginning of a sentence; *πρὸ τοῦ* (*προτοῦ*), *formerly*; often *καὶ τόν, τήν, et eum, et eam*, at the beginning of a sentence, e. g. X. Cy. 1. 3, 9. *καὶ τὸν κελεύσαι δοῦναι*. In connection with *καὶ*, the Greek says in the Nom.: *καὶ ὅς, καὶ ἥ, καὶ οἱ* (§ 334), but in the Acc. *καὶ τὸν, καὶ τήν*; seldom *τό γε, id quidem, τῷ, ideo*, and the like.
- (b) In such phrases as, *τὸν καὶ τόν, τὸ καὶ τό*, *this man and that man, this thing and that thing*; *τὰ καὶ τὰ*, *varia, bona et mala*.
- (c) It is used immediately before a sentence introduced by *ὅς, ὅσος* or *ὅπως*, which sentence expresses periphrastically the force of an adjective, or

especially, an abstract idea. This usage is confined mostly to Plato. Pl. Phaedon. 75, b. *ἀρέγεται τοῦ ὁ ὅστις ἴσον* (= τοῦ ἴσου ὄντος), *he reaches after that which is equal*. Prot. 320, d. *ἐκ γῆς καὶ πυρὸς μίξαντες καὶ τῷ ὁσα πῦρ καὶ γῆ κεράννυνται*. Soph. 241, e. *εἴτε μμημάτων, εἴτε φαντασμάτων αὐτῶν ἢ καὶ περὶ τεχνῶν τῶν, ὁσαὶ περὶ ταῦτά εἰσι*.

- (d) In such phrases as, *ὁ μὲν—ὁ δέ, οἱ μὲν—οἱ δέ*, the one—the others, some, the others. Isocr. Paneg. 41. *εἰς μὲν τοὺς ὑβρίζοντες, τοῖς δὲ δουλεύοντες, treating some with contempt, and being slaves to others*. Very frequently *τὸ μὲν—τὸ δέ, τὰ μὲν—τὰ δέ*, partly—partly, *τῇ μὲν—τῇ δέ*, on one side—on the other side.

4. In the Homeric language, the demonstrative *ὁ ἢ τό*, is frequently used in place of the relative. Il. α, 125. *ἀλλὰ τὰ μὲν πολλῶν ἐξεπράδομεν, τὰ δέδασται* (*quae ex urbibus praedati sumus, ea sunt distributa*). The relative use was transferred from Homer to the Ionic and Doric writers also; so the Tragedians take this liberty, though very rarely. Her. 3, 81. *τὰ μὲν Ὀδάνης εἶπε, λελέχθαι καὶ ταῦτα· τὰ δ' ἐς τὸ πλεῖστον ἄνωγε φέρειν τὸ κράτος, γνώμης τῆς ἀρίστης ἡμάρτηκε*. Comp. Larger Grammar, Part II. § 482.

§ 248. CLASSES OF VERBS.

In relation to the subject, the predicate can be expressed in different ways. Hence arise different classes of verbs, which are indicated by different forms:—

(1) The subject appears as *active*, e. g. *Ὁ παῖς γράφει, τὸ ἄνθος θάλλει*.—But the active form has a two-fold signification:—

(a) *Transitive*, when the object to which the action is directed, is in the Acc., and therefore appears as *passive* or as *receiving* the action, e. g. *Τύπτω τὸν παῖδα, γράφω τὴν ἐπιστολὴν*, — Transitive verb.

(β) *Intransitive*, when the action is either confined to the subject, as *Τὸ ἄνθος θάλλει*, or when the verb has an object in the Gen. or Dat., or is constructed with a preposition, e. g. *Ἐπιθυμῶ τῆς ἀρετῆς, χαίρω τῇ σοφίᾳ, βαδίζω εἰς τὴν πόλιν*, — Intransitive verb.

(2) Or the subject performs an action which is confined to, or is reflected upon itself, e. g. *Τύπτομαι, I strike MYSELF; βουλευόμαι, I advise MYSELF, or I deliberate; τύπτομαι τὴν κεφαλὴν, I strike MY OWN head; καταστρέφομαι τὴν γῆν, I subjugate the land for MYSELF; ἀμύνομαι τοὺς πολεμικοὺς*

5. *I keep off the enemy from MYSELF*, — Middle or Reflexive verb.

REMARK 1. When the reflexive action is performed by two or more subjects each other, as *τύπτονται*, they strike each other; *διακείμενται*, they exhort each other, it is called a reciprocal action, and the verb, — Reciprocal verb.

(3) Or the subject appears as *receiving* the action, i. e. an action is performed upon the subject, e. g. *Οἱ στρατιῶται ὁ τῶν πολεμίων ἐδιώχθησαν*, were pursued, — Passive verb.

REMARK 2. The Act. and Mid. have complete forms. For the Pass., the verb has only two tenses: the Fut. and Aor. All the other passive forms indicated by the Mid., since the passive action was considered as a reflexive

REMARKS ON THE CLASSES OF VERBS.

§ 249. A. Active Form.

1. Many active verbs, especially such as express *motion*, hide a transitive signification, have an intransitive or reflexive sense. (So in English, as *he leads, the birds move, the carriage breaks, the snow melts*, which have also a transitive sense; the Lat. *vertere, mutare, declinare*, etc.)

χέρων ποταμὸς ἐσβάλλει ἐς τὴν λίμνην, Th. 1, 46. *Ἡ Βόλβη λίμνη ἐξίη-
ἐς θάλασσαν*, 4, 103. *Ἐγγὺς ἦγον οἱ Ἕλληνες* (comp. to draw near), X.
4. 2, 15. So also *ἀνάγειν*, to go back, to withdraw; *διάγειν*, *perstare*, to
persevere, are found in prose. — *Ἐλαύνειν* or *ἐλαύνειν* *ἵππῳ* (X. An. 1. 8, 1),
idle; *προσελαύνειν*, *adequitare*, to ride up to. — Many compounds of *βάλλειν*,
e. g. *εἰσβάλλειν* and *ἐκβάλλειν*, to fall into, to empty (of a river); *ἐκβάλ-
λῃ*, to spring forth, to put forth (of plants, etc.); *μεταβάλλειν* (like *mutare*),
βάλλειν, to cross over; *προσβάλλειν τινί*, to make an attack upon; *συμ-
βάλλειν τινί*, *manus conserere*, to engage in combat with; *ἐπιβάλλειν*, to fall
on; *ὑπερβάλλειν*, to exceed, to be prominent. — *Κλίνειν* and its com-
pounds, e. g. *ἐπικλίνειν*, to incline to something; *ἀποκλίνειν*, *declinare*. — *Τρέπειν*,
vertere; *ἐπιτρέπειν*, *se permittere*, to entrust one's self to. — *Στρέφειν* (like
are) and its compounds. — *Πταίνειν*, to strike against, to stumble; *προσπταίνειν*,
μεγάλως προσέπτασαν, they suffered a total shipwreck (Her. 6, 95). — *Ἀπαλ-
ττείν*, to get off, escape. — Compounds of *διδόναι*, as *ἐνδιδόναι*, to discharge
'of (of a stream); *ἐπιδιδόναι*, *proficere*, to increase, advance. — Compounds of
αἶ, e. g. *ἀνιέναι*, to relax, be remiss; *ἐφιέναι* (sc. *ἐαυτὸν*) *ἰσχυρῶ γέλωτι* (indul-
gently), Pl. Rp. 388, e. Compounds of *μίσγειν*, *μιγνύναι*, as *συμμίσγειν*,
misceri; *προσμιγνύναι*, to fight with, also *appropinquare*, e. g. *προσέμειξαν τῷ
χεῖ*, Th. 3, 22. *Αἵρειν*, to get under way, set out (of ships, to weigh anchor),
compounds, e. g. *οἱ βάρβαροι ἀπῆραν ἐκ τῆς Δήλου* (to set sail), Her. 6, 99;
ἀπρεν (sc. *χείρας*) *τινί*, to fight with, to withstand. — *Συνάπτειν*, *manus con-*

serere.—ἔχειν, to *land*; ἔχειν τινός (*desistere*), Th. 1, 112; ἔχειν with adverbs, as εὖ, καλῶς, κακῶς, like *bene, male habere*; ἔχειν ἀμφὶ τι, in *aliqua re occupatum esse*; προσέχειν (sc. νοῦν), *attendere, to give one's attention to, or appellare, to land*; προέχειν, *praestare*; ἐπέχειν, *se sustinere, or expectare, in mente habere*, e. g. ἐπιχον στρατεύεσθαι; κατέχειν, *se retinere, also to land*; παρέχειν, e. g. τῇ μουσῇ, *musicæ se dare*; ἀπέχειν, to be *distant from*; ἀντέχειν, *resistere*.—Πράττειν with adverbs, e. g. εὖ, κακῶς, or with the Acc. of adjectives, e. g. καλὰ, κακά, to *fare well or ill*.—Διατρίβειν (*consumere*), *versari, to employ one's self*.—Compounds of φέρειν, as διαφέρειν, to be *different, differre*; υπερφέρειν (*eminere*) πλοῦτος.—Ἀναλαμβάνειν, *refici, recreari*.—Οἰκεῖν, *administrari*, e. g. πόλις οἰκεῖ (*the state is managed*), Plat.—Τελευτᾶν, to *end, to die*.—Κατορθοῦν, to *succeed*.—Νικᾶν, to *prevail*, e. g. ἐνίκα ἡ χεῖρων τῶν γνωμέων (like *vincit sententia*), Hes. 6, 109. Ἐλλείπειν, *officio suo deesse*; ἀπολείπειν, to *remain behind, etc.*

2. Several active verbs with a transitive signification, which form both Aorists, have in the first Aor. a transitive, but in the second Aor. an intransitive sense:—

δύω, to <i>wrap up</i> ,	first Aor. ἔδυσα, I <i>wrapped up</i> ,	second Aor. ἔδυν, I <i>went in</i> ,
ἵστημι, to <i>place</i> ,	ἔστησα, I <i>placed</i> ,	ἔστην, I <i>stood</i> ,
φύω, to <i>produce</i> ,	ἔφύσα, I <i>produced</i> ,	ἔφυν, I <i>was produced</i> ,
σκέλλω, to <i>make dry</i> ,	(ἔσκηλα, poet. I <i>make dry</i>),	ἔσκλην, I <i>withered</i> .

So several active verbs with a transitive signification, which form both Perfects, have in the first Perf. a transitive, but in the second an intransitive sense:—

ἐγείρω, to <i>wake</i> ,	first Pf. ἐγήγερκα, I <i>have awakened</i> ,	sec'd Pf. ἐγρήγορα, I <i>am awake</i> ,
δλλῦμι, to <i>perdo</i> ,	δλόλεκα, I <i>perdidi</i> ,	δλωλα, <i>perii</i> ,
πείδω, to <i>persuade</i> ,	πέπεικα, I <i>have persuaded</i> ,	πέποιδα, I <i>trust</i> ,
ἀνοίγω, to <i>open</i> ,	ἀνέφχα, I <i>have opened</i> ,	ἀνέφγα, I <i>stand open</i> (§ 187, 6),
πράττω, to <i>do</i> ,	πέπραχα, I <i>have done</i> ,	πέπραγα (sc. εὖ), I <i>fare well</i> .

Moreover some second Perfects of transitive verbs, which do not form a first Perf., have an intransitive sense:—

ἄγνῦμι, to <i>break</i> ,	second Pf. ἔαγα, I <i>am broken</i> ,
ῥηγνῦμι, to <i>tear</i> ,	ἔρρωγα, I <i>am torn</i> ,
τήκω, to <i>smelt (iron)</i> ,	τέτηκα, I <i>am smelted</i> ,
πῆγνῦμι, to <i>fasten</i> ,	πέπηγα, I <i>am fastened</i> ,
σῆπω, to <i>make rotten</i> ,	σέσηπα, I <i>am rotten</i> ,
φαίνω, to <i>show</i> ,	πέφνηα, I <i>appear</i> .

REMARK 1. The Pass. ἀλίσκομαι, to be *taken*, has an active form in the Perf. and Aor., viz., ἐδλωκα, I *have been taken*, ἐδλων, I *was taken* (§ 161, 1).

3. Intransitive active verbs are sometimes used in the place of the passive.

This is particularly the case with *πάσχειν*, *πίπτειν*, *φεύγειν*, *εἶ, κακῶς ἀκούειν*, *θνήσκειν*, more seldom *τελευτᾶν*. These active verbs with *ἐν* and the Gen. are very commonly used instead of the passive of such verbs as *ἀδικεῖν*, *ρίπτειν* or *βάλλειν*, *διόκειν*, *κτείνειν*; *θνήσκειν* in certain forms is always so used (§ 161, 13). *Μεγάλα πεσόντα* (*eversa, were destroyed by*) *πρήγματα ὑπὸ ἡσσόνων*, Her. 7, 18. *Δεινότερον ἐνόμιζον εἶναι κακῶς ὑπὸ τῶν πολέων ἀκούειν* (*audire, they thought it worse to be evil spoken of by the citizens*), *ἡ παλὺς ὑπὲρ τῆς πόλεως ἀποδνήσκειν*, Isocr. Paneg. 56, 77. So *ἐκπίπτειν ὑπὸ τινος*, *expelli ab aliquo*; very often *φεύγειν ὑπὸ τινος*, *fugari ab aliquo*, to be put to flight by some one, or in a judicial sense, *accusatum esse ab aliquo*, e. g. *ἀσεβείας φεύγειν ὑπὸ τινος*, to be accused by some one of impiety. *Εἰ, κακῶς πάσχω ὑπὸ σου*, *I am benefitted, injured by you*. *Ἐτελεύτησαν π' Ἀθηναίων* (*interfecti sunt*), Her. 6, 92.

REM. 2. It will be seen (§ 279, Rem. 5) that intransitive active verbs are frequently used in poetry in a transitive sense, e. g. *ἀστράπτειν σέλας*, *βαίνειν πόδα*.

REM. 3. The transitive active is not unfrequently used, when the subject does not itself perform an action, but causes it to be performed by another; yet this usage is admissible, only when it is evident from the context or from the nature of the case, that the subject does not itself perform the action. X. An. 1. 4, 10. *Κῦρος τὸν παράδαιον ἐξέκοψε καὶ τὰ βασίλεια κατέκαυσεν*, *caused to be cut down*. So frequently *ἀποκτείνειν*, *δάπτειν*, *οἰκοδομεῖν* and similar examples; often also *διδάσκειν*, *παιδεύειν* (comp. Pl. Prot. 320, a. 324, d. Menon. 94, b).

§ 250. B. Middle Form.

1. The Mid. denotes an action, which is performed by the subject, and is again reflected upon it or is confined to it. Two cases are here to be distinguished:—

(a) The Mid. denotes, first and most frequently, an action which the subject performs upon an object within its own sphere, i. e. upon an object belonging to the subject, connected with it, or standing in any near relation to it. In English, this relation of the Middle voice is expressed by a possessive pronoun, or by the preposition *to* or *for* with a personal pronoun.

Τύπτομαι, ἐτυψάμην τὴν κεφαλὴν, *I strike, I struck my own head* (*τύπτειν κ., to strike the head of another*); *λούσασθαι τοὺς πόδας*, to wash one's own feet (*λούειν τ. π., to wash the feet of another*); *ἀποκρύψασθαι τὰ ταυτοῦ*, to conceal one's own affairs; *περιβρῆξασθαι χιτῶνα*, *suam vestem*, to rend one's own garment (*περιβρῆξαι, dress, that of another*); *παρασχέσθαι τι*, to give something from one's own means, to furnish of one's self, as *ναῦς*, hence also to show, e. g. *εὐνοίαν παρέχεσθαι* (on the contrary *παρέχειν τι πρήγματα, φόβον*, etc., to cause trouble, fear, etc., to some one); — *ἀποδείξασθαι τι*, e. g. *ἔργον, γνώμην, δύναμιν*, to show one's own work, etc.; *ἐπαγγείλασθαι τι*, to promise; in a reciprocal relation: *νεμέσασθαι τι*, *aliquid inter se partiri*, to divide something with each other, so *μερίσασθαι*; — *ποτῆσασθαι τι*, to do

or make something for one's self, e. g. εἰρήνην, σπονδὰς (ποιεῖν, to do or accomplish), ποιεῖσθαι πόλεμον, to carry on war; ἐπιμέλειαν, to use care; ἔγγεσθαι γυναῖκα, to take a wife for one's self, to marry; ἐλέσθαι τι, sibi sumere, hence to choose, prefer; ἔρασθαι τι, to take up for one's self, to lay on one's self (αἰρεῖν τι, to take up something in order to lay it upon another); αἰτήσασθαι τι, to ask for one's self (αἰτεῖν, to ask); πρᾶξασθαι χρήματά τινα, sibi ab aliquo pecuniam exigere; μισθώσασθαι, conducere, to hire for one's self (but μισθῶσαι, locare, to let out); μεταπέμψασθαι, to cause to come to one's self, to send for; καταστρέψασθαι, καταδουλώσασθαι γῆν, sibi subjicere terram; ἀναρτήσασθαι τινα, sibi devincire, to make dependent on one's self; ἀπολύσασθαι τινα, to free for one's self, to ransom; πορίσασθαι τι, sibi aliquid comparare (πορίσσει τι τινι, alii aliquid comparare), κομίσασθαι, e. g. Πλαταιεὺς ταύδας καὶ γυναῖκας ἐκκεκομισμένους ἦσαν ἐς τὰς Ἀθήνας, Th. 2, 78; κτήσασθαι, παρασκευάσασθαι τι, sibi comparare; δέσσει and γράψασθαι νόμους are used of one who makes laws for himself, or of a law-giver, who is himself, also, subject to the laws which he has made for others; on the contrary, δεῖναι and γράψαι νόμον are used of one who is not subject to the law which he has made, or generally of one who gives laws to others, without expressing any further relation, e. g. Ἐχουσιν εἰπεῖν, ὅτι οἱ ἄνθρωποι τοὺς ἀγράφους νόμους ἔδεντο; Ἐγὼ μὲν δεοὺς αἶμαι τοὺς νόμους τούτους τοῖς ἀνθρώποις δεῖναι, X. C. 4, 19; — ἀμύνεσθαι τοὺς πολεμῖους, propulsare a se hostes, hence to defend one's self against any one (ἀμύνειν, properly to ward off, then to help); τιμωρήσασθαι τι, to revenge one's self on some one, to punish him (τιμωρεῖν τινι, to help one); τρέψασθαι, to put to flight; ἀπώσασθαι κακὰ, a se propulsare mala; ἀποπέμψασθαι τινα, a se dimittere; ἀποσελίσσασθαι τι, a se depellere; παραιτήσασθαι, deprecari; διαδέσσει, ἀποδόσσει, to sell; ἀποτρέψασθαι, ἀποβαλέσσει, ἀποκρούσασθαι. Several Deponent Middle verbs also belong here (§ 102, 3).

(b) The Middle denotes, second, but much more seldom, an action which the subject performs *immediately* on itself, so that the subject is at the same time, also, the *object* of the action. The English here uses the active verb with the Acc. of the reflexive pronoun, e. g. τύπτομαι, *I strike myself*; ἐτυφάμην, *I struck myself*. Here belong particularly the following verbs:—

Ἀπάγειν τινά, to strangle some one; ἀπάγξασθαι, to strangle one's self; τύψασθαι, κόψασθαι, to strike one's self; κύψασθαι, to bend one's self down; οἰκίσασθαι, migrare; ἐπιβαλέσθαι, to apply or devote one's self to something; παρασκευάσασθαι, se parare; τάξασθαι, to place one's self in order of battle, e. g. οὕτω μὲν Κερκυραῖοι ἐτάξαντο, Th. 1, 48; [but also to fix or establish for one's self according to No. (a), e. g. τάξασθαι φόρον, to agree to pay tribute;] προσδέσσει, se adjungere, to agree with; ἵστασθαι (στήναι, ἐστάναι) and its compounds, to place one's self [but also according to No. (a), sibi ponere, to place for one's self, e. g. τρόπαιον]; ὀρμίσασθαι, καθορμίσασθαι, to land (comp. Th. 4, 15); κυκλώσασθαι, to encircle (comp. Th. 5, 72), but κυκλωθῆναι, to form a circle or place one's self in a circle; τραπέσσει [not τρέψασθαι, see No. (a)], to turn one's self (Th. 5. 29, 73); ἐγγυήσασθαι, to pledge one's self.

παύσασθαι, to cease (from παύω, to cause to cease); δείξασθαι, to show one's self; particularly verbs which express an action performed by the subject upon his own body, e. g. λούσασθαι, νίψασθαι, ἀλείψασθαι, χρίσασθαι, ζέσασθαι, γυμνᾶσθαι, καλύψασθαι, κοσμήσασθαι, ἀμφιέσασθαι, ἐνδύσασθαι, ἐκδύσασθαι, κείρασθαι, ἀπομόρξασθαι, se abstergere; ἀπομούξασθαι, se emungere; ἀποψήσασθαι, se abstergere; στεφάνωσασθαι; στείλασθαι, to get ready, to fit one's self out; also some few verbs which in the Mid. express internal, mental action, e. g. φυλάττειν τινά, to be on one's guard, to be cautious (but φυλάττειν τινά, to guard some one); ψηφίσασθαι, to determine or decree by vote (but ψηφίζειν, to put the vote); βουλευσασθαι, to deliberate, to advise one's self (but βουλευεῖν τινί, to advise some one); γεύσασθαι, to taste (γεύειν, to cause to taste, to give a taste of); τιμωρήσασθαι, to avenge; the reciprocals διακαταλύσασθαι πρὸς τινα, to be reconciled to any one; συνδέσθαι, to bind one's self, to agree with any one; σπείσασθαι, to make a treaty, peace with; ἀποσχέσθαι, to restrain one's self, to abstain from; several compounds of ἵημι, e. g. ἐφίεσθαι, to strive; ὑφίεσθαι, to yield, be remiss; μεδίεσθαι, to neglect, be remiss; ἀντιποιήσασθαι τινος, to strive for something; ἀντιλαβέσθαι τινός, to lay hold of something. Here belong, also, most Deponent Middle verbs (§ 197, Rem. 2).

REMARK 1. This immediate reflexive relation is expressed also: (a) by middle verbs with a Pass. Aor., e. g. διαλύειν, to separate, διαλυθῆναι, διαλύσεσθαι, to separate one's self, discedere (see § 197, Rem. 3); (b) by the active form, e. g. μεταβάλλειν, to change one's self (see § 249, 1); (c) by the active form with the Acc. of the reflexive pronoun, e. g. ἐπαινεῖν ἑαυτόν, ἀναρτᾶν ἑαυτόν, to attach one's self to, to make one's self depend on any one; ἀποκρύπτειν ἑαυτόν, ἐδίξιν ἑαυτόν, παρέχειν ἑαυτόν, ἀπολύειν ἑαυτόν, to free one's self, ἀποσφάττειν ἑαυτόν, ἀποκτείνειν ἑαυτόν; the Mid. then has the signification of the Pass.; thus, ἐπαινείσθαι, ἀποκτείνεσθαι, ἀποσφάττεσθαι, laudari, interfici, jugulari ab alio, and has for its Aor. and Fut. a Pass. form. Sometimes the active form with the reflexive pronoun is used, even when the verb has a middle form. This mode of expression is very natural in antithesis or contrast, e. g. Ἐδῆρυνεν ἀπὸ ἵππου, ὅποτε γυμνᾶσαι ἑαυτόν τε καὶ τοὺς ἵππους, X. An. 1. 2, 7.

REM. 2. The Mid. in the same manner as the Act. (§ 249, Rem. 3), can be used, when the subject does not itself perform an action, but causes it to be done by another. There is this difference, however, in the two cases, that in the Mid. the action always refers, in some way, to the subject. Ὁ πατὴρ τοὺς παῖδας ἐδίδάσκετο (ἐπαιδεύσατο), which signifies either, the father educated the children for himself, or, if it is clear from the context, he caused them to be educated (as X. C. 1. 6, 2; on the contrary, διδάσκειν, παιδεύειν are used without referring back to the subject, § 249, Rem. 3); κείρασθαι, to shave one's self, or to get shaved. Ἀργεῖοι σφῶν εἰκόνας ποιησάμενοι (having caused to be made) ἀνέδρασαν ἐς Δελφούς, Her. 1, 31. Πανσνίας τράπεζαν Περσικὴν παρτίδου (caused to be set before him), Th. 1, 130. Οἱ Λακεδαιμόνιοι κήρυκα πέμψαντες τοὺς νεκροὺς διεκομίσαντο (caused to be removed), 4, 38.

REM. 3. The reflexive relation of the middle to the subject, is often so slight, that in our mode of considering it, it almost disappears, and sometimes consists only in a very gentle intimation, that the action will be completed to the advantage or disadvantage of the subject, e. g. Il. ο, 409. ὅτε ποτὶ Τρῶες Δαναῶν ἐδύνατο φάλαγγας ῥηξάμενοι (in suum commodum) κλισίῃσι μυχθήμεναι. Hence the reflexive pronoun is not seldom used with the middle, particularly in antitheses, in order to bring out emphatically the reflexive sense which exists in the middle only in a general and indefinite manner, e. g. Περσέων

βουλεύεται ἑαυτῷ ὄνομα καὶ δύναμιν περιποιήσασθαι (to gain a name and power for himself) X. An. 5. 6, 17. Ἐπεδείξαντο τὰς αὐτῶν ἀρετάς, Ἰσοκ. Paneg. 58, 85. Ῥάδυνον αὐτοῖς κατεδθήσαντο τὸν βίον, 63, 108. Τὴν ἑμαυτοῦ γνώμην ἀποφαινόμενος, Id. Permut. 309, 22.

REM. 4. In many verbs, the active and Mid. appear to have a similar signification; but on a closer investigation, the difference in the meaning is obvious; the active expresses the action absolutely, or objectively, without any accessory idea; the middle, on the other hand, expresses the same action in relation to the subject, or subjectively. Hence, the middle is employed when the literal meaning is changed into the figurative, e. g. διοικεῖν of an outward arrangement, διοικεῖσθαι of mental; ὀρίξειν literally, ὀρίξεσθαι figuratively; σταδμᾶν only in a literal sense, to measure, but σταδμᾶσθαι also in a figurative signification, to weigh or measure in one's mind, aliquid secum perpendere; σκοπεῖν, to look at something, σκοπεῖσθαι, to look mentally, to consider; so in derivative verbs in -εῖν and -εῖσθαι, the active form is used absolutely, to be in a certain state; the middle, on the other hand, signifies, to act the part of that which is indicated by the root, to show one's self as such, to have the tendency of habit, to act as such, e. g. πονηρεῖν, to be bad, πονηρεῖσθαι, to demean one's self badly; πολίτευω, to be a citizen, πολιτεύομαι, to live and act as a citizen; ταμεινέω, to be a manager, ταμεινέομαι, to conduct business, to arrange, especially in a metaphorical sense, e. g. τοὺς νόμους; στρατεύω, to undertake an expedition, used of a general or a state, στρατεύομαι, to engage in an expedition, used of the soldiers. Derivatives in -ίζομαι correspond in sense to those in -εῖσθαι, e. g. ἀστέιζομαι, to demean myself as a citizen; χαριεντίζομαι, to act in an agreeable manner. Still, derivatives in -ίζω, from names of nations, reject the middle, e. g. δωρίζω, to demean myself or to speak like a Dorian.

REM. 5. Several verbs which in the active have a causative sense, in the middle have a simple intransitive sense, though some of them are constructed with an Acc., e. g. φοβῆσαι, to cause to fear, φοβήσασθαι, to fear; αἰσχύναι, to make ashamed, αἰσχυνέσθαι, to be ashamed, to feel shame; πορεύσαι, to cause to go, to convey, πορεύσασθαι, to go; περαιῶσαι, to cause to pass over, περαιώσασθαι, to pass over; κοιμῆσαι, to cause to sleep, lull to sleep, κοιμήσασθαι, to sleep; παύσαι, to cause to cease, παύσασθαι, to cease; πλᾶγξαι, to cause to wander, πλᾶγξασθαι, to wander, etc.

REM. 6. The middle form, as already stated (§ 248, Rem. 1), is often used to express reciprocal actions. This is particularly the case with verbs signifying to contend, vie with, converse with, embrace, salute, to make an agreement or compact, e. g. μάχεσθαι, to fight with; ἀμιλλᾶσθαι, to contend with; ἀγωνίζεσθαι, to strive; διαλέγεσθαι, to converse with; ἀσπάζεσθαι, to salute; ταῦτα συντίθεσθαι, mutually to agree on these points; σπονδὰς σπένδεσθαι or ποιεῖσθαι, to make a treaty (σπονδὰς ποιεῖν signifying to make a libation). So also, where the action is not strictly reciprocal, but where the idea expressed by the verb necessarily supposes two persons or two parties, as in questions and answers, e. g. πυθάνεσθαι and ἔρεσθαι, to inquire; ἀποκρίνεσθαι and ἀπαμείβεσθαι, to answer; συμβουλευέσθαι, to consult with one, ask his advice, and ἀνακονοῦσθαι, to consult one (ἀνακονεῖν being especially used of consulting oracles).

§ 251. C. The Passive.

1. From the reflexive signification of the Middle, the Passive is derived. Here the subject receives the action from another upon itself,—permits the action to be performed upon itself. Hence the subject always appears as a *passive* or *suffering* object.

μαστιγῶμαι, ζημιοῦμαι (ὑπὸ τινος), I receive blows, punishment, I let myself be struck, punished = I am struck, punished (by some one); βλάπτομαι, ἀδικοῦμαι, I suffer injury, injustice; διδάσκομαι, I let myself be instructed, I receive instruction, I learn, hence ὑπὸ τινος, from some one = doceor ab aliquo; πείδομαι, I persuade myself, or I permit myself to be persuaded, ὑπὸ τινος, by some one = I am persuaded.

2. Yet, there are but two tenses, the Fut. and the Aor., which have special forms to express the passive sense of an action; the remaining tenses are expressed by the Mid.

3. Hence the following rule: The Fut. and Aor. Mid. have a reflexive (or intransitive) sense only; but all the other tenses of the Mid. serve at the same time for the Passive also.

REMARK 1. Still, the Fut. Mid. has sometimes a Pass. sense also. The reason of this may be found in a great measure in the shorter form of this Fut. compared with that of the Fut. Pass. This passive use of the Fut. Mid. is found most frequently with Pure verbs; much more seldom with Mute verbs, and very seldom with Liquid verbs (probably not at all in Attic prose). *μαστιγῶσεται, σπρεβλώσεται, δεδῆσεται, ἐκκαυθήσεται τῷ φθαλμῷ, τελευτῶν πάντα κακὰ παθὼν ἀνασκινδυλευθήσεται*, Pl. Rp. 361, c. *Τῇ τῶν χρημάτων σπάνει κωλύσονται*, Th. 1, 142. *Ἦν τις βουλητῇ κακὸς γενέσθαι, κολασθήσεται τῇ προέουσῃ (ἡμῶν) οἱ δὲ ἀγαθοὶ τιμῆσονται τοῖς προσήκουσιν ἔλλοις τῆς ἀρετῆς (but the brave shall be honored with the befitting rewards of valor)*, 2, 87. *Περὶ τῶν σφετέρων φρουρῶν, ὡς ἐπιβουλευσομένων, πολλάκις πράγματα εἶχον*, X. C. 6, 1, 10. *Εἰρήσμεθα (includemur)*, X. An. 6, 6, 16. *Ἡ γῆ εὐφυλάξεται ὑπὸ τῶν φρουροῦντων. Οὐκ ἀγνοοῦντες, ὅτι ἐνεδρεύουσιν τοῖς ὑπὸ τῶν πολεμίων*, H. 7, 2, 18. Very commonly ἀδικήσομαι, ἄρξομαι (from ἄρχω, *impero*), βλάψομαι, δρέψομαι. So always ἀλώσομαι. Some verbs have both forms of the future, as, e. g. ὠφελεῖν, ζημιοῦν, στερεῖν, φοβεῖν, ἄγειν; then the Mid. form seems to denote a condition, the Pass. an action received. But in very many instances, the Pass. sense is only apparent, e. g. *Ἡ πόλις βραχέα ἡσθεῖσα μεγάλα ζημύσεται, shall suffer great loss therefor, in contrast with βραχέα ἦσθαι*, Th. 3 40. *Σοῦ ζῶντος, βέλτιον δρέψονται καὶ παιδεύονται (they shall grow up better and educate themselves)*, Pl. Crito. 54, a.

REM. 2. The use of the Mid. Aor. instead of the Pass. is, in all instances, only apparent; so Od. 3, 35. *κούρω δὲ δύω καὶ πεντήκοντα κρινάσθων κατὰ ἑαυτῶν*, means, *let them select for themselves* (on the contrary, 48. *κούρω δὲ κριν-δόντε δύω κ. πεντ., the selected*). Hes. Sc. 173. *κάπροι δοιοὶ ἀπουράμενοι ψυχῆς, they had deprived each other of life*. Pl. Phaedr. 244, e. *τῷ ὁρῶν μανέντι καὶ κατασχομένῳ*, “in fine frenzy” and in ecstasy.

REM. 3. It has been shown, § 197, and Rem. 3 (comp. § 250, Rem. 1), that the Aor. Pass. of very many verbs is employed by the Greeks to denote a reflexive and intransitive action, e. g. βούλομαι, *I will*, ἐβουλήθην, *I willed*; εὐφραίνω, *I gladden, cheer*. εὐφραίνομαι, *I am glad*, ἐφράνθην, *I was glad*. In a few verbs, the Pass. Fut. is used in the same way, e. g. ἡδομαι, *I rejoice*, ἡσθην, *I rejoiced*, ἡσθήσομαι, *I shall rejoice*. See § 197, Rem. 1.

REM. 4. The author or cause of the passive condition or state is generally expressed by the Prep. ὑπὸ with the Gen., e. g. *Οἱ στρατιῶται ὑπὸ τῶν πολεμίων ἐβιάσθησαν*. Instead of ὑπὸ, πρὸς with the Gen. is used, when at the same time a strong and direct influence of a person, or of a thing viewed as a person, is to be expressed, e. g. *Ἀτιμάζεσθαι, ἀδικεῖσθαι πρὸς τινος*. *Βαναν*

σικαὶ τέχνας εἰκότως ἀδοξοῦνται πρὸς τῶν πόλεων, X. O. 4, 2; also παρὰ with the Gen. is used, when the author is at the same time to be represented as the person from near whom, or from whose vicinity, or through whose means internal or outward, the action has proceeded; hence used specially with τέμπεσθαι, διδοσθαι, ἀφελείσθαι, συλλέγεσθαι, λέγεσθαι, ὁμολογεῖσθαι, σημαινέσθαι, ἐπιδείκνυσθαι (*demonstrari*), e. g. Ὁ ἑγγελος ἐπέμφθη παρὰ βασιλέως (*sent both by and from near the king*). Ἡ μεγίστη εὐτυχία τούτῳ τῷ ἀνδρὶ παρὰ θεῶν δέδοται. Πολλὰ χρήματα Κύρῳ παρὰ τῶν φίλων συνειλεγμένα ἦν. Τὰ δῶρα πέμπεται παρὰ τοῦ βασιλεύοντος, Her. 7, 106. Τὰ παρὰ τῶν θεῶν σημαινόμενα, X. Cy. 1. 6, 2. Παρὰ πάντων ὁμολογεῖται, An. 1. 9, 1. Οἶμαι γὰρ με παρὰ σοῦ σοφίας πληρωθήσεσθαι, Pl. Symp. 175, c. Ἐκ is still stronger than παρὰ, used especially with verbs of giving; yet it is seldom used by the Attic writers, e. g. Ἐκείνῳ αὐτῇ ἡ χώρα ἐκ βασιλέως ἐδόθη, X. H. 3. 1, 6; in Her., however, ἐκ is very often used instead of ἐπὶ simply. The use of ἐπὶ with the Dat. is almost wholly poetic, e. g. δαίμων ἐπὶ τινι; in Attic prose only in certain connections, e. g. νῆς ἐπὶ τῷ πατρὶ τεθραμμένος, Pl. Rp. 558, d. Τυγχάνει ἐπὶ παιδοτρὶβῃ ἀγαθῷ πεπαυμένος, Lach. 184, c. When the passive condition is not caused by persons, but by things, the Dat. is commonly used (= Lat. Ablative), e. g. Ἡ πόλις πολλαῖς συμφοραῖς ἐπιέζετο, *the city was distressed by great misfortunes*. — The above usage corresponds with that of the Latin, the voluntary agent with a passive verb being put in the Abl. with the preposition *a* or *ab*, the involuntary agent in the Abl. without a preposition.

REM. 5. The Dat. of persons, however, is very often used, particularly with the Perf. tense, and regularly with verbal adjectives. The Pass. has in such instances an intransitive or reflexive sense, and the Dat. indicates the person by whom the action was performed, or for whom it was performed. While ἐπὶ with the Gen. denotes merely the author of the passive action, the Dat., at the same time, denotes that this action stands in relation to the author, e. g. Ὡς μοι πρότερον δεδήλωται, i. e. *as the thing has been before pointed out by me, and for me now stands as pointed out*, Her. 6, 123.

4. It is a peculiarity of the Greek, that the Act., not merely of transitive verbs with the Acc., may be changed into the personal Pass., like the Latin, but also the Act. of intransitive verbs with the Gen. and Dat.

Φθονοῦμαι ὑπὸ τινος (from φθονεῖν τινι, *invidere alicui*), i. e. *I experience envy from some one, am envied* (in Latin, on the contrary, *invidetur mihi ab aliquo*). X. Conv. 4, 29. κρείττον ἐστὶ πιστεύεσθαι ὑπὸ τῆς πατρίδος μᾶλλον, ἢ ἀπιστεῖσθαι (from πιστεύειν and ἀπιστεῖν τινι), *I am trusted, I am distrusted*. Th. 1, 82. ἡμεῖς ὑπ' Ἀθηναίων ἐπιβουλευόμεθα (ἐπιβουλεύειν τινι). Pl. Rp. 3. 417, b. καὶ ἐπιβουλεύοντες, καὶ ἐπιβουλευόμενοι διδξοῦσι πάντα τὸν βίον. 8. 551, a. ἀσκεῖται δὴ τὸ ἀεὶ τιμώμενον, ἀμελεῖται δὲ τὸ ἀτιμαζόμενον. X. S. 4, 31. οὐκέτι ἀπειλοῦμαι, ἀλλ' ἤδη ἀπειλῶ ἄλλοις. So ἀρχθῆναι., κρατηθῆναι, ἡγεμονευθῆναι, καταφρονηθῆναι ὑπὸ τινος (from ἀρχεῖν, κρατεῖν, ἡγεμονεύειν, καταφρονεῖν τινος), ἐπιχειρηθῆναι (from ἐπιχειρεῖν τινι). Ὁν κόπτομαι τὴν κεφαλὴν, ἐπιτρέπομαι τὴν φυλακὴν, see § 251, 3.

REM. 6. The Greek may form a Pass. from other intransitives also, yet, for the most part, only when the subject is a thing, particularly a Neut. pronoun, or a Part. used as a Neut. substantive, e. g. Καὶ μικρὰ ἁμαρτηθέντα (*vel parva peccata*), X. An. 5. 8, 20. Ἀτυχηθέντων (*rerum infelicitur gestarum*), Dem. Cor. 298, 212. Ἐπὶ τούτοις ἐγὼ ἀληθευομένοις διδωμί σοι τὴν ἐμὴν δέξιαν

(on conditions, ut haec vere dicantur), X. Cy. 4. 6, 10. Ἐν ἐνὶ ἀνδρὶ πολλῶν ἀρετῶν κινδυνεύειν εἶναι (in periculum vocari), Th. 2, 35. Οὐ βέβαιον τὰ ἐπὶ πολλοῖς κινδυνεύειν εἶναι ἐπὶ ἐνὶ βροτῶν, Lys. 5, 112.

§ 252. *Remarks on the Deponents.*

It has been seen above (§ 102, 3) that Deponents are simply verbs which occur either in the Mid. only, or in the Mid. with a Pass. Aor., and have a reflexive or intransitive signification; and, also, that they are divided into Mid. or Pass. Deponents, according as their Aor. has a Mid. or Pass. form. The reflexive sense of many Deponents is so slight, that they seem to be, in our mode of regarding them, merely transitive verbs, e. g. δέχομαι τι, *I take* (namely, to myself) something, ἐργάζομαι τι, βιάζομαι τινα, etc. Such Deponents are often used in a Pass. sense, particularly in the Perf. and in the Pass. Aor. Examples of the Pres., Impf., and Fut. in a Pass. sense are very rare, and are found only in such Deponents as have in single examples an active form, e. g. βιάζεσθαι, ἀντιδίδου.

Πάντα ἀπείργασται τῷ θεῷ, Pl. L. 710, d. Μεμιμημένος (*ad imitationem expressus, made like*), Her. 2, 78. Εἰς ἐντεθυμημένον (*well-considered*), Pl. Crat. 404, a. Νῆες οὐκ ἐχρήσθησαν (*adhibitae sunt*), Her. 7, 144.

REMARK. Several Deponents have both a Mid. and Pass. Aor.; the Pass. form has then a Pass. sense, e. g. ἐδέξάμην, *excepti*, ἐδέχθην, *exceptus sum*; ἐβιάσάμην, *coēgi*, ἐβιάσθην, *coactus sum*; ἐκτησάμην, *mihī comparavi*, ἐκτησθην, *comparatus sum* (*I was gained*); ὀλοφύρασθαι, *to lament*, ὀλοφύρησθαι, *to be lamented*; ἀκέσασθαι, *to heal*, ἀκεσθῆναι, *to be healed*; ἀποκρίνασθαι, *to reply*, ἀποκριθῆναι, *to be separated*. In a few verbs only are both Aorists used without distinction of meaning (§ 197, Rem. 1).

§ 253. *Tenses and Modes of the Verb.*

(a) Tenses denote the relation of *time* expressed by the predicate, this being designated either as Present, Future, or Past, e. g. the rose *blooms*, *will bloom*, *bloomed*;

(b) Modes denote the relation of what is affirmed in the predicate to the subject; this relation being denoted either as an actual fact, as a conception or representation, or as a direct expression of the will. The mode which expresses a fact, as the rose *blooms*, is called the Indicative; that which denotes a conception, as the rose *may bloom*, the Subjunctive; that which denotes the direct expression of the will, the Imperative, as *give*.

† 254. A More Particular View of the Tenses.

1. The tenses are divided, according to their form and meaning, into two classes: (a) into Principal tenses, which, both in the Ind. and Subj., always denote something present or future; (b) into Historical tenses, which in the Ind. always denote something past, in the Optative, something present or future.

2. The Principal tenses are:—

- (a) The Present: (a) Indicative, e. g. *γράφωμεν, scribimus*; (β) Subjunctive, e. g. *γράφωμεν, scribamus*;
- (b) The Perfect: (a) Indicative, e. g. *γεγράφωμεν, scripsimus*; (β) Subjunctive, e. g. *γεγράφωμεν, scripserimus*;
- (c) The Future Indicative, e. g. *γράφωμεν, scribemus, we shall write*; Subjunctive wanting;
- (d) The Future Perfect Indicative, e. g. *βεβουλευσομαι, I shall have advised myself, or I shall have been advised*; Subjunctive wanting.

The Subj. Aor. also belongs here, e. g. *γράψω, scripserim or scribam*. See § 257, 1 (a).

3. The Historical tenses are:—

- (a) The Aorist: (a) Indicative, e. g. *έγραφα, I wrote*; (β) Optative, e. g. *γράφαιμι, I might write, or I might have written*;
- (b) The Imperfect: (a) Indicative, e. g. *έγραφον, scribebam*; (β) Optative, e. g. *γράφοιμι, scriberem*;
- (c) The Pluperfect: (a) Indicative, e. g. *έγεγράφειν, scripseram*; (β) Optative, e. g. *γεγράφοιμι, scripsissem*;
- (d) The Optative of the simple Future, e. g. *γράφοιμι, I would write, and of the Fut. Perf., e. g. βεβουλευσοίμην, I would have deliberated, or I would have been advised, when in narration (and consequently in reference to the past), the representation of a future action, or of one to be completed at a future time, is to be expressed, e. g. δ έγγελος έλεγεν, ότι οι πολέμοι νικήσοιεν, the messenger said, that the enemy WOULD conquer; έλεγεν, ότι πάντα υπό του στρατηγού εδ βεβουλευόσσιτο, he said that everything WOULD be well planned by the general.*

† 255. (a) Principal Tenses: Present, Perfect, Future.

1. The Present Indicative represents the action as taking place in time present to the speaker. The Present is often used, in the narration of past events, for the purpose of a more vivid and graphic representation; past time is then viewed as present. This is called the Historical Present.

την τήν τάφρον βασιλεὺς μέγας ποιεῖ ἀντὶ ἐρύματος, ἐπειδὴ πυνθάνετα. προελάνοντα, X. An. 1. 7, 16. Ἦν τις Πριάμῳ νεώτατος Πολύδωρος, ἢ παῖς, ὃν ἐκ Τροίας ἔμολ πατὴρ δίδωσι Πρίαμος ἐν δόμοις τρέφειν, Eur. 1116. The Hist. Pres. is sometimes used even in passages which in them-, aside from adverbs like ποτέ, πάλαι (poet. πάρος), are considered as ing past time, e. g. Ζῶντ' εἰσακούσας παῖδα, ὃν ἐκσφάζει ποτέ, Eur. El.

MARK 1. An action is often viewed by the language as present, which is, indeed, to the past, but at the same time extends to the present, or in ults reaches to the present. In this manner, the following verbs particu- are used: (a) verbs of perceiving, e. g. ἀκούω, πυνθάνομαι, αἰσθάνομαι, γινώσκω, μανθάνω (like Lat. *audio, video*, etc., and Eng. *to hear, to perceive, to observe*), when the object of these verbs is to be represented continuing in the present; (b) φεύγω, *I have given myself to flight, and now a fugitive, hence to live in exile*; νικῶ and κρατῶ (*I am a victor, have conquered*), ἡττῶμαι (*I am vanquished, have been vanquished*), ἀδικῶ (*in the wrong, have done wrong*), γίγνομαι (*I am descended*), etc.; (c) in r: φονεύω (*I am a murderer, have murdered*, e. g. S. Ant. 1174), θνήσκω (*dead, have died*, S. El. 113), τίκτω, γεννῶ (*I am a father or mother*, Eur. 56. Her. 209), etc. This usage extends to all the Modes and Participials Pres. as well as to the Impf. Θεμιστοκλέα οὐκ ἀκούεις ἄνδρα ἀγαθόν ἦν; Pl. Gorg. 503. c. Πάντα πυνθανόμενος ὁ Κροῖσος ἔπεμπε ἐς Σπάρτην γέλους, Her. 1, 69. Τί δέ; σὺν ἐκείνῳ ἀκήκοας, ὅτι Μυσοὶ καὶ Πισίῃαι ἐν τῇ ἡς χώρα κατέχοντες ἐρυμνὰ πάνυ χωρία δύναται (ἤν) ἐλευθεροί; — Καὶ τοῦτο ἦ, ἀκούω, ἡστ' ἰθὺς ἤκου; ἀκούω, yes, *I have knoun of it*. X. C. 3. 5, 26. γέετε Ἀριαίφ, ὅτι ἡμεῖς γε νικῶμεν βασιλεία, καί, ὡς ὁράτε, οὐδεὶς ἡμῶν χεταί, An. 2. 1, 4. Τῶν νικῶντων ἐστὶ καὶ τὰ ἐαυτῶν σώζειν καὶ τὰ τῶν μένων λαμβάνειν, 3. 2, 39. Δαρίῳ καὶ Παρυσάτιδος παῖδες γίγνονται, 1, 1.

κ. 2. Οἴχομαι and ἤκω, with Pres. forms, are often translated in Eng. affects, namely, οἴχομαι, *I have departed*, and ἤκω, *I have come*; yet αἱ, properly means, *I am gone*, and ἤκω, *I am here* (*adsum*), e. g. Μὴ ὅτι Ἀρσπας οἴχεται εἰς τοὺς πολεμίους, that *Araspas is gone, has rd (= transfugit) to the enemy*, X. Cy. 6. 1, 45. Ἦκω νεκρῶν κευδμῶνα θου πύλας λιπών, Eur. Hec. 1. Ὑμεῖς μάλιστα ἀφικνεῖσθε, ὅποι ἡμεῖς πάλαι ἐν, X. Cy. 1. 3, 4.

α. 3. But the language often considers an action as present, which is not accomplished, but is either *actually* begun, or is begun *in our mind*, or *pursuch* an action is virtually future, though considered as present. Combe English: *I go to-morrow*, i. e. *I shall go, I intend to go*, and the like. This also belongs to all the Modes and Participials of the Pres. and the Impf. ally holds of the Pres. of εἶμι, which, in the Ind. has regularly the mean- the Fut., *I shall go*; the Subj. includes a Fut. meaning in itself (§ 257, 4); but the Inf. and Part. have both a Pres. and Fut. meaning. Ἐπειτα νῦν ὄντα ἐν τῷ παραδείσῳ θηρία δίδωμι σοι, καὶ ἄλλα παντοδαπὰ συλ- X. Cy. 1. 3, 14 (δίδωμι, *I offer*). Ἐκαστός τις ἐπειδὴν βενοφῶντα ἰναι τὴν ἀρχὴν (persuadere studebat), X. An. 6. 1, 19. Μιτυληναῖοι ἐπὶ σαν ὡς προδιδόμενῃν ἐστράτευσαν (putantes parari ibi proditionem), 18. In like manner often the Pres. Part. after verbs of motion, e. g. Ἦς ἐς τὰς Ἀθήνας ἔκλευσεν, ἀπαγγέλλουσα τὰ γεγονότα (*for the purpose nouncing*), X. H. 2. 1, 29. Καὶ τῷ ῥίγαι ἀπωλλόμεθα, καὶ χιῶν πλείστη expected to perish), An. 5. 8, 2. — Οὐκ εὖδὺς ἀφῆσιν αὐτὸν, οὐδ' ἀπειμὶ ρήσομαι αὐτὸν καὶ ἐξετάσω, Pl. Apol. 29, c. Ἐπεὶ ἡ Μανδάνη παρσο- το ὡς ἀπιοῦσα πάλιν πρὸς τὸν ἄνδρα, ἐδεῖτο αὐτῆς ὁ Ἀστυάγης καταλιπεῖν ρον, X. Cy. 1. 3, 13.

REM. 4. But also actions or events wholly future are sometimes indicated as present, by the use of the Pres. tense, when in the view of the speaker the action or event yet future is vividly apprehended, or when he is so firmly convinced of its occurrence, that it appears already present, e. g. 'Εν μὲν μένῃ τήνδε τὴν χώραν προσκτιᾷσθε καὶ ἐκείνην μᾶλλον ἐλευθεροῦτε (you gain, will gain, and free), Th. 4, 95. 'Ην θανάς σύ, παῖς δδ' ἐκφεύγει μόρον· σὺ δ' οὐ δελούσης κατθανεῖν, τόνδε κτενῶ, Eur. Andr. 381.

2. The Perfect (Indicative) represents a past action in time present to the speaker; the action appears as already accomplished at the present time. Hence the Perf. represents not only a *past action*, but its *present effects or results*.

Γέγραφα τὴν ἐπιστολήν, I HAVE WRITTEN the letter, the letter is now WRITTEN, whether written now, or some time ago; the writing is the past act, the letter is the result still present. 'Η πόλις ἐκτισται, the city WAS BUILT (in past time), is now built, and there it now stands built. 'Αστυάγης τῶν ἐν Μήδοις πάντων δεσπότην ἑαυτὸν πεποίηκεν, X. Cy. 1. 3, 18. Οὐδέν ἐστι κερδαλέωτερον τοῦ νικᾶν· ὁ γὰρ κρατῶν ἅμα πάντα συνήρπακε, καὶ τοὺς ἄνδρας, καὶ τὰς γυναῖκας, 4. 2, 26.

REM. 5. Since the Perf. brings past time into close connection with the present, the Greeks in many Perfects contemplated less the peculiar act of completion, than its *result* as exhibited at the present moment; and hence they used the Perf., in order to indicate a *present condition or state* that was occasioned by the completion of the action. As such a use of the Perfect does not belong to the English, we translate many Greek Perfects by our Present, where the *present condition* is more prominent than the *past act*; the Plupf. of such verbs is then translated by our Impf., e. g. τέθνηκα (I have died), I am dead (Eur. Alc. 557. τεθνήκασιν οἱ θανόντες, those who died, are dead); κέκτημαι (I have acquired), I possess; τεθαύμακα (I have been wondering), I am astonished; βεβούλευμαι (I have taken counsel with myself), I am determined; πέφνηκα (I have shown myself), I appear; ὄδρα, νοτὶ (I have seen), I know; τέθλα (I have blossomed), I bloom; πέποιδα (I have convinced myself), I trust; βέβηκα (I have taken steps), I am going; μέμνημαι, memini (I have called to mind), I am mindful, or remember; κέκλημαι (I have been named), I am called, etc. The Pres. and Impf. of many verbs, especially such as express the idea of *to sound*, *to call*, are not used at all, or but very seldom, so that the Perf. and Plup. seem to take entirely the place of the Pres. and Impf., e. g. κέκραγα, I cry, properly, I am a crier; μέμνηκα, I roar.

REM. 6. The transition from the completed action to the condition or state produced by it, is more obvious in the Pass. than in the active. Comp. ἡ θύρα κέκλεισται, the door has been shut, and it is now SHUT. So particularly the third Pers. Sing. Perf. Imp. Pass. is often used, when one would command with emphasis, that the thing spoken of should remain fixed and permanent in its condition, i. e. not only that the action should be performed, but *particularly* that the result should continue, e. g. τὸ ἀγκύριον ἀνεσπᾶσθαι, let the anchor be drawn up and remain so; λελείφθω, reliquum esto, let it remain permanently; πειρασθῶ, let it be tried; νῦν δὲ τοῦτο τετολήμην εἰπεῖν. So the Inf. in the Oratio obliqua, X. H. 5. 4, 7. ἐξιδόντες δὲ εἶπον, τὴν θύραν κελκίσθαι, that it be shut, and remain shut.

REM. 7. The Perf. is used with special emphasis, even of future actions, the occurrence of these being affirmed with the same definiteness and confidence, as if they had already taken place. Il. 9, 128. δειφθόρας! you are lost, will be

lat. So *δλωλα*, like *perii*, *interii*, *actum est de me*, it's all over with me, will be, etc. Pl. Phaed. 80, d. ἡ ψυχὴ ἀπαλλαττομένη τοῦ σώματος, εὐδὺς διαπεφύσηται καὶ ἀπόλωλεν.

3. The Future (Indicative) denotes an action as future in relation to the present time of the speaker. The Greeks very often use the Fut. Ind. in subordinate clauses, even after an Hist. tense, to express that which *shall*, *should*, *must*, or *can be*, where the Latin employs the Subj.; the other forms of the Fut., particularly the Part., are also so used.

Νόμους ὑπάρξει δεῖ τοιοῦτους, δι' ὧν τοῖς μὲν ἀγαθοῖς ἐντίμος καὶ ἐλεύθερος ὁ βίος παρασκευασθήσεται (should be obtained), τοῖς δὲ κακοῖς ταπεινός τε καὶ ἀλγεῶδες καὶ ἀβίωτος ὁ αἰὼν ἐπανακείσεται (should be imposed upon them), X. Cy. 3. 3, 52. Οἱ εἰς τὴν βασιλικὴν τέχνην παιδευόμενοι τί διαφέρουσι τῶν ἐξ ἀνάγκης κακοπαδόντων, εἰ γε πεινῆσουσι καὶ διψήσουσι καὶ ριγώσουσι καὶ ἀγρυπνήσουσι (if they must hunger, etc.), C. 2. 1, 17. Ἔδοξε τῷ δήμῳ τριάκοντα ἑξῆρας ἐλέσθαι, οἱ τοὺς πατέρας νόμους ἐυγυράψουσι, καθ' οὓς πολιτεύσουσι (who should draw up laws, according to which they should live), H. 3. 2, 3.

4. The second person of the Fut. Ind. is often used to express commands, exhortations, admonitions, entreaties, and, in connection with the negative οὐ, prohibitions; here the accomplishment of what is affirmed is not demanded, as is the case in the Imp., but is left to the choice of the person addressed, and is only expected. This differs chiefly from the Imp. only in being a milder form of expression. On the contrary, the Fut. is used with the negative οὐ, interrogatively, when, in a strong and indignant tone, the accomplishment of the action is expected necessarily.

Ὅρα οὖν καὶ προδύμοῦ κατιδεῖν, εἰάν πως πρότερος ἐμοῦ ἴδῃς, καί μοι φράσεις (you will communicate it to me = communicate), Pl. Rp. 432, c. Ὡς οὖν ποιήσετε καὶ πεῖδεσθε μοι (you will do thus, etc. = do thus), Prot. 338, a. Οὐ δράσεις τοῦτο, thou wilt not do this, as I hope = do it not; but οὐ δράσεις τοῦτο; wilt thou not do this? = do it. Οὐ πάύσῃ λέγων; non desines dicere? instead of desine dicere. Pl. Symp. in. οὐ περιμενείς; wilt thou not wait? Dem. Phil. 2, 72. οὐ φυλάξειςδ', ἔφην, ὅπως μὴ δεσπότην εὖρητε; But when in this manner, a negative command is to be expressed, the negative μή is to be used with οὐ; and when two sentences of this kind, one with an affirmative meaning and the other with a negative, follow each other, οὐ stands in the first sentence, μή in the last. Οὐ μὴ φλυαρήσεις; Οὐ μὴ λαλήσεις, ἀλλ' ἀκολουθήσεις ἐμοί, Ar. Nub. 505 (instead of μὴ φλυαρεῖ, μὴ λάλει, ἀλλ' ἀκολουθεῖ'. Pl. Symp 175, a. οὐκ οὖν καλέεις αὐτὸν καὶ μὴ ἀφήσεις.

5. The Future Perfect (Indicative) represents a *future* action as *past* (completed) in relation to another future action; hence a future prior to another future. Such an action is future with reference to the present, past with reference to another future.

Καὶ τοῖσι μεμίζεται ἔσθ' ἀ κακοῖσιν (*the good shall have been mixed with evil*), Hes. Op. 177. Ἡ πολιτεία τελέως κεκοσμήσεται, ἂν ὁ τοιοῦτος αὐτὴν ἐπικοπῇ φύλαξ ὁ τούτων ἐπιστήμων, Pl. Rp. 506, a. As the Greek Perf. frequently denotes the *present* condition or result of a completed action, so the Fut. Perf. frequently denotes the *future* condition or result of a completed action. Hence the Fut. Perf. of those verbs whose perfects are translated by the present tense of other verbs (see Rem. 5), must be translated by the simple Fut., e. g. μεμνησομαι, *meminero* (*I shall have reminded myself*), *I shall be mindful*, *shall remember* (but μνησομαι, *I shall remind myself*); κекτήσομαι (*I shall have acquired*), *I shall possess* (but κτήσομαι, *I shall acquire*), etc.

REM. 8. The Fut. Perf., like the Perf. (Rem. 7), is used instead of the simple Fut., to express a thing emphatically. Here as in the Perf. used for the Fut., the speaker looks upon the action as already accomplished; hence the Fut. Perf. often denotes the *rapidity* and *certainly* of the action, the process or progress being left wholly out of view, e. g. Φράζε, καὶ πεπράξεταί (and it shall be [CERTAINLY, IMMEDIATELY] done), Ar. Plut. 1127; φίλος ἡμῖν οὐδὲς ἀλεψεται (*no friend will [CERTAINLY] be left us*), X. An. 2. 4. 5. So also in the Inf. Διοῖν ἡ τριῶν ἡμερῶν ταῦτα πεπράξεσθαι, Dem. 19, 74. In the Act. the periphrasis βεβουλευκὼς ἔσομαι is found.

REM. 9. The Fut. Perf. is used in Greek only in principal clauses, and in subordinate clauses introduced by ὅτι and ὥς (*that*), by εἰ used instead of ὅτι, and by ὥστε (*so that*), all with the Ind. In all other subordinate clauses, the Aor. Subj. (more seldom the Perf.) is used instead of it, in connection with a conjunction compounded of ἄν, as ἔάν, ἐπεί, ἐπειδὴ, ὅταν, πρὶν ἄν, ἔστ' ἄν, ὅς ἄν, etc., e. g. Ἐάν τοῦτο λέξῃς (*si hoc dixeris*), ἀμαρτήσῃ.

† 256. (b) *Historical Tenses: Aorist, Imperfect, and Pluperfect.*

1. The Aorist (Ind.) expresses past time, in a wholly indefinite manner, with no other relation, e. g. ἔγραψα, *I wrote*, Κῦρος πολλὰ ἐθνή ἐνίκησεν. It thus stands in contrast with the other tenses which express past time; still, so far as it indicates past time indefinitely, it may be used instead of either of these tenses.

2. Both the Impf. and Plup. (Ind.) represent an action as past, but always as having relation to another past action. But the Impf. expresses the action as contemporary with this other past action; the Plup. expresses the action as already past before this other past action.

Ἐν ᾧ σὺ παίζεις, ἐγὼ ἔγραφον, *while you were playing, I was writing.* Ὅτε ἔγγυς ἦσαν οἱ βάρβαροι, οἱ Ἕλληνες ἐμάχοντο. Ὅτε οἱ βάρβαροι ἐπεληλύθεσαν, οἱ Ἕλληνες ἐμάχοντο. Τότε (οἱ ἐν ταύτῃ τῇ μάχῃ) οἱ Ἕλληνες θαρραλέατα ἐμάχοντο. Ἐπειδὴ οἱ Ἕλληνες ἐπεληλύθεσαν, οἱ πολέμοι ἀπεπεφύγεσαν. Ὅτε οἱ σύμμαχοι ἐπλησίαζον, οἱ Ἀθηναῖοι τοὺς Πέρσας ἐνεπικήκεσαν. Ἐγγράφειν τὴν ἐπιστολὴν, *I had written the letter (before the friend came).*

REMARK 1. It is to be noted that the Greeks freely use the Aor. instead of the Plup., when the relation of the past time to another past time can be easily inferred from the context, and no special emphasis lies in this relation, e. g. Ἐπειδὴ οἱ Ἕλληνες ἐπῆλθον (quum Graeci venissent), οἱ πολέμοι ἀπεπεφύγεσαν. The Aor. is often employed even instead of the Perf., when the relation of the past time to the present need not be expressed emphatically.

3. Hence the Aorist (Ind.) is used in historical narrations, in order to indicate the principal events, while the Impf. (Ind.) is used to denote the accompanying circumstances. The Aor. narrates, the Impf. describes. Hence in the narration of past events, the Aor., which introduces the principal facts, is very often interchanged with the Impf., which describes and paints; often, also, with the Hist. Pres., which, like the Aor., relates the principal events, and places them vividly in the present; not seldom, also, with the Plup., sometimes with the Perf. By this interchange of the tenses, the narration has the greatest liveliness of representation, and the finest shades of expression.

Ἦμος δ' Ἐσπερός εἰσι φῶς ἐρέων ἐπὶ γαῖαν, τῆμος πυρκαϊὴ ἐμαραίνεται, πάσατο δὲ φλόξ (the fire upon the funeral pile began to abate, and the flame ceased), Π. ψ, 228. Τοὺς πελταστὰς ἐδέξαντο οἱ βάρβαροι καὶ ἐμάχοντο· ἐπεὶ δ' ἔγγυς ἦσαν οἱ ὀπλιταί, ἐτράποντο· καὶ οἱ πελτασταὶ εὐδὺς εἴποντο (the barbarians withstood the peltasts and continued to fight with them; but when the hoplites drew near, they fled, and immediately the peltasts set out in pursuit), X. An. 3. 4, 24. Εὐνέβη τῷ Ἀδοκῆτῳ καὶ ἑξαπίνης ἀμφοτέρωθεν τοὺς Ἀθηναίους δορυβόησαι· καὶ τὸ μὲν εὐάνυμον κέρας αὐτῶν, ὅπερ δὴ καὶ προκεχωρήκει, εὐδὺς ἀπορῆγεν· καὶ ὁ Βρασίδας, ὑποχωροῦντος ἤδη αὐτοῦ, ἐπιπαριῶν τῷ δεξιῳ, τιτρώσκειται· καὶ πεισόντα αὐτὸν οἱ μὲν Ἀθηναῖοι οὐκ αἰσθάνονται, οἱ δὲ πηλείων ἄνδρες ἀπῆνεγκαν· καὶ ὁ μὲν Κλέων, ὡς τὸ πρῶτον οὐ διενοεῖτο μένειν, εὐδὺς φεύγων, καὶ καταληφθεὶς ὑπὸ Μυρκινίου πελταστοῦ, ἀποθνήσκει· οἱ δὲ αὐτοῦ ἑυστραφέντες ἐωλιταὶ ἡμύνοντο κ. τ. λ., Th. 5, 10. Ὁ μὲν πόλεμος ἀπάντων ἡμῶς τῶν εἰρημένων ἀπεστέρηκε· καὶ γὰρ τοὶ πενεστέροις πεποίηκε, καὶ πολλοὺς κινδύνους ἐπομένειν ἠνάγκασε, καὶ πρὸς τοὺς Ἕλληνας διαβέβληκε καὶ πάντα τρόπον τεταλαιπώρηκεν ἡμᾶς, Isocr. Pac. 163, a. (The Perfects denote the result, the Aorist the event.)

Rem. 2. Inasmuch as the Aor. Ind. represents a past action independently and absolutely, unconnected with any other past time, while the Impf. Ind. represents a past action as always connected with another past action, being

consequently, employed in exhibiting an action in its *duration* and *progress*, and hence used in *description*; accordingly the Aor. expresses a *moment* or *point of time*, while the Impf., denotes *duration* or *continuance*. The Aor. therefore describes a *momentary* action or a *single* action; the action, however, described by the Aor. may be a continued or protracted one, but the writer in using the Aor. presents no such view of it, communicating merely the fact of the occurrence. The Impf., on the other hand, describes an action in its continuance and progress, — not merely a *single* act, but a *series* of acts. It often depends on the choice of the writer whether the Impf. or Aor. is used. An action graphically presented in its duration and progress by the Impf., can be stated historically as a mere past act, by the Aor. And so, many actions stated in the Aor. might be more vividly described by the Impf., if the writer wished it.

4. On the use of the Impf. and Aor. Ind., the following things are to be noted: —

(a) The Impf. appears sometimes to stand instead of the Pres., since an action which continues into the present time, is referred to a past time in which it occurred, or was known to the speaker. *Kûros ἐξελαύνει — ἐπὶ τὸν Χάλαν ποταμόν, ὅτα τὸ εὖρος πλέθρον, πλήρη δ' ἰχθύων μεγάλων καὶ πρᾶων, οὓς οἱ Σύροι θεοὺς ἐνόμιζον καὶ ἀδικεῖν οὐκ εἶων* (which the Syrians consider as gods, namely, as I then saw), X. An. 1. 4, 9. Ἀφίκοντο πρὸς τὸ Μηδίας καλούμενον τεῖχος. — ἀπεῖχε δὲ Βαβυλώνος οὐ πολὺ, 2. 4, 12. Τῇ δὲ πρώτῃ ἡμέρᾳ ἀφίκοντο ἐπὶ τὸν ποταμόν, ὃς ὠριξε τὴν τε τῶν Μακρόνων [χώραν] καὶ τὴν τῶν Σκυθῶν, 4. 8, 1. Ἀτὰρ, ὃ ἑταῖρε, ἄρ' οὐ τότε ἦν τὸ δένδρον, ἐφ' ὅπερ ἤγες ἡμᾶς; Pl. Phædr. 230, a. Οὐκ ἄρ' ἀγαθὸς τὰ πολιτικά Περικλῆς ἦν ἐκ τούτου τοῦ λόγου (namely, when he so appeared to us, consequently = οὐκ ἄρ' ἀγαθὸς ἔστιν, ὡς ἐφαίνετο, he is not therefore distinguished, as he then seemed to be), Gorg. 516, d. — From the idea of *duration* or *continuance* contained in the Impf. several other relations originate: (a) The *beginning* of an action, e. g. ἐπεὶ ἐγγὺς ἐγένοντο, ἐξαπὼς αἱ μὲν αὐτῶν ἐτόξευον, some of them began to shoot their arrows; — (β) *habit* or *custom*, e. g. αὐτὸν οἵπερ πρόσθεν προσεκύουν, καὶ τότε προσεκύνησαν, those who were before accustomed to do obeisance to him, did it then also; — (γ) *wish*, endeavor or attempt, e. g. πρῶτος Κλέαρχος τοὺς αὐτοῦ στρατιώτας ἐβιάζετο ἰέναι, Clearchus endeavored to compel his soldiers to advance.

(b) The Aor. is often used in general propositions which express a fact borrowed from experience, and hence what is *customary*; here a single fact which has been observed to be true in many instances, but not established as universal, is stated to be *generally* true, — the truth frequently observed in regard to a single event, is considered as holding in the case of other similar events. In such cases the Aor. is usually translated into English by the present, or by the verb *is wont*, *is accustomed*, with the Inf. Il. ρ, 177. αἶε τε Διὸς κρείσσων νόος αἰγιόχοιο, ὅστε καὶ ἄλκιμον ἄνδρα φοβεῖ, καὶ ἀφείλετο νίκην ῥηϊδίως (who inspires the brave man with fear, and bears off the victory). X. Cy. 1. 2, 2. αἱ μὲν γὰρ πλείσται πόλεις προστάττουσι τοῖς πολῖταις μὴ κλέπτειν, μὴ ἀρπάζειν, καὶ τὰλλα τὰ τοιαῦτα ὡσαύτως. ἦν δὲ τις τούτων τι παραβαλὼν, ζημίαν αὐτοῖς ἐπέθεσαν (were accustomed to impose a penalty upon them). Dem. Ol. 1(2). 20, 9. ὅταν ἐκ πλεονεξίας καὶ πονηρίας τις, ὥσπερ οὗτος (Φίλιππος), ἰσχύσῃ, ἢ πρώτη πρόφασιν καὶ μικρὸν πταίσμα ἔκωντα ἀνεχαίτισσε καὶ διέλυσεν.

REM. 3. When the idea of *being wont to do*, as found in the Aor., is to be made prominent, or when a *native habit* is to be expressed, the Greek uses the verbs φιλεῖν and ἐθέλειν. Her. 7. 10, 5. φιλέει γὰρ ὁ θεὸς τὰ ὑπερέχοντα πάντα καλεῖται. 157. τῷ εὖ βουλευθέντι πρήγματι τελευτῇ ὡς τὸ ἐπίπαν χρηστὴ ἐδέλεαι ἐπιγίνεσθαι.

(c) Hence in poetry, the Aor. is often used in comparisons, instead of the Pres., since comparisons contain facts that are known and founded on often repeated experience. Il. γ, 33—36. ὥς δ' ὅτε τίς τε δράκοντα ἰδὼν παλινρροσὸς ἀπέστη οὐρεὸς ἐν βήσσει, ὑπὸ τε τρόμος ἔλλαβε γυῖα, εἴ τ' ἀνεχώρησεν, ἄχρὸς τέ μιν εἴλε παρείδ· ὡς αὖτις καδ' ὄμιλον ἔδω Τρώων ἀγερῶχων (sc. Πάρις). Il. π, 482. ἤριπε δ', ὥς ὅτε τις δρῦς ἤριπεν.

(d) The Tragedians often use the Aor. in dialogue as an impassioned or emphatic expression of a decision or determination, which has respect, indeed, to the present time, but which the speaker wishes to represent as having been previously established and settled in his own mind. The English often translates such Aorists, in a very imperfect manner, by the Pres. Here belong especially verbs expressing strong feeling or passion, e.g. ἀπέπτυσα (*I do abhor*), ἐγέλασα (*I cannot help laughing*), ἐπήνεσα, ὤμωξα, ἐδαύμασα, ἀπώμοσα, ἤσθην. S. Phil. 1434. ἃ δ' ἀνλάβης σὺ σκύλα τοῦδε τοῦ στρατοῦ, τέκων ἐμὼν μνημεῖα, πρὸς πυρὰν ἐμὴν κόμμιζε· καὶ σοὶ ταῦτ', Ἀχιλλεύς τέκνον, παρήνεσα, *this I counsel thee, this I have counselled thee*. Eur. Med. 223. χρὴ δὲ ζῆτον μὲν κάρτα προσχωρεῖν (sc accomodate) πόλει οὐδ' ἄστυν ἥνεσ', ὅστις αἰδιδῆς γεγῶς πικρὸς πολίταις ἐστὶν ἀμαδίας ὑπο (*nec laudo, nec unquam laudavi*). Hec. 1276. Πολυμ.: καὶ σὴν γ' ἀνάγκη παῖδα Κασάνδραν θανεῖν. Hecuba: ἀπέπτυσσα, *this thought I do abhor = a thought which I have abhorred*.

(e) With like effect the Aor. is often used by Attic writers, apparently instead of the Pres. in urgent appeals or commands, expressed in the form of a question introduced by τί οὖν οὐ or τί οὐ. The speaker wishes, as it were, to see the desired action already accomplished. X. Cy. 2. 1, 4. τί οὖν, ἔφη ὁ Κῦρος, οὐ καὶ τὴν δύναμιν ἔλεξάς μοι (*quin igitur mihi recensens? why hast thou not yet told me of the forces? instead of tell me forthwith!*) 5. 4, 37. τί οὖν, ἔφη, ὦ Γαδάτα, οὐχὶ τὰ μὲν τειχὴ φυλακῇ ἐχυρὰ ἐποίησας (*why therefore have you not made the walls strong by a guard? = at once make them, etc.*); Pl. Phaedon. 86, d. εἰ οὖν τις ἐμῶν εὐπορότερος ἐμοῦ, τί οὐκ ἀπεκρίνατο; (*is quam celerrime respondeat, let him answer at once*). The Pres. is also so used; yet the expression is then far weaker, e.g. Τί οὖν, ἦ δ' ὅς, οὐκ ἐρωτᾷς; (*stronger than ἐρώτα, but weaker than Τί οὖν οὐκ ἠρώτησας or ἤρου;*) Pl. Lysid. 211, d. Τί οὖν οὐ σκοπεῖμεν, X. C. 3. 1, 10.

(f) The Aor., like the Perf. (§ 255, Rem. 7) is used, when the speaker confidently considers a future event as already taken place. Il. δ, 160—162. εἴπερ γάρ τε καὶ αὐτίκ' Ὀλύμπιος οὐκ ἐτέλεσεν, ἐκ τε καὶ ὅψε' τελεῖ, σὺν τε μεγάλῃ ἀπέτισαν σὺν σφῆσιν κεφαλῇσι γυναιξὶ τε καὶ τεκέεσσιν (*then have they paid a heavy penalty, then shall they pay*). Eur. Med. 78. ἀπωλόμεσθ' ἄρ', εἰ κακὸν προσέσομεν νέον παλαιῷ (*then we shall perish, if, etc.*).

(g) The Aorist is very often used in all its forms to denote the *coming into a condition*; this the Ind. always represents naturally in the past. Βασιλεύς, I

am a king, ἐβασίλευσα (not *I was a king*, but) *I came to be a king, was made king, βασιλεύσας, having been made king, rex factus. Βουλεύω, I am a senator* (X. C. 1. 2, 35), *βουλευσας, having been made a senator, senator factus* (ib. 1. II 18). *Ξοῦ στρατηγήσαντος, te duce fucto* (ib. 3. 5, 1). *Ἰσχύω, I am strong* *ισχύσας, having become or been made strong, potens factus* (Th. 1, 3). *Δυναθεῖς, potentiam nactus. Ἀσθενῆσαι, to have become sick, in morbum incidisse* *Κῦρος ἡγάσθη αὐτόν (Κλέαρχον), X. An. 1. 1, 9. Cyrus came to admire him, ejus admiratione captus est.*

§ 257. Subordinate Modes.

1. As the Aorist Indicative expresses a past action as independent and completed, having no relation to another past action; while the Imperfect, always representing a past action in relation to another past, and being used in describing and painting, presents the action in its *duration* and *progress*, so the same distinction holds in regard to the subordinate modes of the Aorist and Present:¹ The subordinate modes of the Aor. (Subj. Opt. and Impr.) together with the Infinitive and Participle, are used, when the speaker wishes to represent the action by itself, as completed; the subordinate modes of the Present together with the Infinitive and Participle, and also the Imperfect Opt. are used, when the speaker, considering the *performance* of the action, wishes to represent it *descriptively* in its *duration* and *progress*. In this way the following modes stand in contrast with each other:

- (a) The Subjunctive and Optative Aorist with the Subjunctive Present and the Optative Imperfect, e. g. *φύγωμεν* and *φεύγωμεν, let us flee*. With *φύγωμεν*, the idea of fleeing itself is urged and is had in mind; with *φεύγωμεν*, I rather have reference to the performance and progress of the action; the Aor. expresses the action with more energy, as it denotes an instantaneous, momentary act. The same distinction exists in all the following examples. *Τί ποιήσωμεν* and *ποιῶμεν; what shall we do?* *Λέγω, ἵνα μάθῃς* and *ἵνα μανθάνῃς, ut discas; λέγον, ἵνα μάθῃς* and *ἵνα μανθάνῃς, ut disceres*. The Greek Subj. always refers to the future, and hence is never used, as in Latin, of the present and past, e. g. *Laudat puerum, quod diligens sit or fuerit, because he is or has been*. In subordinate clauses with *ὅς ᾔν, ἔαν, ὅταν*, etc. [§ 260. (a)], the Subj. Aor. corresponds with Latin Fut. Perf. (§ 255, Rem. 9). *Ἐάν τοῦτο λέγῃς, ἀμαρτήσῃ* (si hoc dices or quotiescunque hoc dicis, errabis). *Ἐάν τοῦτο*

¹ The subordinate modes of the Imperf. are supplied by those of the Pres

λέξῃς, ἀμαρτήσῃ (si hoc dixeris, if you shall have said). Comp. the examples under §§ 333, 3. 337, 6. 339, 2, II. (b). The Impf. and Aor. Opt. has the sense of the present or future in clauses which express a supposition, conjecture, or undetermined possibility, in prose commonly with ἄν, in hypothetical clauses with εἰ; the Opt. in this sense is found in clauses denoting a wish, in final clauses, and in direct interrogative clauses, particularly in deliberative questions. Τοῦτο ῥαδίως ἄν γίγνοιτο or γένοιτο, this might easily be done. See §§ 259, 3 and 6, and 260, 4. Εἰ τοῦτο λέγοις or λέξεις, ἀμαρτάνοις or ἀμάρτοισ ἄν, if you should say this, you would err. See § 339, II, (a). Εἶδε τοῦτο γίγνοιτο or γένετο, O that this might be! See § 259, 3. (b). Ἐλεγον, ἴα μανθάνοις or μάθοις, ut disceres. See § 330, 2. Τίς τοιαῦτα ὑπολαμβάνοι or ὑπολάβοι; who would suppose such things? See § 259, 3, (c). Οὐκ εἶχον, ὅποι τρεποίμην or τραποίμην, I knew not what I should do. See § 259, 2. The following case also belongs here: When the subordinate clauses in §§ 333, 3. 337, 6. and 339, II, (b), are made to depend on an historical tense, and the Opt. without ἄν takes the place of the Subj. with ὅς ἄν, ὅταν, ἐπειδάν, ἔαν, etc., the Opt. has a future sense. Οὗς ἄν ἴδω τὰ καλὰ ἐπιτηδεύοντας, τιμήσω (quos videro). Ἐφην οὗς ἴδοιμι τὰ καλὰ ἐπιτηδεύοντας, τιμήσειν (quos visurus essem). Ἐπειδὴν σὺ βούλῃ διαλέγεσθαι, σοὶ διαλέξομαι (si or quotiescunque vis). Ἐφην, ἐπειδὴ σὺ βούλοιο διαλέγεσθαι, σοὶ διαλέξομαι (si or quotiescunque velles, of the future). In other kinds of clauses, the Opt. of the Impf. and Aor. has a past sense, so that it corresponds with the Ind. of each of these tenses. Τισσαφέρους διέβαλε τὸν Κύρον, ὥς ἐπιβουλεύοι αὐτῷ (that he was plotting against him). Ἐλεξαν, ὅτι Κύρος ἀποθάνοι (that C. was dead). Ὅποτε οἱ Ἕλληνες τοῖς πολεμοῖς ἐπίοιεν or ἐπέλθοιεν, ἀπέφυνγον, quotiescunque impetum faciebant). Ἀναβιὸς ἔλεγεν, ἃ ἐκεῖ ἴδοι (what he had there seen, a dependent question). Comp. No. 2, (b).

- (b) The Imperative Aorist with the Imperative Present, e. g. Φύγε and φεύγε. flee. Δός and δίδου μοι τὸ βιβλίον, give. Μὴ δορυβεῖτε, ὦ ἄνδρες Ἀθηναῖοι, ἀλλ' ἐμμείνατέ μοι, οἷς ἐδεήσθην ὑμῶν, μὴ δορυβεῖν ἐφ' οἷς ἄν λέγω (the principal fact is here ἐμμείνατε, the more definite explanation δορυβεῖτε) Pl. Apol. 30, c. Ἐπειδὴν ἅπαντα ἀκούσητε, κρίνατε, μὴ πρότερον προλαμβάνετε. Dem. Ph. 1. 44, 14. Ἀλλ', ὦ Σόκράτες, ἔτι καὶ σὺν ἐμοὶ πεῖδου καὶ σῶσθητι. Pl. Crito 44, b (= ἐμοὶ πειδόμενος σῶσθητι, i. e. by a process of persuasion, save yourself). In precepts respecting the rules of life, etc. the Pres. is the natural and usual tense. Τοὺς μὲν θεοὺς φοβοῦ, τοὺς δὲ γονεῖς τίμα, τοὺς δὲ φίλους αἰσχύνου, τοῖς δὲ νόμοις πεῖδου, Isocr. Demon. 16. Comp. § 259, 4.

- (c) The Infinitive Aorist with the Infinitive Present, e. g. Ἐθέλω φυγεῖν and φεύγεσθαι I wish to flee. Ἰκανὸς εἰμι ποιῆσαι and ποιεῖν τι. (Ἡ γεωργία) μαθεῖν τε ῥάστη ἐδόκει εἶναι καὶ ἡδίστη ἐργάζεσθαι, X. Oec. 6, 9. Αἰρετώτερόν ἐστι καλῶς ἀποθανεῖν, ἢ ζῆν αἰσχροῦς, Isocr. Pan. 95. Οὐ τὸ μὴ λαβεῖν τὰ ἀγαθὰ οὕτω γε χαλεπὸν, ὥσπερ τὸ λαβόντα

στέρησθῆναι λυπηρόν, X. Cy. 7. 5, 82. Κελεύσε δοῦναι and διδόναι μοι τὸ βιβλίον. Καλέσας δὲ Κύρος Ἀράσπην Μῆδον, τοῦτον ἐκέλευσε διαφυλάξαι αὐτῷ τὴν τε γυναῖκα καὶ τὴν σκηνήν, X. Cy. 5. 1, 2, with which compare in 3. following: ταύτην οὖν ἐκέλευσεν ὁ Κύρος διαφυλάττειν τὸν Ἀράσπην, ἕως ἂν αὐτὸς λάβῃ (to continue to guard, the subordinate clause necessarily implying duration in διαφυλάττειν). In the *oratio obliqua* after verbs of saying and thinking, the Inf. Aor. and Pres. is frequently used to denote what is *past*; then the Inf. Aor., like the Ind. Aor., is used to denote the principal events, the Inf. Pres., like the Ind. Impf., to denote the accompanying subordinate circumstances, e. g. Ἀθηναῖοι λέγουσι, δικαίως ἐξελάσαι (τοὺς Πελαγοῦς) κατοικημένους γὰρ τοὺς Πελαγοὺς ὑπὸ τῷ Τμησφῷ ἐνδεῦτεν ὀρμεωμένους, ἀδικεῖν τάδε· φοιτᾶν γὰρ αἰεὶ τὰς σφετέρας θυγατέρας τε καὶ τοὺς παῖδας ἐπ' ὕδωρ· οὐ γὰρ εἶναι τοῦτον τὸν χρόνον σφίσι καὶ οἰκέτας· ὅπως δὲ ἔλθοιεν αὐταί, τοὺς Πελαγοὺς ὑπὸ ὕβριος βιάσθαι σφας κ. τ. λ. (*Oratio recta*: ἐξελάσαμεν· οἱ γὰρ Πελαγοὶ ἤδίκουν τάδε· ἐφοίτων, etc.) Her. 6, 137. The Inf. Aor. has a *past* relation only after verbs of *saying* or *thinking*, and in the construction of the Acc. with the Infinitive with the article. Ἐνταῦθα λέγεται Ἀπόλλων ἐκδεῖραι Μαρσύαν καὶ τὸ δέσμα κρεμάσαι ἐν τῷ ἄντρῳ, X. An. 1. 2, 8 (*cutem detraxisse*—*suspendisse*, to have flayed, and hung up). Comp. No. 2, (c). Θανασπιδὸν φαίνεται μοι τὸ πεισθῆναι τινὰς, ἕς Σακράτης τοὺς νέους διέφθειρεν, X. C. 1. 2, 1 (*persuasum esse quibusdam*, that certain individuals had been persuaded). Τὸ μεδεμίαν τῶν πόλεων ἀλῶναι πολιορκίᾳ, μέγιστόν ἐστι σημεῖον τοῦ διὰ τούτους πείσθεντας τοὺς Φωκίας ταῦτα παθεῖν, Dem. 19, 61. (But when by the Acc. with the Inf. with the article, a *purpose* is expressed, the Inf. Aor. has naturally something of a future relation, e. g. Ἐπεμελήσθην τοῦ διδάσκαλόν μοι τινὰ γενέσθαι, I took care that I might have some one as a teacher, X. C. 4. 2, 4.) In all other cases the Inf. Aor. has the relation of *present* time.

- (d) The Participle of the Aorist with the Participle of the Present; comp. λαῖπε φυγῶναι with λάνθανε φεύγων. Περιέπλωον Σούγιον, βουλόμενοι φθῆναι ἀπικόμενοι ἐς τὸ ἔστυ (*wishing to come into the city sooner*) Her. 6, 115. Τοὺς ἀνδρώπους λήσομεν ἐπιστόντες (*will secretly attack*), X. An. 7. 3, 43. In all such examples the Aor. does not express the relation of *past* time, but merely the action of the verb taken by itself; the time is denoted by the finite verb with which the Part. is connected; the Aor. Part., therefore, denotes only that the subordinate action (expressed by the Part.) is contemporaneous with the principal action (expressed by the verb). Yet it is to be observed, that the Aor. Part. is commonly used to designate *past* time, e. g. Ταῦτ' εἰπὼν ἀπέβη = ταῦτ' εἶπε καὶ ἀπέβη. — It may be added here as a general principle, that while the Aor. Part. generally denotes *past* time, the subordinate modes of the Aor. and Present, of themselves denote no relation of time, the Aor., however, designating a *momentary*, the Pres. a *continued* action.

2. The subordinate modes and participials of the Aorist, form a contrast also with the subordinate modes and participials of the Perfect and Pluperfect; the former denote an action *absolutely*, as past or completed; the latter, on the contrary, in relation to the subject of the finite verb; by this relation the subordinate idea of the *duration of the result* of what is denoted by the verb, is naturally derived. In this way the following forms stand in contrast with each other:

- (a) The Subjunctive Aorist with the Subjunctive Perfect, e. g. Ἐὰν σπονδαὶ γένωνται, ἔξουσιν (ἐκείσε), ἔνθεν ἔξουσι τὰ ἐπιτήδεια (*if a treaty shall have been made*), X. A. 2.3, 6. Ὅν ἂν γνῶριμον (κύων Ἰδῇ), ἀσπάζεται, κἄν μηδὲν πάποτε ὑπ' αὐτοῦ ἀγαθὸν πεπόνδῃ (*whosoever he recognizes, he greets, even if he shall have received no favor from him*), Pl. Rp. 376, a. Ἀπέχεσθε τῶν ἀλλοτρίων, ἵν' ἀσφαλέστερον τοὺς οἴκους τοὺς ὑμετέρους αὐτῶν κεκτῇσθε, Isoc. Nic. 49. (Comp. § 255, Rem. 5.) It has already been stated No. 1. (a) that the Greek Subj. always refers to the future.
- (b) The Optative Aorist with the Optative Pluperfect, e. g. Οἱ Ἴνδοι ἔλεξαν, ὅτι πέψειε σφᾶς ὁ Ἰνδῶν βασιλεὺς (*had sent*), X. Cy. 2. 4, 6. Ἐδείσαν, μὴ λόττα τις ὥσπερ κυσὶν ἡμῶν ἐμπεπτόκοι (*that some madness had fallen upon us, the effects still continuing*), X. An. 5. 7, 26. Ἀγησίλαος ἐδεήθη τῆς πόλεως ἀφεῖναι αὐτὸν ταύτης τῆς στρατηγίας, λέγων, ὅτι τῷ πατρὶ αὐτοῦ πολλὰ ὑπηρέτηκοι ἢ τῶν Μαντινέων πόλις ἐν τοῖς πρὸς Μεσσήνην πολέμοις, II. 5. 2, 3. In what instances the Opt. Aor. is used of the present or future, and in what of the past, has been stated in No. 1, (a).
- (c) The Infinitive Aorist with the Infinitive Perfect; comp. ἀποθανεῖν with ταυτηκένοι. Πατὴρ Κῦρος λέγεται γενέσθαι Καμβύσεω, Περσῶν βασιλέω X. Cy. 1. 2, 1. Λέγεται ἄνδρα τινὰ τῶν Μήδων ἐκπεπλήχθαι πολλὸν δὴ τινα χρόνον ἐπὶ τῷ κάλλει τοῦ Κόρου (*stood or continued amazed*), ib. 1. 4, 27. Comp. § 255, Rem. 6.
- (d) The Aorist Participle with the Perfect Participle; comp. ἀποθανών with ταυτηκώς, Plut. Aem. Paul. c. 36. extr. Περσεὺς μὲν ἔχει καὶ νενικημένος (*even though vanquished, in the condition of one vanquished*) τοὺς παῖδας, Αἰμίλιος δὲ τοὺς αὐτοῦ (sc. παῖδας) νικήσας ἀπέβαλε = νενικηται μὲν — ἔχει δέ —, ἐνίκησε μὲν — ἀπέβαλε δέ. Perseus even though conquered still has his children; Aemilius in his otherwise successful war, lost his.

REMARK 1. From the above explanation, it is evident why the Aor., though an Historical tense, has besides an Opt. a Subj. also; the Aor. Subj. stands in contrast, on the one hand, with the Subj. Pres.; on the other, with the Subj. Perf. The Greek Fut. has no Subj. as in Latin (e. g. Gaudet, quod pater venturus sit), because the Greek Subj. of itself denotes future time. But the Aor. has an Opt., which stands in dependent sentences after an historical tense, and consequently, in direct discourse, takes the place of the Ind. Future, e. g. Ἠγγίλειν, ὅτι πολέμοι νικήσοιεν (*that the enemy would conquer*). X. An. 7. 1. 33. ἔλεγεν, ὅτι ἔτοιμος εἶη ἡγεῖσθαι αὐτοῖς εἰς τὸ Δέλτα καλούμενον, ἔνθα πολλὰ

καὶ ἀγαθὰ λήψοιντο (*where they would receive*). X. Cy. 8. 1, 43. ἐπιμελεῖς ὅπως μὴτε ἔσονται, μὴτε ἂποτοί ποτε ἔσονται. (But ἐπιμελεῖται, ὅπως ... ἔσονται). X. An. 4. 1, 25. ἔφη εἶναι ἄκρον, ὃ εἰ μή τις προκαταλήψοιτο, ἀδύνατον ἔσεσθαι παρελθεῖν. (*Oratio recta: εἰ προκαταλήψεται, ἀδύνατον ἔσται παρελθεῖν.*)

REM. 2. Verbs of willing, refusing, delaying, entreating, persuading, commanding, forbidding, hindering, of being able, and unable, expecting (*προδοκῶ, ἐπιδοξός εἰμι, εἰκός ἐστιν, it is likely, to be expected*), when they relate to a future object, are sometimes connected with the Fut. Inf., sometimes with the Pres., sometimes with the Aor. The Fut. Inf. is used, when the idea of *futurity* is to be made specially prominent, e. g. a condition continuing in the future; the Inf. Pres., to denote a continuing or permanent condition, the idea of *futurity*, evident of itself, being left out of sight; this Inf. is also used to denote the *immediate occurrence* of the action; the Inf. Aor., when the idea of the *action* itself is made prominent. In English all three forms of the Inf., when the subject of the Inf. is the same as that of the governing verb, are translated by the Pres. Inf.: Μέλλω γράψειν, γράφειν, γράφαι (*I am now about to write, intending to write*). 'Αδύνατοι εἰσιν ἐπιμελεῖς ἔσεσθαι (*unable to become and continue careful*), X. Oec. 12, 12. 'Αδύνατοι εἰσιν εἰς ἐπιμέλειαν τῶν κατ' ἀγρὸν ἔργων παιδεύεσθαι, ib. 12, 15. 'Αδύνατοι ἡμῖν ἔσονται ταύτην τὴν ἐπιμέλειαν διδασχθήναι, ib. 12, 13. 'Αναβάλλεται πορήσειν τὰ δέοντα, Dem. 31, 2. 'Αθηναῖοι ἀνεβάλλοντο τὸ πᾶν μηχανήσασθαι, Her. 6, 58. 'Ελπίζει βλάβος ὑμᾶς ἐξαπατήσειν, Dem. 860, 54 (*he hopes to deceive you*). 'Ελπίζει παρέχεται ἡμᾶς εὐδαίμονας ποιῆσαι, Pl. Symp. 193, d. (*he gives hope that he will make us happy*). With verbs of willing or being able, the Fut. Inf. is more seldom than the Aor. or Pres. After verbs of saying, promising, swearing, thinking, the above threefold construction (Inf. Fut., Pres., Aor.) is used, but the Inf. Aor. regularly expresses something *past* (see No. 1), seldom what is future, e. g. Οἱ Πλαταιῆς ἐνόμισαν ἐπωδόμενοι βλάβος κρατῆσαι, Th. 2, 3, (*se victores fore*). 'Απόκριται, ὃ 'Αγόρατε' οὐ γὰρ οἱμαί σε ἔξαρνον γενέσθαι, 2 ἐναντίως 'Αθηναίων ἀπάντων ἐποίησας, Lys. Agor. § 32 (*credo te negaturum*). After verbs of saying, thinking, hoping, the Inf. Aor. and Pres. with *ἔν*, is often used in nearly the same sense as the Inf. Fut. without *ἔν*. See § 260, (5), (a).

§ 258. B. A more particular View of the Modes.

The Indicative, the Subjunctive (Optative) and the Imperative Modes [§ 253, (b)], are distinguished as follows:

(a) The Indicative expresses a direct assertion, an actual fact.

Τὸ ῥόδον δάλλει. Ὁ πατὴρ γέγραφε τὴν ἐπιστολὴν. Οἱ πολέμοι ἀπέφυγον. Οἱ πόλται τοὺς πολεμίους νίκησουσιν.

(b) The Subjunctive denotes a supposition, conception, or representation. The Subj. of the Hist. tenses is called the Optative.

'Ἵσμεν! *eamus!* — Τί ποιοῦμεν; *quid faciamus?* *what shall we do?* Οὐκ ἔχω, *εἶποι* τράπωμαι, *nescio*, *quo me vertam*. Οὐκ εἶχον, *εἶποι* τραπολόμην, *nesciebam*, *quo me verterem*. Ἀέγω, *ἔν* εἰδῆς, *dico*, *ut scias*, *in order that you may know it*. Ἐλεξα, *ἔν* εἰδελῆς, *dixi*, *ut scires*, *in order that you might know it*.

(c) The Imperative denotes the immediate expression of the will, being used in commands, entreaties, etc.

Γράφον and γράφε, *write*. Βραδέως μὲν φίλος γίγνου, γενόμενος δὲ πειρᾷ διαμένει, Is. Dem. 7. Γραφῶ and γραφέτω, *let him write* (§ 257, 1. b). The command expressed by the Imp. is not always to be understood as a strong command, entreaties, exhortations, and counsels, being also expressed by the Imp.

REMARK. The Modes exhibit the relation of an expressed thought to the mind of the speaker. Hence they denote nothing objective, i. e. they never show the *actual* condition of an action; the Ind., in itself, does not denote something actual; nor the Subj., in itself, something possible; nor the Imp., something necessary; the language represents these ideas by special expressions, e. g. ἀληθῶς, δύνασθαι, δεῖ, χρῆ, etc. The modes express subjective relations solely, i. e. the relations to the mind of the speaker, showing how he conceives of an action. A mental operation is either an act of perception, an act of supposition or conception, or an act of desire. The Ind. expresses an actual perception; it indicates what the speaker conceives and represents as a *reality*, whether an actual, objective fact, or a conception; even the future, which, in itself is something merely imagined, can be conceived by the speaker as a reality, and hence is expressed by the Fut. Ind. The Subj. expresses a conception; it indicates what the speaker conceives and represents as a *conception*, whether it has an actual objective existence, or is a mere mental conception. The Imp. expresses desire; it denotes what the speaker conceives and represents as something desired, whether it be an actual objective necessity or not.

§ 259. Use of the Subjunctive, Optative and Imperative.

1. The Subj. of the Principal tenses, the Pres. and Perf., as well as the Sub. Aor., always relates to *future* time [§ 257, 1, (a)], and is used in Principal clauses:

(a) In the first Pers. Sing. and Pl. in exhortations¹ and warnings, where the Eng. uses *let, let us*, with the infinitive; the negative is here μή.

(b) In the first Pers. Sing. and Pl. in deliberative² questions, when the speaker deliberates with himself what he is to do, what it is best to do; here also the negative is μή.

Ἱωμεν, *eamus! let us go, suppose we go!* Μὴ Ἱωμεν. Ἄγε (φέρε, ἔα) Ἱωμεν. Φέρε Ἱδω (come now, let me see), Her. 7, 103. Φέρε δὴ, ἢ δ' ὅς, *πειραδῶ πρὸς ὑμᾶς ἀπολογήσασθαι*, Pl. Phaedon. 63, b. Such an exhortation is very often expressed in the form of a question preceded by βούλει; yet in this case, the subjunctive is a subordinate clause dependent on βούλει, e. g. Βούλει οὖν, δύο εἰδη δ' ὧμεν πειδούς; (*do you then wish that we propose two kinds of persuasions = let us propose*), Pl. Gorg. 454, c. Τί ποιῶμεν; *quid faciamus? what shall we do?* Εἴπωμεν, ἢ σιγῶμεν; Eur. Ion. 771. In Ποῖ τις φροντίδος ἔλθῃ; S.

¹ This use of the Subj. is called *Conjunctivus adhortativus*.

² *Conjunctivus deliberativus*.

Ο. C. 170, *τις* is used instead of the first Pers., *where shall one go?* (= *ποῖ ἔσσω* or *ἔλθωμεν*, like *ποῖ φρενῶν ἔλθω*; 310). *Μὴ ἔρωμαι*; *shall I not ask?* X. C. 1.^o 2, 36. "Ὅσα οἱ ὀλίγοι τοὺς πολλοὺς μὴ πείσαντες, ἀλλὰ κρατοῦντες γράφουσι, πίνερον βίαν φῶμεν, ἢ μὴ φῶμεν εἶναι; 45. So also in indirect discourse, and in all persons. *Οὐκ ἔχω, ὅποι τράπωμεν* (*I know not, whither I shall turn myself, what I shall do*). *Οὐκ ἔξουσιν ἐκεῖνοι, ὅποι φύγῃσι*, X. An. 2. 4, 20. *Οὐκ οἶδ' εἰ δῶ (τὸ ἔκπωμα)*, *I do not know whether I shall give the cup*, Cy. ‡ 8. 4, 16.

REMARK 1. In the second and third Pers. the exhortation takes the form of a command or wish, and hence is expressed by the Imp. or Opt. *Οὐδ' ἔλθωμεν δ' ἀνὰ ἄστυ, βοή δ' ὤκιστα γένοιτο*. Yet there are also passages in which the second Pers. Subj. stands in connection with *ἔγε* and *φέρει* instead of the Imp., e. g. *Φέρ', ὃ τέκνον, νῦν καὶ τὸ τῆς νήσου μάδης*, S. Ph. 300.

REM. 2. On the use of the second Pers. Subj. with *μή* to express a prohibition, e. g. *μη γράψης, ne scripseris, do not write*, see No. 5.

REM. 3. A wish is very seldom expressed by *εἴδε* with the Subj. instead of the Opt. *Εἴδ' αἰθέρος ἕως πτωκῶδες δρυτόνου διὰ πνεύματος ἔλασέ μ' (οἱ αἶνες me sursum in aetherem per aurās stridentes capiant)*, S. Ph. 1094 (without variation). Comp. *Εἴδε τιτὲς εὐναὶ δικαίων ὑμεναίων ἐν Ἀργεὶ φανῶσι τέκνονισιν* Eur. Suppl. 1028. *Εἴδ' — ἀσχιον εἶδος ἀντὶ τοῦ καλοῦ λάβω* (in some MSS. *λαβεῖν*), Hel. 262.

REM. 4. In the third place, the Subjunctive is somewhat frequently used in principal clauses, in the Epic language, instead of the Fut. Ind., though with a slight difference of meaning. Both express a present conception of a future action; but the Fut. Ind. represents what is still in the future as *known* and *certain* in the view of the speaker, while the Subj. represents what is future as merely a concession or admission of something expected. Il. ‡, 459. *καὶ ποτέ τις εἴπησιν* (and one MAY say, it may be expected or conceded that one will say). Il. η, 197. *οὐ γὰρ τις με βίη γε ἐκὼν ἀέκοντα δίηται* (one will not force me away = *I will not admit that one will*, etc.). α, 262. *οὐ γὰρ πῶ τοιούτους ἴδον ἀνέρας, οὐδὲ ἴδωμαι* (na do I expect that I shall see such men, nor am I to see; *οὐδὲ ὁφθαίμαι*, would mean, *I certainly shall not see*). Od. ζ, 201. *οὐκ ἔσδ' οὗτος ἀνὴρ διεπὲρ βροτῶς, οὐδὲ γένηται*. π, 437. *οὐκ ἔσδ' οὗτος ἀνὴρ, οὐδ' ἔσσεται οὐδὲ γένηται* (nor is it to be expected that he will be). The frequent use of the Subj. with *οὐδὲ μή* in the Attic writers, is wholly analogous to the principle just stated. See under ‡ 318, 6.

2. The Opt. Impf. and Aor. is also used in principal sentences, to denote *deliberative questions* (i. e. such as express doubt and propriety), but differs from the Subj. in such questions in referring to past time.

Theocr. 27, 24. *πολλοὶ μ' ἐμνῶοντο, νόον δ' ἐμὸν οὐτις ἔαδε* — *καὶ τί, φίλος, ῥέξαιμι; γάμοι πληθύνουσιν ἀνίας*, i. e. *quid FACEREM? sc. tum, quum multa partus meas ambiebant, sed eorum nullus mihi placebat, what could I then do?* The deliberative Opt. is very frequently used in indirect questions, in relation to an historical tense in the principal clause. *Ἐπῆρετο δ' Ἰεῦδης τὸν παῖδα, εἰ παύσειεν αὐτόν*, X. An. 7. 4, 10 (*whether he should put him to death*). *Οἱ Ἐπιδάμνιοι πέμψαντες ἐς Δελφοὺς τὸν θεὸν ἐπῆροντο, εἰ παραδοίεν Κορινθίους τὴν πόλιν*, Th. 1, 25 (*whether they should surrender the city*).

REM. 5. In the principle given in No. 2, the act of supposition or conception belongs to the past, and this is the common use of the Opt. (the Subj. of the historical tenses), in subordinate clauses. But the Opt. is also used, where the act of supposition or conception is a present one. When a present conception is expressed by the subjunctive, e. g. *ἴωμεν, eamus, τί εἴπωμεν; quid dicamus?* then the realization of the conception may be assumed or expected from the present point of time. But when a present conception is expressed by the Opt. (Subj. of the historical tenses), the speaker places himself back, as it were, out of the present and the vivid connection, which exists between the present and the actual accomplishment, and represents the conception as one separate from his present point of time. Hence a present conception expressed in this way, very naturally suggests the subordinate idea of *uncertainty*. Thence arises the following use:

3. The Opt. Aor. and Impf. (Subj. of the historical tenses), is used, in principal clauses, of *present* or *future* time in the following cases:

(a) To express, in a general manner, a supposition, a present or future uncertainty, an undetermined possibility, presumption or admission. The prose-writers here commonly use the modal adverb *ἄν* with the Opt., † 260, 2, (4), (a), but the poets very frequently use the Opt. without *ἄν*. A negation is here expressed by *οὐ* (*οὐκ*).

*Ο δὲ αὐτὸ αὐτῷ ἀνόμιον εἶη καὶ διάφορον, σχολῇ γὰρ ποῦ τῷ ἄλλῳ ὅμοιον ἢ φίλον γένοιτο (*that would scarcely be like or friendly to another, as one would readily admit*), Pl. Lysid. 214, d. Ἀπολομένης δὲ τῆς ψυχῆς τότε ἦδη τὴν φύσιν τῆς ἀδελφείας ἐπιδεικνύοι τὸ σῶμα καὶ ταχὺ σαπὲν διοίχοιτο (*animo extincto tum vero corpus imbecillitatem suam ostendat et intercidat, it is natural to suppose or assume, that the body would give signs of weakness*), Phaed. 87, c.

(b) To express a wish. A negation is here expressed by *μή*.

Π. χ, 304. μὴ μὲν ἀσπονδί γε καὶ ἀκλειῶς ἀπολοίμην, *may I not perish!* S. Aj. 550. ὃ παῖ, γένοιτο πατὴρς εὐτυχέστερος, τὰ δ' ἄλλ' ὅμοιος! καὶ γένοι' ἂν οὐ κακός, *may you be more fortunate than your father, but in other things like him! then you would not be wicked.* X. Cy. 6. 3, 11. Ἄλλ', ὃ Ζεὺ μέγιστε, λαβεῖν μοι γένοιτο αὐτόν, ὥς ἐγὼ βούλομαι, *may I be able to take him.* The wish is commonly introduced by *εἴδε*, *εἰ γάρ* (in the poets also by *εἰ* alone). Od. γ, 205. εἰ γὰρ ἐμοὶ τοσσηνδε θεοὶ δύναμιν παραδείξεν! X. Cy. 6. 1, 38. εἰ γὰρ γένοιτο! (In poetry *ὥς* is used like Lat. *utinam*. Eur. Hipp. 407. ὥς ἀπόλοιτο παγκαῶς!)

REM. 6. When a wish is expressed, which the speaker knows cannot be realized, the Ind. of the historical tenses is used, e. g. *Εἴδε τοῦτο ἐγίγνετο! εἴδε τοῦτο ἐγένετο! utinam hoc factum esset! O that this were done, or had been done!* So *ἔφελος γράψαι! O that you had written!* (but I know that you have not). X. An. 2. 1, 4. ἄλλ' ἔφλε μὲν Κύρος ζῆν! *O that Cyrus were still alive!* (but I know that he is not). Also *εἴδε*, *εἰ γάρ*, *ὥς ἔφελον*, *es, ε(ν)* with

the Inf., particularly in poetry. On the wish expressed by *πῶς* &c. with the Opt., see § 260, 2, (4), (d). On the infrequent use of the Subj. to denote a wish, see Rem. 3.

(c) A command is also expressed in a milder way, in the form of a wish.

Od. ξ, 408. *τάχιστέ μοι ἔνδον ἑταῖροι εἶεν*, let my companions come *willing*. Il. κήρυξ τίς οἱ ἔποιτο γεραίτερος, let some herald follow. Arist. Vesp. 1431. *ἔρδοι τις ἦν ἕκαστος εἰδείη τέχνην*. X. An. 3. 2, 87. *εἰ μὲν οὖν ἄλλος τῷ βέλτιον ὀρᾷ, ἄλλως ἐχέτω· εἰ δὲ μή, Χαίρισφος μὲν ἡγοῖτο*.

(d) The Optative is used to express a desire, wish, and inclination, in a general manner, without expecting the realization. A negation is here expressed by *μή*.

Theocr. 8, 20. *ταύταν (τὴν σύριγγα) κατὰ θέλην* (I would be willing or desire to place) τὰ δὲ τῷ πατρὸς οὐ καταθήσω. Her. 7, 11. *μὴ γὰρ εἶην ἐκ Δαρείου γεγονώς, μὴ τιμωρησάμενος Ἀθηναίους*, I should not be descended from Darius, unless, etc.

(e) In direct questions the Opt. is used, when a mere admission or supposition is expressed.

(a) In Homer the interrogative clause then forms, in a measure, the protasis to the conditioned clause, i. e. to the clause depending on the condition expressed by the question. Il. δ, 93, seq. *ἦ ῥά νύ μοι τι πῖθ' οἶο, Λυκάονος ἢ δαΐφρον;* Τλαίης κεν Μενελάω ἐπιπροέμεν ταχὺν ἰόν, πᾶσι δέ κε Τρώεσσι χάρω καὶ κύδος ἥροιο, will you now listen to me, i. e. if you will, you would dare, etc. (the same as εἰ τί μοι πῖθ' οἶο, τλαίης κεν, etc.). Here πῖθ' οἶο, etc. is the interrogative clause containing the condition, and τλαίης, etc. the conditioned clause depending on the preceding. When the question has two members, the first, expressed by the Opt. without *ἄν*, contains the condition, the last, expressed by the Opt. with *ἄν*, contains the conditioned clause. Il. ξ, 191. *ἦ ῥά νύ μοι τ' πῖθ' οἶο, φίλον τέκος, ὅττι κεν εἴπω, ἢ κεν ἀρνήσαιο κοτεσσαμένη τέγε θυμῷ;* will you be persuaded by me, — or will you refuse? (β) In the Attic writers, the Opt. is also used in a question without reference to a conditioned clause. These questions, however, always imply a negative. Aesch. Choeph. ἀλλ' ὑπέρολμον ἀνδρὸς φρόνημα τίς λέγοι; who could describe? — no one, i. e. who can you suppose could describe? S. Ant. 604. *τεδν, Ζεῦ, δύνασιν τίς ἀνδρῶν ὑπερβαίει κατὰ σχοι;* who could restrain? i. e. who can be supposed to restrain? Arist. Plut. 438. *ἂναξ Ἀπολλὼν καὶ θεοί, ποῖ τις φύγοι;* where could one fly? Dem. Phorm. 921, 1. *καὶ ὅσα μὲν εἶπε μετὰ τῆς ἀληθείας, μὴ χρῆσθε τεκμηρίῳ· ἃ δ' ἐψεύσατο τὸ ὕστερον, πιστότερα ταῦδ' ὑπολάβοιτε εἶναι;* haec vos veriora existimaturos quis putet! Pl. Rp. 437, b. *ἄρ' οὖν — πάντα τὰ τοιαῦτα τῶν ἐναντίων ἀλλήλοις εἰσὶν;* can you consider all such things to be opposite to each other? i. e. can I assume that you, etc.

REM. 7. The difference b/w. Rem. 2 differs from this.

REM. 8. All the cases mentioned under 1. 7 : 1. 8. are to be regarded as elliptical sentences which have originated from a conditional sentence like *ἂν ἔχῃς, τότε ἂν ἴδῃς* (If you have, you will see).

(4) The following points in addition are to be observed respecting the Imp. (§ 255, 1. 1.): Though the Imp. always refers to time *present* to the speaker, yet the Greek has several Imp. forms, viz. a Pres. Pers. and Aor. These forms, however, do not express a different relation of time, but only the different condition or circumstances of the predicate. The difference between the Imp. Aor. *ῥαίῃς* and the Pres. *ῥαίῃ*, has been explained, § 257, 1. (5). The Imp. Pers. has always the sense of the Pres., with the accompanying idea of the *permanence or continuance of the result*, e. g. *μνησσο, mememento, be mindful, remember*; *ἡ θύρα κλεισθεῖς, let the door be shut* (and remain shut). See § 255, Rem. 5.

5. In negative or prohibitive expressions with *μή* (*μή*), the Greek commonly uses only the Pres. Imp., not the Aor. Imp.; but instead of the Aor. Imp., the Aor. Subjunctive is used.

Μὴ γράφῃς or *μὴ γράψῃς* (but neither *μὴ γράψῃς*, nor *μὴ γράψῃ*). *Μὴ γραφέτω* or *μὴ γράψῃ*, *μὴ σκῆψῃ* (but neither *μὴ γράσῃ*, nor *μὴ γράψῃτω*). *Μὴ μοι ἀντιλέγε* or *μὴ μοι ἀντιλέξῃς*, *δὲ ποτὶ ἀντίμαρτυρον* (but neither *μὴ ἀντιλέγῃς* nor *μὴ ἀντιλέξῃ*). Isoc. Dem. 24. *Μηδένα φίλον ποιεῖν πρὸς τὸν ἐχθρόν*, *ὡς κέρηται τοῖς πρότερον φίλοις*. 36. 29. *μηδὲν ἐν συμφορᾷ δυνειδίσῃς*; *καὶ γὰρ ἡ τύχη καὶ τὸ μέλλον ἀόρατον*. Th. 3. 39. *καλασθήσεσθαι δὲ καὶ νῦν ἀξίως τῆς ἀδικίας, καὶ μὴ τοῖς μὲν ἀλίγοις ἡ αἰτία προτεδῆναι, τὸν δὲ θῆρον ἀπολύσῃται*.

REM. 9. Yet, sometimes in the Epic poets, though very seldom in other poets, *μή* is found with the second Pers. of the Aor. Imp., e. g. Il. 8. 410. *τῷ μὴ μοι πατέρας παδ' ὁμοίῃ ἐνδεο θυμῷ*. The third Pers. is frequently found even in the Attic prose writers. X. Cy. 8. 7. 26. *μηδὲς ἰδέτω*.

6. The third Pers. Imp. is very often used (the second more seldom), to denote that the speaker *admits* or *grants* something, the correctness or incorrectness of which depends upon himself. This is called the *concessive* Imp.

Ὅπως ἔχεται, ὡς σὺ λέγεις (admit that it is as you say), P. Symp. 201, c. *Ἐοικέτω δὲ (ἡ ψυχὴ) ξυμύτῳ δυνάμει ὑποπτέρου (εὐγούς τε καὶ ἡριόχου) (granted that the soul is like, etc.)*, Phaedr. 246, a. *Λεγέτω περὶ αὐτοῦ, ὡς ἕκαστος γινώσκει* (admit that each one speaks of it), Th. 2, 48.

REM. 10. In the interrogative formula of the Attic poets: *οἷσθ' ὃ ῥῆσιν*, — *οἷσθ' ὡς ποιήσον*; (*do you know what you are to do?*), the Imperative is to be explained as a transition, easy to the Greeks, from the indirect to the direct form of speech. It is also explained by considering it the same as *ῥῆσιν*, *οἷσθ' ὃ*; *do, — do you know what?* The formula is a softer mode of expression than the Imp. *ῥῆσιν* or *ποιήσον*. The use of the third Pers. Imp., not only in dependent questions, but also in other subordinate sentences, is according to the same analogy. Her. 1, 89. *νῦν ἂν ποιήσον ὧδε, εἴ τοι ἀρέσκει, τὰ ἐγὼ λέγω· κάτισον τῶν δορυφόρων ἐπὶ πάσῃσι τῇσι πόλυσσι φυλάκους οἳ λεγόντων—, ἡ σφρα* (sc. *χρήματα*) *ἀναγκαίως ἔχει δεκατευδῆναι τῷ Διὶ (οἳ λεγόντων = καὶ οὗτοι λεγόντων, who should say, or and let them say). Th. 4, 92. δεῖμα, ὅτι—κατάσδωσαν, they might obtain!*

REM. 11. On the transition of the third Pers. Imp. to the second, see § 241, Rem. 13, (c); on the use of the Fut. instead of the Imp., see § 255, 4, and on the Opt. with *ἂν* in the sense of the Imp., § 260, 2, (4) (b).

§ 260. *The Modes in connection with the Modal Adverb ἂν (κέ, κέν).*

1. The Modal adverb *ἂν* (Epic *κέ(ν)*, Doric *κά, κάν*), denotes the relation of a conditioning expression or sentence to a conditioned one; indicating that the predicate of the sentence to which it belongs, is conditioned by another thought either expressed or to be supplied. By the particle *ἂν*, the realization of the predicate is made to depend upon the realization of another predicate. Therefore, where a predicate is accompanied by *ἂν*, the predicate is represented as *conditioned* by another thought; *ἂν* always refers to a condition.

2. A complete view of the use of *ἂν* cannot be presented except in connection with conditional sentences. Yet, as it is used in all kinds of sentences, it is necessary to explain its construction here. It is connected:

(1) With the Fut. Ind. The predicate expressed by the Fut. Ind., seems to the speaker, at the time then present, always to depend on *conditions* and *circumstances*. Whenever this idea of dependence is to be made specially prominent, *ἂν* (Epic *κέ*) can be joined with the Fut.; yet this construction is rare in the Attic dialect.

Od. p, 540. *εἰ δ' Ὀδυσσεὺς ἔλθοι—, αἰψὰ κε σὸν ᾧ παιδί βίαι ἀποτίσεται ἀνδρῶν, he would punish.* Il. ζ, 267. *ἀλλ' ἰθ', ἐγὼ δέ κε τοι Χαρίτων μίαν ὀπλοτέρων δώσω δπνιέμεναι, dabo, scil. si tibi lubuerit.* X. Cy. 6. 1, 45. *ὕβριστήν οὖο νομίζων αὐτόν, εὖ οἶδ' ὅτι ἄσμενος ἂν πρὸς ἄνδρα, οἷος σὺ εἰ, ἀπαλλαγῇσεται* (so the MSS.). 7. 5, 21. *ἔταν δὲ καὶ αἰσδωνται ἡμῶς ἐνδον ὄντας, πολὺ ἂν ἔτι μᾶλλον, ἢ νῦν, ἀχρεῖοι ἔσονται ὑπὸ τοῦ ἐκπεπληγχαί* (*ἂν* is wanting in only two MSS.).

REMARK 1. With the Pres. and Perf. Ind., ἄν is not used. For that which the speaker expresses as a present object, cannot at the same time be expressed as something, the realization of which is dependent on another thought. In those passages where ἄν is found with the Pres. or Perf. Ind., either the reading is questionable, or ἄν must be referred to another verb of the sentence, e. g. *Ὁβρὺς δὲ εἰ πελοῖμαι* (instead of *εἰ πελοῖμαι ἄν*), Eur. Med. 937; so often *νομίζω ἄν*, *ἴμαι ἄν* and the like followed by an Inf., where ἄν belongs to the Inf.; or it is to be considered as an elliptical mode of expression, as in X. S. 4, 37. *ἐγὼ δὲ ὅτε πολλὰ ἔχω, ὥς μάλιστα αὐτὰ καὶ ἐγὼ ἂν αὐτοὺς εὕρισκω*, *I have so many things that I with difficulty find them, indeed if I should seek for them myself, I should not find them*. Nor is ἄν used with the Imp. For what the speaker expresses as his immediate will, cannot be considered as dependent on a condition. The few passages referred to in proof of the use of ἄν with the Imp., are all, critically considered, questionable and prove nothing.

(2) Ἄν is used with the Ind. of the historical tenses: the Aor., Impf. and Plup.:

- (a) To denote that something might take place under a certain condition, but did not take place, because the condition was not fulfilled. The condition is then expressed by *εἰ* with the Ind. of the historical tenses.

Εἰ τοῦτο ἔλεγες (έλεξας), ἡ μάρτανες (ἡμαρτες) ἄν, i. e. *if you said this, you were wrong, or if you had said this, you would have been wrong, but now I know that you did not say it, consequently you are not wrong; Lat. si hoc dixisses, errasses (at non dixisti; ergo non errasti). Εἰ τι εἶχομεν, εἰδίδομεν (ἔδομεν) ἄν*, *if we had anything, we would give it to you, or if we had had anything, we would have given it to you; si quid habuissemus, dedissemus. Also without an antecedent clause, e. g. ἐχάρης ἄν, laetatus fuisses (scil. si hoc vidisses).*

REM. 2. Here belong also the expressions, *φόβην ἄν, ἔγνων τις ἄν, βούλομαι τις ἄν, φετό τις ἄν*, and the like, as in Latin, *putares, crederes, diceres, cerberes, videres, you (one) would think, or you (one) would have thought*. Here *εἰ παρὴν, εἰ ἔλεγεν, εἰ εἶδεν, εἰ ἔδυνάτο*, and the like, as conditioning antecedent clauses, are to be supplied. *Ἐνθα δὲ ἔγνων τις ἄν τοὺς δημοτίμους πεπαιδευμένους, ὥς δεῖ* (*tum verò videres, then one might see, were he present*), X. Cy. 3, 3, 70. *Ἐνθα δὲ ἔγνων τις ἄν, ὅσου ἔξιον εἴη τὸ φιλεῖσθαι ἄρχοντα ὑπὸ τῶν ἀρχομένων*, 7, 1, 38. *Εὐδὺς σὺν τοῦτοις εἰσηθήσαντες εἰς τὸν πηλὸν δάπτον, ἡ ὥς τις ἄν βέτο, μετεώρους ἐξεκόμεσαν τὰς ἀμύξας* (*celerius, quam quis crederet*), An. 1, 5, 8. *Ἐπεβρόσθη δ' ἄν τις κάκεῖνα ἰδὼν* (*one might be encouraged if he saw those things*), Ag. 1, 27.

REM. 3. With the Ind. of the historical tenses, ἄν is often omitted. Then the speaker has no reference, in his representation, to the condition contained in the protasis or antecedent, on account of which the action expressed in the apodosis or conclusion could not be completed, but he emphatically represents the predicate as an actual fact. X. An. 7, 6, 21. *Εἵποι δὲ τις ἄν. Οὐκ οὐκ αἰσχύνω ὅτω μωρὸς ἐξαπατῶμενος; Ναὶ μὰ Δία ἡσχύνω μὲν τοῖς ἐκ πολέμου γε ἔντος ἐξηπατῆσθαι· φίλῳ δ' ὅντι ἐξαπατῶν αἰσχύνω μοι δοκεῖ εἶναι, ἡ ἐξαπατᾶσθαι*. Lycurg. Leocr. p. 154, 23. *εἰ μὲν οὖν ζῶν ἐτύγχανεν δ' Ἀμύντας, ἐκείνον αὐτὸν παρὲιχόμεν· νῦν δὲ ὁμῶν καλῶ τοὺς συνειδότας*. The ellipsis of ἄν is most frequent in expressions which denote the idea of necessity, duty, reasonableness, possibility, liberty, and inclination, e. g. *χρὴν, εἰδεῖ, ὥφελον*; with verbal adjectives in *τέος*; with *προσῆκε, καιρὸς ἦν, εἰκὸς ἦν, καλὸν ἦν, αἰσχρὸν ἦν*,

ἔβριον ἦν, καλῶς εἶχε, ἐξῆν, ὁπῆρχεν, ἐμελλεν, ἐβουλόμην. Lys. 123, 3. χρῆν δέ σε, εἴπερ ἡσθα χρηστός, παλὸν μᾶλλον μνηστὴν γενέσθαι· νῦν δὲ σου τὰ ἔργα φανερά γεγένηται κ. τ. λ., you ought or you ought to have been (oportebat). X. C. 2. 7, 10. εἰ μὲν τοίνυν αἰσχρὸν τι ἐμελλον ἐργάσασθαι, δύναιτον αὐτῷ προαιρετέον ἦν· νῦν δ' ἂ μὲν δοκεῖ κάλλιστα καὶ πρεσβύτερα γυναικὶν εἶναι ἐπίστανται, ὥς τοῖκε κ. τ. λ., mors praeferenda erat. So also with the Inf. X. C. 1. 3, 3. οὔτε γὰρ θεοῖς ἔφη καλῶς ἔχειν, εἰ ταῖς μεγάλας δυσταῖς μᾶλλον ἢ ταῖς μικραῖς ἔχαιρον, for he said it would not be proper for the gods, if, etc. Very often without an antecedent sentence, e. g. αἰσχρὸν ἦν ταῦτα ποιεῖν, turpe erat, it would be base, would have been; ἐξῆν ταῦτα ποιεῖν licebat, it would be lawful; καλῶς εἶχε. Comp. with the above the use of the Ind. in Latin, where the Subj. might have been expected, in such expressions as *aequum, justum, rectum est, it would be proper, longum est, it would be tedious*, and the participle in *dus* in the conclusion of a conditional clause, as *Si Romae Cn. Pompeius privatus ESSET, tamen is ERAT DELIGENDUS*.

REM. 4. In all the above expressions, however, ἄν can be used; so also in Latin, the Subj. is sometimes found instead of the Ind. Dem. Phil. 1. 40, 1. εἰ γὰρ ἐκ τοῦ προεληλυθότος χρόνου τὰ δέοντα οὗτοι συνεβούλευσαν, οὐδὲν ἄν ἡμᾶς νῦν ἔδει βουλεύεσθαι. So also in Lat. the Subj. is used instead of the Ind.

REM. 5. The Pres. tense of *χρῆ, δεῖ, προσήκει, καλῶς ἔχει*, etc., is used of things which can yet take place. Comp. *possum commemorare*, which implies that I still can do the act, and *poteram commemorare*, which implies that I cannot do it.

REM. 6. Ἄν is very naturally omitted, if in the apodosis there is an Ind. of an historical tense of the verb *κινδυνεύειν, to be in danger, to seem*, since the verb by itself implies that the action expressed by the Inf. connected with it, did not take place; for what is only in danger of occurring, actually does not occur. Th. 3. 74. ἡ πόλις ἐκινδύνευσεν πᾶσα διαφθαρεῖν, εἰ ἄνεμος ἐπεγένετο τῇ φλογὶ ἐπιφορὸς ἐς αὐτήν, the whole city was or would have been in danger of destruction, if. Aeschin. c. Ctes. 515, R. εἰ μὴ δρόμῳ μόλις ἐξεφύγομεν εἰς Δελφούς, ἐκινδυνεύσαμεν ἀπολέσθαι. So if in the apodosis, ὀλίγον, μικροῦ, ῥάχα, nearly, almost, are joined with the Ind. of a historical tense in the concluding clause; for what only nearly takes place, actually does not take place, hence the Ind. without ἄν is appropriate in both these cases. Plat. Symp. p. 198, C. ἔγωγε ἐνδυμούμενος, ὅτι αὐτὸς οὐχ οἶός τ' ἔσομαι οὐδ' ἐγγὺς τούτων οὐδὲν καλὸν εἶπεν, ὑπ' αἰσχύνῃς ὀλίγου ἀποδράς ψόχόμεν, εἴ περ εἶχον, I had almost fled for shame, if. Without a protasis, e. g. X. Cy. 1. 4, 8. καὶ πως διαπηδῶν αὐτῷ ὁ ἵππος πίπτει εἰς γόνατα, καὶ μικροῦ κἀκέινον ἐξέτραχέλισεν. Comp. the Lat. *prope (paene) cecidi, I came near falling*.

(β) To denote that an action takes place (is repeated), in certain cases, and under certain circumstances. The historical tense in the principal clause is then commonly the Impf. The condition under which the action is repeated, is expressed by a subordinate clause with *εἰ, ὅτε*, etc. and the Opt.; the condition, however, is often omitted.

Εἶπεν ἄν, he was accustomed to say, he would say as often as this or that happened, as often as it was necessary, and the like. X. C. 4. 6, 13. εἰ δέ τις αὐτῷ περὶ τοῦ ἀντιλέγοι, ἐπὶ τὴν ὑπόθεσιν ἐπανῆγεν ἄν πάντα τὸν λόγον, as often as one contradicted him, he would (he was accustomed to) carry back the whole argument to the original proposition. 1. 3, 4. εἰ δέ τι δόξειεν αὐτῷ (Σωκράτει) σημαίνεσθαι

σαι παρὰ τῶν θεῶν, ἦττον ἂν ἐπέσδῃ παρὰ τὰ σημαινόμενα ποιῆσαι, ἢ εἴ τι αὐτὸν ἐπειδὴν ὁδοῦ λαβεῖν ἡγεμόνα τυφλὸν—ἀντὶ βλέποντος. Απ. 2. 3, 11. εἴ τις αὐτῷ δοκοίη τῶν πρὸς τοῦτο τεταγμένων βλακεύειν, ἔπαιεν ἄν, *he would beat him*. 1. 5, 2. οἱ μὲν ὄνοι, ἐπεὶ τις διώκοι, προδραμόντες ἂν ἔστασαν, *as often as any one pursued them, they would stop* (the Plup. having the sense of the Impf. † 255, Rem. 3). 3. 4, 22. ὁπότε δὲ διδύχοιεν αἱ πλευραὶ τοῦ πλαισίου, τὸ μέσον ἦν ἐξ ἐπιπλασάν.

3. With the Subjunctive, to represent the future conception, which the Greek expresses by the Sub. [† 257, 1, (a)], as *conditional*, and *depending on circumstances*. The following cases are to be distinguished:

(a) The *deliberative* Subj. [† 159, 1, (b)], takes ἄν, though but seldom in direct, more frequently in indirect questions, when a condition is to be referred to.

Τί ποτ' ἂν οὖν λέγωμεν; (*what shall we therefore say, if the thing is so?*) etc. Pl. L. 655, c. ἐγὼ γὰρ τοῦτο, ὦ Προταγόρα, οὐκ ἔμην διδασκὸν εἶναι, σοὶ δὲ λέγουσι οὐκ ἔχω ὅπως ἂν ἀπιστῶ (i. e. εἰ σὺ λέγεις), *I know not how I could disbelieve it, if you say so*, Prot. 319, b. Ἄν δ' αὖ ἡμεῖς νικῶμεν, λελυμένης τῆς γοφώρας οὐχ ἔξουσιν ἐκεῖνοι, ὅπου ἂν φύγωσιν, X. An. 2. 4, 20. Εἰ δέ σοι μὴ ἔκκεῖ, σκέψαι, εἰ ἂν (i. e. εἰ ἂν) τόδε σοι μᾶλλον ἀρέσκη, C. 4. 4, 12.

(b) The Subj., which is often used in the Homeric language instead of the Fut. Ind. († 259, Rem. 4), is frequently found with ἄν, which is to be explained in the same manner as with the Fut. Ind. [No. 2, (1)]. Εἰ δέ κε μὴ δώσωσιν, ἐγὼ ἄ κεν αὐτὸς ἔλωμαι Il. α, 137, *then I myself will (without doubt) take it*, less direct than the Fut. Οὐκ ἂν τοι χραίσμη κίθαρις, Il. γ, 54.

(c) In subordinate clauses. In this case, ἄν usually stands with the conjunction of the subordinate clause, or combines with the conjunction and forms one word.

In this way originate ἐάν (from εἰ ἂν), ἐπάν (from ἐπεὶ ἂν), ὅταν (from ὅτε ἂν), ἐπὶταν (from ὁπότε ἂν), πρὶν ἂν, ἔνθ' ἂν, ὅθι ἂν, οὗ ἂν, ὅπου ἂν, οἷ ἂν, ὅποι ἂν, ᾧ ἂν, ὅπη ἂν, ὅθεν ἂν, ὁπόθεν ἂν etc., ὅς ἂν (*quicumque* or *si quis*), ὅσος ἂν, ὁποῖος ἂν, ὅπως ἂν, ὁπόσος ἂν, etc. In all these expressions, a possible assumption is denoted; it is assumed that something is possible in the future; the future occurrence of it depends upon the assumption of the speaker, i. e. the speaker assumes and expects that it will be, e. g. ἐὰν τοῦτο λέγῃς, *if you say, shall say this* (viz. according to my assumption, or as I expect you will), ἀμαρτήσῃ, *you will be wrong*.

(4) With the Opt., but not with the Opt. Fut.

(a) The Opt. with ἄν must always be considered as the principal clause of a conditional sentence, even if the condition is omitted, e. g. εἴ τι ἔχῃς, δόλῃς ἄν,

if you had anything, you would give it (you may perhaps have something, and then you may give it to me). The Attic writers in particular, use this mode of expression, to denote firmly established and definite opinions and views of anything, and even to denote actual facts with a degree of reserve, moderation and modesty. A negation is here expressed by οὐ(κ). Her. 3, 82. ἀνδρὶς ἐπὶ τοῦ ἀρίστου (i. e. εἰ ἄριστος εἴη) οὐδὲν ἔμεινον ἂν φανείη, *nothing would seem better than*. 7, 184. ἄνδρες ἂν εἴεν ἐν αὐτοῖσι τέσσερες μυριάδες καὶ εἴκοσι, *there may have been two hundred and forty thousand men*. 5, 9. γένοιτο δ' ἂν πᾶν τῷ μακρῷ χρόνῳ, *all might happen*. X. Cy. 1, 2, 11. θηρώντες οὐκ ἂν ἀριστῆσαιεν, *while hunting they would not breakfast = they do not breakfast*. 13. ἐπειδὴν τὰ πέντε καὶ εἴκοσιν ἔτη διατελέσωσιν, εἴησαν μὲν ἂν οὗτοι πλείων τι γεγονότες ἢ πεντήκοντα ἔτη ἀπὸ γενεᾶς. Pl. Gorg. 502, d. Δημηγορία ἄρα τίς ἐστιν ἡ ποιητικὴ. Call. Φάινεται. Socr. Οὐκοῦν ἡ ῥητορικὴ δημηγορία ἂν εἴη. By the Opt. with ἂν, Homer [§ 339, 3, (a) (β)] and Herodotus often denote a supposition respecting something that is past. Her. 9, 71. ταῦτα μὲν καὶ φέρον ἂν εἰποιεν, *they might have said these things from envy*. 1, 2. εἴησαν δ' ὡς οὗτοι Κρήτες, *these might have been Cretans*.

REM. 7. If the Opt. is used without ἂν, as § 259, 3, (a), the action is expressed with greater emphasis and definiteness, since the speaker has no reference to the conditioning circumstances, which might prevent the realization of the thing conceived. Comp. *ῥεῖα θεὸς γ' ἐθέλων καὶ τηλόθεν ἄνδρα σώσσει*, *the propitious deity, I THINK, CAN save*, Od. γ, 231, and *σώσσει ἂν*, *COULD, MIGHT save*, if he wished. Hence the omission of ἂν in the freer language of poetry, is far more frequent than in prose, which has more regard to the actual relation of the things described.

(b) So also the Opt. is used with ἄν, as a more modest and mild expression of a command or request, since the thing desired is represented as dependent on the will of the person addressed and is thereby made conditional. Here also a negation is expressed by οὐ(κ).

Pl. Phaedr. 227, c. λέγοις ἂν instead of λέγε (properly, *you may speak, if you choose*). Tim. 19, ο. ἀκούοιτ' ἂν ἥδη τὰ μετὰ ταῦτα περὶ τῆς πολιτείας, *you might hear then*, instead of *hear then*. S. El. 1491. χωροῖς ἂν, *you might go*. Il β, 250. with a degree of irony, Θεοσῖτ' — Ἰσχεο —! οὐ γὰρ ἐγὼ σέο φημὶ χειρότερον βροτὸν ἄλλον ἔμμεναι — τῷ οὐκ ἂν βασιλῆας ἀνὰ στόμῳ ἔχον ἀγορεύοις, καὶ σφιν δνείδῃς τε προφέροις, νόστον τε φυλάσσοις! instead of *μή ἀγόρευε, etc., you should not harangue, nor be heaping up reproaches, etc.* In the form of a question, X. Hier. 1, 1. ἄρ' ἂν μοι ἐδεήσῃς, ὦ Ἴερον, διηγήσασθαι, ἢ εἰκὸς εἰδέναι σέ βέλτιον ἐμοῦ; *would you be inclined, viz., if I should ask you*. With οὐ in the form of a question, Il. ε, 456. οὐκ ἂν δὴ τόνδ' ἄνδρα μάχης ἐρύσαιε μετελθών; *might you not, could you not restrain the man*, instead of, *restrain him*. In a sharper and more urgent tone as an exclamation, Il. ω, 263. οὐκ ἂν δὴ μοι ἄμαξαν ἐφοπλίσσῃτε τάχιστα, ταῦτά τε πάντ' ἐπιδεῖτε, ἵνα πρῆσσω μὲν ὁδοῖο; *would you not get ready the chariot, if I commanded it?*

(c) The Optative with ἄν has the same force in interrogative as in other sentences, and may commonly be translated by the auxiliaries *can, could, would*.

IL. ω, 367. εἰ τίς σε ἴδοιτο . . , τίς ἂν δῇ τοι νόος εἴη; *how would you then feel?* . τ, 90. ἀλλὰ τί κεν ῥέξαιμι; *what could I do?* S. Ph. 1393. τί δῆτ' ἂν ἡμεῖς ρῶμεν; Dem. Phil. 1, p. 43, 10. λέγεται τι καινόν; γένοιτο γὰρ ἂν τι καινόν; ἢ Μακεδὼν ἀνὴρ Ἀθηναίους καταπολεμῶν; *can there be any stranger news can —?*

REM. 8. Comp. ποῖ τις φεύγει; *whither does one flee?* Arist. Plut. 438. ποῖς φύγοι; *whither may one flee?* (more definite than with ἂν). Eur. Or. 598. ὦ τίς ἂν φύγοι; *whither would one flee? whither could one flee? where in the world could he flee?* S. Aj. 403. ποῖ τις οὖν φύγῃ; *whither shall one flee or is one flee?*

(d) The Dramatists, particularly, often express a wish, in the form of a question, by πῶς and the Optative with ἄν, it being asked how something *might, could, would* take place under a given condition.

Soph. Aj. 338. ὦ Ζεῦ, — πῶς ἂν τὸν αἰμυλώτατον . . ὀλέσσαις τέλος δάνοισι. *how might, could, would I die?* instead of, *O that I might die!* Eur. Alc. 57. πῶς ἂν ὁλοίμην; Pl. Euthyd. 275, c. πῶς ἂν καλῶς σοι διηγησαίμην; *how can I appropriately describe to you? O that I could!*

REM. 9. But the Opt. in itself, as the expression of a wish, does not take the conditioning adverb ἂν (§ 259, 3, (b)). IL. ζ, 281. ὣς κέ οἱ αὖθι γαῖα χάνοι; *not properly expressed as a wish, but as a doubtful condition, thus (ὣς = how) the earth should then open for him.*

(5) The Inf. and Part. take ἄν (κέ), when the finite verb, which stands instead of the Inf. and Part., would take it:

(a) The Inf. with ἂν after *verba sentiendi* and *declarandi*, consequently the Inf. Pres. and Aor. with ἂν, instead of the Ind. Pres. and Aor. with ἂν, or instead of the Opt. Impf. and Aor. with ἂν in direct discourse; the same principle holds when the Inf. is used as a substantive. The *Inf. Perf.* with ἂν instead of the *Ind. and Opt. Plup.* with ἂν, is more seldom. The *Inf. Fut.* with ἂν is rare in Attic; instead of it the Inf. Aor. or even the Pres. with ἂν is commonly used.

Εἰ τι εἶχεν, εἶφη, δοῦναι ἂν (*Oratio recta*: εἰ τι εἶχον, εἶδωκα ἂν), *he said that he had anything, he would have given it, dixit, se, si quid habuisset, daturum fuisse.* Ἔτι εἶχοι, εἶφη, δοῦναι ἂν (*Or. recta*: εἰ τι εἶχοιμι, δόλῃν ἂν), *dixit, se, si quid haberet, daturum, esse.* 'Εγὼ δοκῶ δεκάκις ἂν κατὰ τῆς γῆς καταδύναι ἥδιον, ἢ ὀφθαλμοῖς οὕτω ταπεινός, X. Cy. 5. 5, 9 (*Or. recta*: δεκάκις ἂν ἀποδάνοιμι ἥδιον, ἢ ῥαδίην), *methinks I would rather sink ten times beneath the earth, than to be seen in this humble condition.* 'Ηγοῦμαι . . οὐκ ἂν ἀκρίτους αὐτοὺς ἀπωλόλῃναι, ἀλλὰ ἢν προσήκουσαν δίκην δεδωκέναί, Lys. 27, 8 (*Or. recta*: οὐκ ἂν ἀπολώλεαν — ἐδεδώκεσαν ἔν). Οἶμαι γὰρ οὐκ ἂν ἀχαρίστως μοι ἔξειν, *I think you would not be unthankful to me, if I entreated the king, etc..* (*Or. recta*: οὐκ ἂν ἀχα-

ρίστωι μοι ἔχοιτε or σχοίητε, but not ἔχοιτε, see No. 4). "Ὅση γὰρ μῆκε δύναμιν ἔχει ἡ ἀρχή, τοσούτω μᾶλλον ἂν ἡγήσατο αὐτὴν καὶ καταπλήξειν τοῖς παλίτας, R. L. 8, 3. Πῶς ἔχεις πρὸς τὸ ἐδέλειν ἂν ἵναί κε ἡλιγτος ἐπὶ δέπῳ; (the same as πῶς ἔχεις πρὸς τοῦτο ὅτι ἐδέλοις ἂν ἵναί κε ἡλιγτος ἐπὶ δέπῳ;) Pl. Symp. 174, b. Εἰ οὖν λέγοιμι, εὖ οἶδ', ὅτι δημηγορεῖν ἂν με φαίης, Pl. R. 350, c.

REM. 10. In Latin the conditioned Inf. is expressed as follows:

γράφειν ἂν = *scripturum esse*, γεγραφέναι ἂν = *scripturum fuisse*,
 γράψαι ἂν = (a) *scripturum fuisse*, or (b) as Pres., *scripturum esse*,
 γράφειν ἂν = *scripturum fore*.

(b) The Participle with ἂν after *verba sentiendi*, or when the Participle takes the place of an adverbial subordinate clause. The same principles hold here as with the Inf. The Fut. Part. with ἂν is rare in Attic Greek (the reading is commonly doubtful when it occurs); instead of the Fut. Part., the Aor. or even the Pres. with ἂν, is generally used.

Her. 7, 15. εὐρίσκω δὲ ὧδε ἂν γινόμενα ταῦτα, εἰ λάβοις τὴν ἐμὴν σκεπὴν (*reperio, sic haec FUTURA ESSE, si sumas vestes meas*). X. C. 2, 2, 3. αἱ πόλεις ἐπὶ τοῖς μεγίστοις ἀδικήμασι (ζημίαν θάνατον πεποιθήσασιν, ὥς οὐκ ἂν μείζονος κακῶ φόβῳ τὴν ἀδικίαν παύσοντες (*existimantes se non gravius mali metu injuriam COERCITUROS FORE, thinking that they could deter from crime by the fear of no greater evil*). Th. 6, 38. οὔτε ὄντα, οὔτε ἂν γινόμενα λογοποιούσα i. e. ὅτε οὔτε ἐστίν, οὔτ' ἂν γένοιτο, *they fabricate what neither is nor will be*). Isocr. Phil. 133. Εὖ ἴσθι μὴδὲν ἂν με τούτων ἐπιχειρήσαντά σε πείδειν, εἰ δυνατόν μόνον καὶ πλοῦτον ἑώρων ἐξ αὐτῶν γενησόμενον (= ὅτι ἐπεχείρησα ἂν). Pl. Phil. 52, c. διακεκρίμεθα χωρὶς τὰς τε καθαρὰς ἡδονὰς καὶ τὰς σχεδὸν ἀκαθάρτους ὁρῶς ἂν λεχθεῖσας (= καὶ αἱ σχεδὸν ἀκαθάρτοι ὁρῶς ἂν λεχθεῖσιν). So, also, with the case absolute: X. An. 5, 2, 8. ἐσκοπεῖτο, πότερον εἴη κρεῖττω ἀπάγειν καὶ τοὺς διαβεβηκότας, ἢ καὶ τοὺς ὀπλίτας διαβιβάσειν, ὥς ἄλόντος ἂν τοῦ χωρίου (= νομίζων, ὅτι τὸ χωρίον ἀλόγη ἂν).

§ 261. Position and Repetition of ἂν. "An without a Verb.

1. With the combination mentioned in 260, (3), c., as *ὅς ἂν*, *πρὶν ἂν*, small particles like *δέ*, *τέ*, *μέν*, *γάρ*, sometimes come between, e. g. *ὅς δ' ἂν*.

2. As ἂν represents the predicate as *conditional*, it ought properly to be joined with the predicate, e. g. *λέγοιμι ἂν*, *ἔλεγον ἂν*; yet it commonly follows that member of a sentence which is to be made emphatic, e. g. Pl. Crito. 53, c. καὶ οὐκ οἶσι ἄσχημον ἂν φανεῖσθαι τὸ τοῦ Σωκράτους πρᾶγμα. Hence it is regularly joined to such words also as change the idea of the sentence, viz., to negative adverbs and interrogatives, e. g. *οὐκ ἂν*, *οὐδ' ἂν*, *οὐκοῦν ἂν*, *οὐδέποτε ἂν*, etc. — *τίς ἂν*, *τί δ' ἂν*, *τί θη' ἂν*, *πῶς ἂν*, *πῶς γὰρ ἂν*, *ἄρ' ἂν*, etc.; — also to adverbs of place, time, manner, and other adverbs, which, in various ways modify the expression contained in the predicate and define it more exactly,

e. g. *ἐνταῦθα ἂν, τότε ἂν, εἰκότως ἂν, ἴσως ἂν, τάχ' ἂν, μάλιστα ἂν, ἥκιστ' ἂν, μόλις ἂν, σχολῇ ἂν, βαθύως ἂν, ῥᾶπτο' ἂν, τάχιστα' ἂν, σφόδρ' ἂν, ἡδέως ἂν, κἂν* (instead of *καὶ ἂν, etiam, vel*), etc.

REMARK 1. In certain constructions, the *ἂν* belonging to the Opt. is removed from the dependent clause, and joined with the principal clause; this is particularly the case in the phrase, *οὐκ οἶδ' ἂν εἰ*. Pl. Tim. 26, b. *ἐγὼ γάρ, ἢ μὲν χθὲς ἤκουσα, οὐκ ἂν οἶδα εἰ δύναμιν ἅπαντα ἐν μῆμυ πόλιν λαβεῖν*.

REM. 2. In certain parenthetic sentences, the *ἂν* belonging to the Opt. is placed first; thus particularly, *ἂν τις εἴποι, φαίη*. Pl. Phaed. 87, a. *τί οὖν (,) ἂν παῖς ὁ λόγος (,) ἔτι ἀπιστεῖς*;

3. *Ἄν* is very often repeated in the same sentence (*κέ* very seldom). The reason of this is two-fold:

(a) It is used once at the beginning of the sentence, in order to show, in the outset, that the predicate is conditional. This is particularly the case, when the principal sentence is divided by intervening subordinate clauses, or when several words precede the conditioned verb to which *ἂν* belongs. *ὅστις ἔσθ' ἂν, εἰ σθένος λάβοιμι δηλώσαιμ' ἂν οἱ αὐτοῖς φρονῶ*, S. El. 333.

(b) The second reason is a rhetorical one. *Ἄν* is joined with the word which requires to be made emphatic. If the rhetorical emphasis belongs to several words in one sentence, *ἂν* can be repeated with each. But besides this, *ἂν* can be again placed after the conditioned verb to which it properly belongs. Pl. Apol. 35, d. *σαφῶς γὰρ ἂν, εἰ πείδοιμι ὑμᾶς, θεοὺς ἂν διδάσκειμι μὴ ἡγεῖσθαι ὑμᾶς εἶναι*. Eur. Troad. 1244. *ἀφανεῖς ἂν ὄντες οὐκ ἂν ὕμνηθεῖμεν τὸ Μούσαις*.

REM. 3. Homer sometimes joins the weaker *κέ* with *ἂν*, in order to make the conditionality or contingency still more prominent. Il. v, 127, sq. *ἴσταντο μάλα γγες . . , ἄς οὐτ' ἂν κεν Ἄρης ὀνόσαιοι μετελδών, οὔτε κ' Ἀθηναίη*.

4. *Ἄν* is very frequently found with a conjunction or a relative without a verb, when the verb can be easily supplied from the context; thus especially *ὅς ἂν, ὥς περ ἂν εἰ, πῶς γὰρ ἂν, πῶς δ' οὐκ ἂν, ὅς περ ἂν* and the like. *φοβούμενος, ὥς περ ἂν εἰ παῖς* (i. e. *ὥς περ ἂν φοβοῖτο, εἰ παῖς εἴη*), Pl. Jorg. 479, a.

CHAPTER II.

§ 262. The Attributive Construction.

Attributives serve to explain more definitely the idea contained in the substantive to which they belong, e. g. *ὁ καλὸν ῥόδον, ὁ μέγας παῖς*. The attributive may be:

a. An adjective or participle, e. g. *τὸ καλὸν ῥόδον, τὸ τῶν ἀλλων ἀνδρῶν*;

- b. A substantive in the genitive, e. g. *οἱ τοῦ δένδρου καρποί*;
 c. A substantive with a preposition, e. g. *ἡ πρὸς τῇ πόλιν ὁδός*;
 d. An adverb, e. g. *οἱ νῦν ἄνθρωποι*;
 e. A substantive in apposition, e. g. *Κροῖσος, ὁ βασιλεὺς*.

§ 263. *Ellipsis of the Substantive to which the
Attributive belongs.*

When the substantive which is to be more fully explained by the attributive, contains a general idea, or one which can be easily supplied from the context, or is indicated by some word of the sentence, or, by frequent usage in a particular connection, may be supposed to be known, then the substantive, as the less important member in the attributive relation, is often omitted, and the adjective or participle becomes a substantive. Substantives which are often omitted with *attributive adjectives*, are: *ἄνθρωπος*, *ἄνθρωποι*, *ἄνθρω*, *ἄνδρες*, *γυνή*, *γυναῖκες*, *χρῆμα*, *χρήματα*, *πράγμα*, *πράγματα*, *ἡμέρα*, *γῆ*, *χώρα*, *μοῖρα*, *ὁδός*, *χέρ*, *γνώμη*, *ψῆφος*, *τέχνη*, *πόλεμος*, etc.; those omitted with the *attributive genitive* are: *πατήρ*, *μήτηρ*, *υἱός*, *παῖς*, *δυάτηρ*, *ἀδελφός*, *ἄνθρω* (*husband*), *γυνή* (*wife*), *οἶκος*, *χώρα*, *γῆ* (*land*). The substantive is omitted with the following classes of words:

a. The attributive adjective, adjective pronoun, and participle.

(a) Such as denote persons: *οἱ θνητοί*, *mortales*; *οἱ σοφοί*, *οἱ γινώμενοι* (instead of *γονεῖς*); *οἱ ἔχοντες*, *the rich*; *οἱ φυλάττοντες* (*φύλακες*); *οἱ δικάζοντες*, *judges*; *οἱ λέγοντες*, *orators*, etc.

(β) Such as denote names of things: (a) appellatives: *τὰ ἡμέτερα* (*χρήματα*), *res nostrae*; *τὰ ἐμὰ*, *res meae*, *everything which relates to me*; *τὰ καλὰ*, *res pulchrae*; *τὰ κακὰ*, *mala* (§ 243, 4), *ἡ ὑστεραία*, *ἡ ἐπιούσα*, *ἡ πρώτη*, *δευτέρα*, etc. (*ἡμέρα*); *ἡ πολεμία* (*χώρα*), *the enemy's country*; *ἡ φιλία*, *a friendly country*; *ἡ οἰκουμένη* (*γῆ*), *the inhabited earth*; *ἡ ἐνυδρος* (*γῆ*), *a desert*; *ἡ εὐδεῖα* (*ὁδός*); *τὴν ταχίστην*, *quasi celerrime*; *τὴν ἴστην* (*μοῖραν*) *ἀποδιδόναι*; *ἡ πεπρωμένη* (*μοῖρα*); *ἡ δεξιὰ*, *ἡ ἀριστερά* (*χέρ*); *ἡ νικῶσα* (*γνώμη*); *τὴν ἐναντίαν* (*ψῆφον*) *τίδεσθαι*; *ἡ ῥητορικὴ* (*τέχνη*).

(b) Abstracts: *τὸ καλόν*, *τὸ ἀγαθόν*, *or τὰγαθόν*, *the beautiful, the good*; *τὸ εὐτυχές*, *good fortune*; *τὸ ἀνάσθητον*, *want of feeling*; *τὸ κοινόν*, *the commonwealth* (e. g. *τῶν Σαμίων*); *τὸ θαρσοῦν*, *confidence*.

(c) Collective nouns denoting persons: *τὸ ἐναντίον*, *the enemy*; *τὸ δῆκοον*, *the subjects*. Adjectives in *-ικόν* especially belong here, e. g. *τὸ πολιτικόν*, *the citizens*; *τὸ σπλιτικόν*, *the heavy armed*; *τὸ οἰκετικόν*, *the servants*; *τὸ Ἑλληνικόν*, *τὸ βαρβαρικόν*, *τὸ ἱππικόν*, etc. The plural of adjectives of this ending is often used to denote a number, collection, or series of single events, e. g. *τὰ Τροϊκά*, *the Trojan war*; *τὰ Ἑλληνικά*, *the Grecian history*; *τὰ ναυτικά*, *naval war*, but also *naval affairs*.

b. The attributive genitive also is used without the governing substantive, e. g. Ἀλέξανδρος, ὁ Φιλίππου (νίος), Μαῖα ἡ Ἀτλαντος (θυγάτηρ); then with the prepositions ἐν, εἰς and ἐκ with the Gen. of a person to denote his abode, e. g. ἐν ᾧδον (οἴκῳ) εἶναι; εἰς ᾧδον (οἴκον) ἐλθεῖν; εἰς διδασκάλων φοιτᾶν, to go to the teacher's; εἰς Πλάτωνος φοιτᾶν, πέμπειν, to go or send to Plato's; ἐκ διδασκάλων ἀπαλλάττεσθαι, Pl. Protag. 326, c. to leave school; εἰς τὴν Κύρου (γῆν) ἐλθεῖν; τὰ τῆς τύχης, the events of fortune; τὰ τῆς πόλεως, the affairs of state; τὰ τοῦ πολέμου, the whole extent of the war; τὰ Ἀθηναίων φρονεῖν, ab Atheniensium par-tibus stare; τὰ τῆς ὀργῆς, τὰ τῆς ἐμπειρίας, τὸ τῶν ἐπιδυμῶν (that which pertains to anger, the nature or essence of anger, etc.); τὸ τῶν παιδῶν, the custom of boys; τὸ τῶν ἀλίων.

c. The attributive adverb is used without a substantive, e. g. οἱ νῦν, οἱ τότε, οἱ πάλαι, οἱ ἐνθάδε (ἑνδοξοί), τὰ οἴκοι (πράγματα), res domesticæ, ἡ ἐξῆς, (ἡμέρα), the following day, etc.

d. The attributive substantive or substantive pronoun with the preposition *by* which it is governed, e. g. οἱ καθ' ἡμᾶς, οἱ ἐφ' ἡμῶν, our contemporaries; — οἱ ἀμφὶ or περὶ τινα, e. g. Πλάτωνα, signifies (a) a person with his companions, followers, or scholars; οἱ ἀμφὶ Πεισίστρατον, Pisistratus and his troops; οἱ ἀμφὶ Θαλῆν, Thales and other philosophers of his school; Ἔρα λέγεις τὴν τῶν δέων κρίσιν, ἣν οἱ περὶ Κέκροπα δι' ἀρετὴν ἔκριναν, which Cecrops and his tribunal on account of their excellence, decided, X. C. 3. 5, 10. — (b) more seldom the companions, followers, or scholars alone, without the person named. — Further, οἱ σὺν τινι, οἱ μετὰ τινος, the followers, etc. of any one; οἱ ὑπὸ τινι, the subjects of any one; οἱ ἀπὸ τινος, asseclæ, or descendants of one; οἱ ἐν ἅσται; οἱ περὶ φιλοσοφίας; οἱ περὶ τὴν θῆραν; οἱ ἀμφὶ τὸν πόλεμον, etc.; — τὰ παρὰ τινος, intelligence respecting any one, or commands of any one; — τὸ καθ' ἐμέ, τὸ ἐπ' ἐμέ, as far as in my power, as far as in me lies.

‡ 264. a. Attributive Adjective.

1. The attributive adjective (participle, adjective pronoun and numeral), expresses a quality which belongs to an object, as the beautiful and blooming rose. On the agreement of the adjective with the word which it defines, see ‡ 240.

REMARK 1. The participles λεγόμενος and καλούμενος are used, where the Latin has *qui dicitur, vocatur, quem dicunt, vocant*, etc., and the English the phrase *so-called, as it is called, are called*, etc., e. g. Λακεδαιμόνιοι τὸν ἱερὸν καλούμενον πόλεμον ἐστράτευσαν (the Sacred war, as it is called, or the so-called Sacred war), Th. 1, 112. Σοφῶν, ὅπως ὁ καλούμενος ὑπὸ τῶν σοφιστῶν κόσμος ἔφυ (the κόσμος as it is called by the sophists), X. C. 1. 1, 11.

REM. 2. It has already been stated (§ 245, Rem. 5), that the adjectives ἄκρος, μέσος, ἔσχατος, must in certain cases be translated into English by substantives.

REM. 3. Many personal nouns which denote an employment, station or age, are treated as adjectives, and the word ἄνθρωπος is joined with them, if the man is to be considered in relation to his employment, station or age; but

the word *ἄνθρωπος* is omitted, if the man is considered as merely performing the duties of a particular office or employment. Thus *ἄνθρωπος μάντις* signifies a man who is by profession a prophet, and *μάντις* without *ἄνθρωπος*, a man who, for the time being, acts as a prophet; thus *ἄνθρωπος βασιλεύς*, *ἄνθρωπος τύραννος*, *ἄνθρωπος ποιητής*, *ἄνθρωπος ῥήτωρ*, *ἄνθρωπος πρεσβύτερος*, *ἄνθρωπος νεανίας*, *γραῦς γυνή*, etc.; also in the respectful form of address among the Attic orators and historians, e. g. *ἄνθρωπε δικασταί*, *ἄνδρες στρατιῶται*. So likewise with national names, e. g. *ἄνθρωπος Ἀθηναῖος*, *Ἀθηναῖος*. This usage is still more extensive in poetry. See *Larger Grammar*, Part II. § 477.

2. When two or more attributive adjectives belong to a substantive, the relation is two-fold. The relation is: (a) *coördinate*, when each adjective is equally a more full explanation of the substantive; then the adjectives are commonly connected by *καί, τὲ—καί*; where there are several adjectives, the connective is used only before the last; (b) *subordinate*, when a substantive with one of the adjectives forms, as it were, a single idea, and is more definitely defined by another adjective. In this case there is no connective between the two adjectives. The subordinate relation occurs particularly when pronouns, numerals, adjectives of time, place, and material are joined with other adjectives.

Σωκράτης ἀγαθὸς καὶ σοφὸς ἄνθρωπος ἦν. Πολλοὶ ἀγαθοὶ ἄνδρες ἢ πολλοὶ ἀγαθοὶ καὶ σοφοὶ ἄνδρες. Πολλὰ καλὰ ἔργα. Ὁ ἐμὸς ἑταῖρος σοφός. Οὗτις ὁ ἄνθρωπος ἀγαθός. Τρεῖς ἀγαθοὶ ἄνδρες. Τὸ πρῶτον καλὸν πρᾶγμα. Od. i., 322, sq. ἰσθὺς νηὶς εἰκοσόροιο μελαίνης.

REM. 4. The numeral *πολλοί* is used in Greek, like *multi* in Latin, generally in the coördinate relation, and in this way the idea of plurality is made emphatic, while the English commonly uses the subordinate, e. g. *πολλὰ καὶ καλὰ ἔργα*, *multa et praeclara facinora*. The Greek and Latin is *many and noble deeds*, the English commonly *many noble deeds*.

REM. 5. In the Greek, the attributive adjective very frequently takes the force of a substantive, and the substantive to which the adjective properly belongs, is put in the attributive genitive. Here the following cases are to be distinguished:

a. The substantive stands with the plural adjective which takes the gender of the substantive, e. g. *οἱ χρηστοὶ τῶν ἀνθρώπων*; *τὰ σπουδαῖα τῶν πραγμάτων*.

b. The adjective which becomes a substantive is sometimes in the Neut. Sing., sometimes also in the Neut. Pl. Th. 1. 118, *οἱ Ἀθηναῖοι ἐπὶ μέγα ἐχώρησαν δυνάμεως* (= *ἐπὶ μεγάλην δύναμιν*), *had attained a high degree of power*. Thus many phrases with *πάν*, e. g. *εἰς πᾶν κακοῦ* (*in omne genus calamitatis*) *ἀφικνεῖσθαι*; *ἐν παντὶ κακοῦ εἶναι*; *εἰς πᾶν προεβλήθη μοχθηρία*. Moreover, the Neut. pronoun is very frequently joined with the genitive, especially in prose. Th. 1. 49. *ξυνέπεσον ἐς τοῦτο ἀνάγκης*, *to this degree of necessity*. X. An. 1. 7, 5. *ἐν τοιοῦτῳ τοῦ κινδύνου*. Dem. Ph. 1, 51. *εἰς τοῦδ' ὕβρεως ἐβλήθη*.

c. The substantive is made to depend upon the adjective in the Sing. which takes the gender of the substantive which it governs, instead of being in the

Neut., e. g. ἡ πολλὴ τῆς Πελοποννήσου instead of τὸ πολὺ τῆς Π. The word ἡμισυς is most frequently used in this manner, often also πολὺς, πλείων, πλείστος and other superlatives, e. g. ὁ ἡμισυς τοῦ χρόνου; ἐπὶ τῇ ἡμισείᾳ τῆς γῆς. X. Cy. 4. 5, 1. πέμπετε τοῦ σίτου τὸν ἡμισυν, τῶν ἄρτων τοὺς ἡμίσεις. Th. 7, 3. τὴν πλείστην τῆς στρατιῶς παρέταξε; 80 πολλὰ τῆς χώρας, τὸν πλείστον τοῦ χρόνου. Th. 1, 2. τῆς γῆς ἡ ἀρίστη ἀεὶ τὰς μεταβολὰς τῶν οἰκητόρων εἶχεν.

3. The Greek, like the Latin, frequently uses the attributive adjective to define the subject or object, not by itself, but only in reference to the predicate. In this way the designations of place, time, number, also a reason, condition, and manner can be expressed by adjectives, which agree with a substantive in gender, number, and case.

a. Adjectives of place and order. Od. φ, 146. Ἴζε μυχοίτατος αἰεὶ instead of ἐν μυχοιτάτῳ. Also, πρῶτος, πρότερος (of two), ὅστος, ὕστερος (of two), μέσος, τελευταῖος, πλάγιος, μετέωρος, ἄκρος, θυραῖος, θαλάσσιος, etc. S. Ant. 785. φοιτᾷς ὑπερπόντιος instead of ὑπὲρ τὸν πόντον. Th. 1, 134. Ἴνε μὴ ὑπαίθριος ταλαιπωροῖται, that he might not suffer in the open air. Here belong also πᾶς, ἕκαστος, ἑκάτερος, ἅμφω, ἀμφότερος, etc. § 246, 5, 6 and 7.

b. Adjectives of time, e. g. ὕψιος, ὄρθριος, ἑωθινός, ἑσπέριος, νύχτιος, μεσονύκτιος, δευρῶς, χθις, ἑαρινός, χειμερινός, etc., especially those in -αῖος, e. g. δευτεραῖος, τριταῖος, etc., χρόνιος (after a long time), etc. Il. α, 497. ἡερίη δ' ἀνέβη μέγαν οὐρανόν instead of ἤρι, she went early. X. An. 4. 1, 5. σκοτιαίους διελθεῖν τὸ πεδίον, to pass through the plain in the dark. Τεταρταῖος, πεμπταῖος ἀφίκετο, he came on the fourth, fifth day; χρόνιος ἦλθεν, after a long time.

c. Adjectives of manner and other relations, e. g. ὀξύς, ταχύς, αἰφνίδιος, βραδύς, ὑπόσπονδος, ἄσπονδος, ὄρκιος; ἐκὼν, ἐδελούσιος, ἔκων, ἔκοντος, ἐδελοντῆς ἡσυχος; συγχρῶς, πολὺς, ἁδρόος, πυκνός, σπάνιος, μόνος, e. g. ὑπόσπονδοι ἀπῆλθον = ἐπὶ σπονδαῖς, they went away under a truce. Th. 1, 63. τοὺς νεκροὺς ὑπόσπονδους ἀπέθεσαν τοῖς Ποτιδαῖαταις, they gave up the dead under the truce.

REM. 6. But when the qualifying words cannot at the same time express a quality of the subject or object, but belong solely to the predicate, the adverb must be used, e. g. καλῶς ᾄδεις, you sing beautifully (not καλὸς ᾄδεις, for the person who sings beautifully, is not necessarily beautiful). When the Greeks expressed such designations of place and time, as properly belong to the predicate, by adjectives, it is to be explained as resulting from their vivid mode of conception. For example, ἑσπέριος ἦλθε, vespertinus venit, he came (as it were) enveloped by the evening.

REM. 7. The distinction between πρῶτος (πρότερος, ὕστερος, ὅστος), πρώτην (πρότεραν, ὕστεραν, ὅσταν), and πρῶτον (πρότερον, ὕστερον, ὅσταν or ὅστατα), μόνος, μόνην and μόνον τὴν ἐπιστολὴν ἔγραψε, appears when the sentence is analyzed; πρῶτος, μόνος mean, I am the first, the last, the only one of all who has written this letter, like PRIMUS scripsi; πρώτην, ὅσταν, μόνην τὴν ἐπιστολὴν ἔγραφα, this letter was the first, the last, the only one I have written; the adverbs πρῶτον, πρότερον, etc., on the contrary, are used in stating several actions of the same subject, in the order in which they occurred, e. g. Ὁ παῖς πρῶτον μὲν τὴν ἐπιστολὴν

ἔγραψεν, ἔπειτα ἔπαισεν, ὅστατα δὲ ἀπῆλθι; or πρῶτον, ὅστατον, for the first, last time; so the adverb μόνον places the predicate in opposition to another predicate, μόνον ἔγραψα τὴν ἐπιστολὴν, I have only written the letter, (not sent it).

§ 265. Attributive Genitive.

The attributive genitive will be considered in treating the genitive, § 275, Rem. 5.

§ 266. c. Apposition.

1. A substantive is said to be in apposition, when it is put in the same Case with another substantive or with a substantive personal pronoun, and even with a personal pronoun implied in a verb, for the sake of defining these words more fully; if the appositive denotes a person, it is also put in the same gender and number, as the word which it defines, comp. § 240, 1. An appositive referring to two or more substantives is put in the plural, when it is a common noun.

Kŭpos, ὁ βασιλεὺς. Τόμυρις, ἡ βασίλεια. Ἐκεῖνος, ὁ βασιλεὺς. X. Cy 5. 2, 7. τὴν θυγατέρα, δευρόν' τι κάλλος καὶ μέγεθος, ἐξάγων ὧδε εἶπεν. Th. 1, 137. Θεμιστοκλῆς ἦκω παρὰ σέ, I, Themistocles, have come. Luc. D. D. 24, 2. ὁ δὲ Μαίας τῆς Ἀτλαντος διακονοῦμαι αὐτοῖς (instead of ἐγὼ ὁ Μαίας sc. υἱός).

2. When a substantive is in apposition with a possessive pronoun, it is put in the Gen., since the possessive pronouns take the place of the Gen. of the personal pronouns.

Ἐμὸς (= ἐμοῦ) τοῦ ἀδελίου βίος, the life of me, wretched, ἀδελίου being here in opposition with ἐμός. Τὰμὰ (= τὰ ἐμὰ) τοῦ δυστήνου κακὰ, the evils of me, unhappy one! Σὴ τῆς καλλίστης εὐμορφία, thy gracefulness, O most beautiful one! In English, as the examples show, such a Gen. with the possessive may be often expressed by an exclamation, e. g. Ἐλεῶμαι τὸν σὸν τοῦ ἀδελίου βίον, I pity thy life, O wretched one! or by an accessory clause, e. g. I pity thy life, thou who art so miserable. So too the Gen. is put in apposition with adjectives which stand in the place of the attributive Gen. Pl. Ap. 29, d. Ἀθηναῖος ὢν πόλεως τῆς μεγίστης (instead of Ἀθηῶν, πόλεως), πόλεως being here in apposition with Ἀθηναῖος which is equivalent, to Ἀθηῶν. On the expressions ὁ ἡμέτερος, ὁ ὑμέτερος, σφέτερος αὐτῶν πατήρ, see the remarks on the pronouns.

REMARK 1. On the ellipsis of the words υἱός, παῖς, θυγάτηρ, γυνή, etc. in apposition, see § 263; on the use of the article in apposition, see § 244, Rem. 6. In the phrases ὄνομά ἐστί μοι, ὄνομα τίδημί (τίδημαί) τινι and the like, the name

itself, as an appositive, is put in the same Case, e. g. 'Ὅσον ἐστὶ μοι Ἀγάδου, my name is Agathos. 'Ὅπως θάγωεν θύρα αὖτις ἐκτὸς Ἀγάδου. Ἐνταῦθα δὲ πόλις μεγάλη, θύρα δ' αὖτῃ ἑρπυσσέ, X. An. 1. 5. 4. ib. 2. 4. 13 and 25. Ταύτῃ τῇ ζωνοειεῖ ἐδράματι πάλιν θύρα, Pl. Rp. 369. c. (so this cloak-city we name the name city, called it a city). Ἀπὸ τούτων καὶ δημοτικῶς ἐκτίσαστο τὴν βασιλευσσίτην καὶ θεωσάτην προσηγορίαν, τὸν Δίκαιον, Plut. Ar. 2. (received the surname, the Just). (The Gen. also is used in the same phrase: Φασίαν ἐκτίσαστο τὴν τοῦ Χρηστοῦ προσηγορίαν, Plut. Ph. 10. The Nom. also occurs: Ἀπὸ γυναικῶν προέβλεπε τὴν τῶν πατρῶν αὐτῶν ἐπιστομῶν συκοφάντης, Aesch. f. 1. § 27.) See 269. Rem. 3.

REM. 2. A substantive in the Nom. or Acc. sometimes stands in apposition with the whole sentence; in the Nom., when the appositive expresses a judgment on the whole sentence; in the Acc., when the appositive denotes a thing accomplished, a result, a purpose, or object. e. g. Eur. Or. 496. ἐπεὶ γὰρ ἐξέπνευσεν Ἀγαμέμνων βίον, πλεῖστis θυγατρὸς τῆς ἐμῆς (caesus a filia mea) ὑπὲρ κόρυ, — αἰσχιστον ἔργον! Il. α, 735. ἥ τις Ἀχαιῶν (αὐτῶν) ῥίψει χεῖρὸς ἑλὼν ἐπὶ πύργῳ, λυγρὸν δλεῖδρον. Eur. Or. 1105. Ἐλίστην κτάνωμιεν, Μεσέλαρ λύπην πικράν (i. e. ὅστε εἶναι λύπην πικράν). Aesch. Ag. 225. ἔλαθ' οὐτὴν γυνέσθαι θυγατρὸς, πολέμῳ ἀρωγὰν (ὅστε εἶναι ἀρωγὰν). In like manner, a Part. or adjective is sometimes added as a clause in apposition to a whole sentence, e. g. Πάει (Ἀπόλλων) Ὀρίστην μητέρ', ἥ σφ' ἐγένετο, κτεῖναι, πρὸς οὐχ ἅπαντας εὐκλείην φέρον (a deed that brings no fame). Eur. Or. 30. Καὶ δὴ παρῆται (solatus est) σῶμα, σοὶ μὲν οὐ φίλον Suppl. 1070.

REM. 3. The Inf. also is sometimes used as a clause in apposition with a word, especially with demonstrative and relative pronouns, so as to define more exactly an idea before expressed in a general manner. Οὐ γὰρ ἐπὶ τούτῳ καθίσταται ὁ δικαστής, ἐπὶ τῷ καταχαρίζεσθαι τὰ δίκαια Pl. Apol. 35, c, the judge does not sit for this, viz. for the purpose of compromising justice for favour. Ἄ δὲ προστίθεται τῇ ματικῇ, ἐπισκοπεῖν τοῖς Ἐρωτοῖς καὶ ἰατροβέβαιν, Symp. 188, c.

3. With a substantive, expressing the idea of *plurality*, one substantive or even several substances denoting the parts of that plurality or whole, are often put in apposition, instead of being in the Gen. according to the natural construction. This may be called *distributive* or *partitive* apposition. Here belong especially the words ἕκαστος, ἐκάτερος, πᾶς (every one), οἱ μὲν — οἱ δέ, ἄλλος ἄλλον (alius alium, one this, another that, one another, or mutually), ἄλλος ἄλλοθεν (alius aliunde, one from one place, another from another, or one on one side, another on another). The subject, which denotes the plurality or whole, may be implied in the verb. This kind of apposition is used when the *whole* is to be expressed with the greater emphasis, while with the Gen. the *parts* are to be made more prominent.

Od. α, 424. δὴ τότε κακέλοντες ἔβαν οἰκόνδε ἕκαστος (in sua quisque domum sese contulerunt, they went each one to his own house). Her. 3, 158. ἔμενον ἐν τῇ ἐκείνου τάξει ἕκαστος (in suo quisque ordine manserunt). Th. 1, 89. οἰκίαι αἱ μὲν πολλαὶ (= τῶν οἰκῶν πολλαὶ) ἐπεπτόκεσαν, ὀλίγαι δὲ περιῆσαν. X. R. L. 6, 1. ἐν ταῖς ἄλλαις πόλεσι τῶν ἐαυτοῦ ἕκαστος καὶ παίδων καὶ οἰκετῶν καὶ

χρημάτων ἀρχουσιν (*suis quisque liberis imperant*). Cy. 3. 1, 3. διεδίδρασκον ἤδη ἕκαστος ἐπὶ τὰ ἑαυτοῦ, βουλόμενοι τὰ ὄντα ἐκποδὼν ποιῆσθαι. C. 2. 7, 1. τὰς ἀπορίας γε τῶν φίλων τὰς μὲν δι' ἡγνοίαν ἐπειράτο (Σωκράτης) γνώμῃ ἀκείσθαι, τὰς δὲ δι' ἔνδειαν διδάσκων κατὰ δύναμιν ἀλλήλοις ἐπαρκεῖν. Pl. Charm. 153, 6. καὶ με ὡς εἶδον εἰσόντα ἐξ ἀπροσδοκῆτου, εὐδὺς πόρρωθεν ἡσπάζοντο ἄλλος ἄλλοθεν (*they welcomed me one from one place, another from another*). Still, in this case the verb sometimes agrees, not with the appropriate subject, but with the words ἕκαστος, πᾶς. X. An. 1. 8, 9. πάντες οὗτοι κατὰ ἔδνη ἐν πλαισίῳ πλήρει ἀνθρώπων ἕκαστον ἔδνος ἐπορεύετο. The participial apposition is often accompanied by a participle. X. Cy. 3. 1, 25. ἐνιοὶ φοβούμενοι, μὴ ληφθέντες ἀποθάνωσιν, ὑπὸ τοῦ φόβου προαποθνήσκουσιν, οἱ μὲν δριπτοῦντες ἑαυτούς, οἱ δὲ ἀπαγχόμενοι, οἱ δὲ ἀποσφαττόμενοι. Her. 3, 82. αὐτὸς ἕκαστος βουλόμενος κορυφαῖος εἶναι γνώμῃσι τε νικᾷ, ἐς ἐχθεα μεγάλα ἀλλήλοισι ἀπικνέονται. Here belong those passages, in which, after the principal subject, there is another subject in the Nom. with a Part. connected with it; the latter subject, however, making a part of the principal subject. Th. 4, 73. (οἱ Ἀθηναῖοι) ἡσύχαζον, λογιζόμενοι καὶ οἱ ἐκείνων στρατηγοὶ μὴ ἀντίπαλον εἶναι σφίσι τὸν κίνδυνον, *the Athenians kept silence, since even their generals, namely, of the Athenians, supposed that, etc.*

REM. 4. In the same manner in poetry, especially in Epic, but very seldom in prose, two objects (commonly in the Acc.) are joined to one verb; the first of these denotes the entire thing, the other, that part of it to which the action of the verb is particularly directed, both being in the same Case. This figure may be called *σχῆμα κατ' ὅλον καὶ μέρος*, i. e. a construction by which the part is put in apposition with the whole, instead of the word denoting the whole being in the Gen. and governed by the word denoting the part. If the whole expresses a plurality, a distributive apposition may take place. Ποῖόν σε ἔπος φύγεν ἕρκος ὀδόντων, Od. α, 64, *what a word escaped thee, thy lips!* where ἕρκος the part is in apposition with σέ, the whole. Τρῶας δὲ τρώες αἰνὸς ὑπῆλυθε γυνῖα ἕκαστον, Il. υ, 44. Ἀχαιοῖσιν δὲ μέγα σθένος ἐμβαλ' ἐκάστω καρδίῃ ἀλλήκτον πολεμίζειν ἢ δὲ μάχεσθαι, Il. ξ, 152, sq.

CHAPTER III.

§ 267. The Objective Construction.

As the attributive construction (§ 262) serves to define the subject, or in general, a substantive idea, more fully, so the *objective* construction serves to complete the *predicate*, or define it more fully. By *object*, is to be understood here everything which, as it were, stands over against (*objectum est*) the predicate, i. e. everything which stands as the complement of the predicate and defines it more fully: (a)

the Cases, (b) Prepositions with their Cases, (c) the Infinitive, (d) the Participle, and (e) the Adverb.

REMARK. The object *completes* the idea of the predicate, when the predicate *necessarily* requires an object, e. g. Ἐπιθυμῶ τῆς ἀρετῆς. Βούλομαι γράφειν. The object *defines* the idea of the predicate, when the object is not *necessarily* required, e. g. Τὸ βόδιον ἀνθεῖ ἐν τῷ κήπῳ. The predicate is thus defined by the specifications of time, place, degree, means, manner, and instrument.

§ 268. I. *The Cases.*

1. All the relations, which the Greek denotes by the Genitive, Dative, and Accusative, were originally considered relations of *space*.

2. The action of a verb, with which the substantive object is connected, is contemplated under the idea of *motion*. In this manner the object of the verb appears in a three-fold aspect: first, as that *from* which the action of the verb proceeds; secondly, as that *towards* which the action of the verb tends; thirdly, as that *by* or *with* which the action of the verb takes place. In this way three Cases originate: the Genitive, denoting the motion or direction *whence*, the Accusative, *whither*, and the Dative, *where*.

3. The relations of time were viewed in the same manner as those of space. Thus the Gen. (the whence-case) denotes the time *from* which an action is conceived as proceeding; the Acc. (the whither-case), the time *to* which, or *over* which the action is conceived as moving; and the Dat. (the where-case) the time *in* which an action is conceived as existing.

4. The relations of causality, also, were regarded as relations of space. The cause (the ground, the origin, the author), was conceived as a local outgoing of an action *from* an object (Genitive); the effect (the result, the consequence), as a motion *towards* an object (Accusative); the means (the instrument), as the resting of an action *with* or *in* an object (Dative).

§ 269 *Remarks on the Nominative and Vocative*

1. The Nom. and Voc., so far as they do not express objective relations, cannot be considered as Cases; the Nom. is the form for the subject, and the Voc. is the form which is used in calling to or in a direct address to a person or a thing. But also the predicative adjective or substantive, which is joined to the subject by the copula *εἶναι*, is expressed, as in other languages, according to the laws of agreement, by the nominative; and even the objective relation of an *effect* or *result* with the verbs mentioned in § 240, 2, is viewed in the Greek and Latin as a relation of agreement, and is expressed by the nominative.

REMARK 1. With the verbs *ὀνομάζειν*, *ὀνομάζεσθαι* and the like, the Inf. *εἶναι* is often added to the Nom. or Acc., and thus in some degree the relation of the effect or result is indicated. Her. 4, 33. τὰς ὀνομάζουσι Δῆλιος εἶναι Ἐπερόχην τε καὶ Λαοδίκην. 5, 99. στρατηγούς ἄλλους ἀπέδειξε (instead of ἀπέδειξε) Μιλησίων εἶναι.

REM. 2. On *εἶναι*, and *γίγνεσθαι* with an abstract word, see § 284, 3 (9).

REM. 3. Since the Nom., as the Case of the subject, denotes an object as independent, the Greeks use it not only in the case mentioned in § 266, Rem. 1, but even with verbs of naming in the active. Her. 1, 199. Μύλιττα δὲ καλέουσι τὴν Ἀφροδίτην Ἀσσύριοι, the Assyrians call Aphrodite, Mylitta.

2. Sometimes the Nom. seems to stand instead of the Voc. in a direct summons or call; but in all instances of this kind, the Nom. contains an explanatory exclamation, which takes the place of a sentence. Here belong particularly the following instances:

(a) Οὗτος either alone, or in connection with the Nom. of a proper name, is often used when one calls out to another, in the sense, *ho there!* *heus tu!* Pl. Symp. 172, a. δὲ Φαληρεὺς, ἔφη, οὗτος Ἀπολλόδωρος, οὐ περιμενῶ; which means, *see! this is that Apollodorus, the Phalerean, who comes there!*

(b) Very often in this way, the Nom. with the article, is joined as an appositive to a call or direct address.

Pl. Symp. 218, b. οἱ δὲ οἰκείται, καὶ εἴ τις ἄλλος ἐστὶ βέβηλός τε καὶ ἀγροῦκος, πύλας πάνυ μεγάλας τοῖς ὦσιν ἐπίδεσθε (the same as, ὁμεῖς δὲ, οἰκείται οὗτος). X. Cy. 4, 5, 17. Ὡς μὲν οὖν σὺ, ἔφη, ὁ πρεσβύτατος (instead of σὺ, ὅς ἐστι πρ.).

§ 270. (1) *Genitive.*

The Gen. is the *Whence-case*, and hence denotes: (a) in a local relation, the object or the point from which the action of the verb proceeds, e. g. εἶκεν ὁδοῦ, *cedere via, to withdraw from the way*; (b) in a causal relation, the ground, origin, or author, in general, the object, which calls forth, produces, excites, occasions the action of the verb, e. g. ἐπιθυμῶ τῆς ἀρετῆς (§ 268); ἀρετῆς is here the object which *calls forth*, etc. the desire expressed by ἐπιθυμῶ.

‡ 271. A. *Local Relation.*

1. The use of the Gen. expressing *purely local motion* is rare and only poetic, e. g. Εἰ μὴ τόνδε πείσαντες λόγῳ ἄγοιντο νήσου (*ab insula abducerent*) S. Ph. 613; this relation is commonly indicated by prepositions with the Gen., e. g. ἀπό, *from*, ἐκ, *out of*, παρά, *from near an object*, etc.

2. But the Gen. very often expresses the relation of separation, namely, with verbs denoting *removal, separation, loosing, abstaining, desisting, ceasing, freeing, depriving, differing from, missing, deviating from*. Genitive of separation.

Prose words of this kind are: παραχωρεῖν, υποχωρεῖν, εἶκειν and υποείκειν, ἐπανίστασθαι and ἐξίστασθαι, νοσφίζειν, χωρίζειν, διορίζειν; ἀφίεναι, ἀφίεσθαι, ἀπέχειν, ἀπέχεσθαι, παύειν, παύεσθαι, κωλύειν, ἐρητύνειν, εἰργεῖν, λύνειν, ἐλευθεροῦν, ἀπαλλάττειν, στερεῖν, ἀποστερεῖν στέρεσθαι, χηροῦν, ἐρημοῦν, διαφέρειν, ἀμαρτάνειν, σφάλλεσθαι, ψεύδεσθαι, etc.; διέχειν and ἀπέχειν, *to be distant*, etc.

Her. 2, 80. οἱ κῆτεροι αὐτῶν τοῖσι πρεσβυτέροισι συντυγχάνοντες εἵκουσι τῆς ὁδοῦ (*withdraw from the way*). X. Cy. 2. 4, 24. υποχωρεῖν τοῦ πεδίου (*to retire from the plain*). Hier. 7, 2. παραχωρεῖν ὁδοῦ. Symp. 4, 31. ἐπανίστανται δέ μοι ἤδη καὶ θάκων καὶ ὁδῶν ἐξίσπανται οἱ πλεούσιοι (*rise up from their seats and turn aside from the road*). Vectig. 4, 46. ἀπέχει τῶν ἀργυρείων ἡ ἐγγύτατα πόλιν Μέγαρον πολλὸν πλεῖον τῶν πεντακοσίων σταδίων (*is distant from the silver mines*). Pl. Menex. 246, c. ἐπιστήμη χωρίζομένη δικαιοσύνης (*knowledge apart from justice*). Παύομαι χόλου (*I cease from anger*). Λύω, ἀπαλλάττω τινὰ κακῶν (*I free one from evils*). Her. 3, 81. γνώμης τῆς ἀρίστης ἡμάρτηκε (*he has mistaken the best view*). 5, 62. τυράννων ἡλευθέρωθησαν. X. Hier. 7, 3. δοκεῖ μοι τοῦτοφ διαφέρειν ἀνὴρ τῶν ἄλλων ζώων, τῷ τιμῇ ὁρέγεσθαι (*to differ from other animals*). — ψεύδομαι, σφάλλομαι ἐλπίδος, δόξης, τύχης (*to be cheated, to be deprived of hope*, etc.). Ἀφίημί τινα τῆς αἰτίας. Ἀποστερεῶ τινα τῶν ἀγαθῶν. Τῆς βασιλείας ἐστέρημαι. Comp. § 280, Rem. 3.

REMARK 1. Many of these verbs are often constructed also with the preposition ἀπό, e. g. ἐλευθεροῦν, ἀπαλλάττειν ἀπό (*of persons*, as ἐλευθεροῦν τὴν Ἑλλάδα ἀπὸ τῶν Μήδων), λύνειν, εἰργεῖν, ἀπείργειν, ἐρητύνειν.

3. In like manner, the Gen. of separation is joined with adjectives, adverbs, and substantives which express the same idea as the above verbs, e. g. ἐλεύθερος, μόνος, καθαρός, κενός, ἐρημος, γυμνός, ὀρφανός, ψιλός — διάφορος, ἀλλότριος (*with the Dat., disinclined*), ἀλλοῖος, ἕτερος; with many adjectives compounded of a privative; with ἀνευ, χωρίς, πλὴν, ἔξω, ἐκάς, δίχα, πέραν, etc.

S. El. 387. αἱ δὲ σάρκες αἱ κεναὶ φρενῶν ἀγάλματ' ἀγορᾶς εἶναι (bodies without minds). Her. 3, 147. ἀπαθῆς κακῶν (without suffering evils, i. e. free from). Th. 1, 28. φίλους ποιεῖσθαι ἐτέρους τῶν νῦν ὄντων (to make friends other than, different from the present ones). X. C. 4. 4, 25. πότερον τοὺς θεοὺς ἢ τὰ δίκαια νομοθετεῖν, ἢ ἄλλα τῶν δικαίων. Cy. 3. 3, 55. ἀπαίδευτος μουσικῆς (uneducated in music). So ἄτιμος ἐπαίνων. Δύσις, ἐλευθερία κακῶν. Her. 6, 103. πέραν τῆς ὁδοῦ (on the other side of the way). Dem Phil. 1. 49, 34. τοῦ πάσχειν αὐτοὶ κακῶς ἔξω γενήσεσθε.

4. Here belong verbs of *beginning* and *originating*, e. g. ἄρχεσθαι, ἄρχειν, ὑπάρχειν, κατάρχειν, ἐξάρχειν.

*Ἀρχεσθαι τινος, e. g. τοῦ πολέμου, means simply to *begin something*, without any other relation: Σὺν τοῖς θεοῖς ἀρχεσθαι χρὴ παντὸς ἔργου (to begin every work with the gods); but ἀρχειν, ὑπάρχειν, κατάρχειν have a relation to others beside the subject, i. e. they signify not merely to begin absolutely, but to begin before others, to do something first or before others, to begin first, hence to be the cause or author: Τοὺς ἐθέλοντας φυγῆς ἀρχειν πολλοὶ κρεῖττον σὺν τοῖς πολέμοις ταπτομένους, ἢ ἐν τῇ ἡμετέρᾳ τάξει, ὁρᾶν (it is better to see them disposed to begin the flight [set the example of flight] in the enemies' ranks than in ours), X. An. 3. 2, 17. Ἡ ἡμέρα τοῖς Ἑλλησι μεγάλων κακῶν ἀρξεί (will begin, be the cause of great calamities), Th. 2, 12. Ὑπάρχειν ἀδικῶν ἔργων, εὐεργεσίας.

REM. 2. *Ἀρχεσθαι ἀπὸ τινος (or ποθέν) means, to proceed from a thing and to begin with it, e. g. ἀρχεσθαι ἀπὸ τῶν στοιχείων, to begin with the first principles.

† 272. B. Causal Relation.

The Gen. in the causal relation signifies, also, an *outgoing*, but not, as in the local relation, a mere outward relation, but an *inward* and *active* one, since it expresses the object by whose inward power the action of the subject is *called forth* and *produced*.

† 273. (a) The active Genitive, or the Genitive as the general expression of Cause.

1. The active Genitive stands in the first place, as the Gen. of origin or author, and is connected with verbs denoting to *originate from*, *spring from*, *produce from*, *be produced from*, e. g. γίνεσθαι, φέειν, φύναι, εἶναι. Genitive of origin or author.

Her. 3, 81. ἀρίστων ἀνδρῶν οἰκὰς ἄριστα βουλευμὰτ' ἀρξέσθαι (it is reasonable that the best designs should originate with, from the best men, the ἀνδρῶν

being active in, *o*: the cause of the result). X. Cy. 1. 2, 1. πατὴρ δὲ λέγεται ὁ Κύρος γενέσθαι Καμβύσου, Περσῶν βασιλέως (*to be the son of Cambyses*). ὁ δὲ Καμβύσης οὗτος τοῦ Περσείδων γένους ἦν (*sprung from the race of Persidae*). μητὴρ δὲ ὁμολογεῖται Μανδάνης γενέσθαι. Pl. Menex. 239, α. μιᾶς μητρός πάντες ἀδελφοὶ φύντες. Attributive Gen.: Ὁ τοῦ βασιλέως υἱός, *i. e.* ὁ (ἐκ) τοῦ βασιλέως γεννηθεὶς υἱός. Τὰ τῶν ἀνδρώπων πρᾶγματα.

REMARK 1. Commonly the preposition ἐκ, more seldom ἀπὸ, is connected with the genitive.

2. The active Genitive stands, in the second place, as that object which has gained another, made its own and possesses it; the Gen. therefore denotes the owner or possessor. This Gen. stands: (α) with the verbs εἶναι, γενέσθαι (*to belong to*), ποιεῖσθαι, *to make one's own*; (β) with the adjectives ἴδιος (also with Dat.), οἰκείος (with Dat., *inclined*), ἱερός, κύριος. Possessive Genitive.

Antiph. 5. 140, 92. τὸ μὲν ἀκούσιον ἀμάρτημα τῆς τύχης ἐστί, τὸ δὲ ἐκούσιον τῆς γνώμης (*an involuntary fault belongs to fortune, a voluntary one to our own will*). Lys. Agor. 135, 64. ἐγένετο ὁ Εὐμήρης οὗτος Νικοκλέους (*belonged to Nicocles, was his slave*). Th. 5, 5. ἐγένετο Μεσσήνη Λοκρῶν τινα χρόνον (*belonged to the Locrians*). Τῆς αὐτῆς γνώμης εἶναι (*eiusdem sententiae esse*). Ἐαυτοῦ εἶναι (*to be one's own master*). Dem. Phil. 142, 7. ἦν ὑμῶν αὐτῶν ἐδελησθε γενέσθαι (*to be your own masters*), *non ex aliis pendere*. Also εἶναι τινος, *alicujus esse, alicui addictissimum esse, to belong to some one, to be earnestly devoted to something, e. g.* εἶναι Φιλίππου; εἶναι τοῦ βελτίστου (*studere rebus optimis*). X. Ages. 1, 33. τὴν Ἀσίαν ἑαυτῶν ποιοῦνται (*they bring A. under their power*). Isocr. Paneg. 46, 29. ἡ πόλις ἡμῶν κυρία γενομένη τοιούτων ἀγαθῶν οὐκ ἐφθόνησε τοῖς ἄλλοις (*having become the possessor of such advantages*). X. An. 4, 5, 35. ἤκουσεν αὐτὸν (τὸν Ἰππον) ἱερὸν εἶναι τοῦ Ἥλιου (*sacred to the sun*). 5, 3, 13. ὁ ἱερὸς χώρος τῆς Ἀρτεμίδος. Dem. Ol. 1. 26, 28. οἱ κίνδυνοι τῶν ἐφεστηκότων (*ducum*) ἴδιοι, μισθὸς δ' οὐκ ἔστιν. 2, 32, 16. ταύτης κύριος τῆς χώρας γενήσεται. In the attributive relation: Ὁ τοῦ βασιλέως κῆπος. Ἡ Σωκράτους ἀρετή. Πατὴρ Νεοπτολέμου.

REM. 2. The Gen. is connected with λέγειν, φάναι, νομίζειν, ἠγγεῖσθαι, κρίνειν, ὑπολαμβάνειν, as it is with εἶναι. Dem. Ol. 2, 34, 21. δίκαιον πολίτου κρίναι τὴν τῶν πραγμάτων σωτηρίαν ἀντὶ τῆς ἐν τῷ λέγειν χάριτος αἰρεῖσθαι.

(c) Hence the Gen. with εἶναι denotes also: (α) the *characteristic, peculiarity, habit*, etc. of a person or thing, the characteristic, peculiarity, etc., being commonly expressed by an Inf.; (β) a *property or quality*, viz., price, measure, number, time, space, etc., also what is requisite for a thing. Genitive of quality.

ἔγραψεν, ἔπειτα ἔπαισεν, ὅσπασα δὲ ἀπῆλθε; or πρῶτον, ὅσπαστον, for the first, last time; so the adverb μόνον places the predicate in opposition to another predicate, μόνον ἔγραψα τὴν ἐπιστολήν, I have only written the letter, (not sent it).

§ 265. *Attributive Genitive.*

The attributive genitive will be considered in treating the genitive, § 275, Rem. 5.

§ 266. c. *Apposition.*

1. A substantive is said to be in apposition, when it is put in the same Case with another substantive or with a substantive personal pronoun, and even with a personal pronoun implied in a verb, for the sake of defining these words more fully; if the appositive denotes a person, it is also put in the same gender and number, as the word which it defines, comp. § 240, 1. An appositive referring to two or more substantives is put in the plural, when it is a common noun.

Κῦρος, ὁ βασιλεὺς. Τόμυρις, ἡ βασίλεια. Ἐκεῖνος, ὁ βασιλεὺς. X. Cy 5. 2, 7. τὴν θυγατέρα, δευρόντι κάλλος καὶ μέγεδος, ἐξάγων ὧδε εἶπεν. Th. 1, 137. Θεμιστοκλῆς ἦκω παρὰ σέ, I, Themistocles, have come. Luc. D. D. 24, 2. ὁ δὲ Μάλας τῆς Ἀτλαντος διακονοῦμαι αὐτοῖς (instead of ἐγὼ ὁ Μάλας sc. υἱός).

2. When a substantive is in apposition with a possessive pronoun, it is put in the Gen., since the possessive pronouns take the place of the Gen. of the personal pronouns.

Ἐμὸς (= ἐμοῦ) τοῦ ἀδελίου βίος, the life of me, wretched, ἀδελίου being here in opposition with ἐμός. Τὰμὰ (= τὰ ἐμὰ) τοῦ δυστήνου κακὰ, the evils of me, unhappy one! Ζῇ τῆς καλλίστης εὐμορφία, thy gracefulness, O most beautiful one! In English, as the examples show, such a Gen. with the possessive may be often expressed by an exclamation, e. g. Ἐλεῆρω τὸν σὸν τοῦ ἀδελίου βίον, I pity thy life, O wretched one! or by an accessory clause, e. g. I pity thy life, thou who art so miserable. So too the Gen. is put in apposition with adjectives which stand in the place of the attributive Gen. Pl. Ap. 29, d. Ἀθηναῖος ὢν πόλεως τῆς μεγίστης (instead of Ἀθηῶν, πόλεως), πόλεως being here in apposition with Ἀθηναῖος which is equivalent, to Ἀθηῶν. On the expressions ὁ ἡμέτερος, ὁ ὑμέτερος, σφέτερος αὐτῶν πατήρ, see the remarks on the pronouns.

REMARK 1. On the ellipsis of the words υἱός, παῖς, θυγάτηρ, γυνή, etc. in apposition, see § 263; on the use of the article in apposition, see § 244, Rem. 6. In the phrases ὄνομα ἐστὶ μοι, ὄνομα τίθημι (τίθεμαι) τινι and the like, the name

itself, as an appositive, is put in the same Case, e. g. Ὀνομά ἐστί μοι Ἀγάθων, *my name is Agathon*. Ὁ παῖς ἔλεγεν ὄνομα εἶναι ἑαυτῷ Ἀγάθονα. Ἐνταῦθα ἦν πόλις μεγάλη, ὄνομα δ' αὐτῇ Κορωστή, X. An. 1. 5, 4. ib. 2. 4, 13 and 25. Ταύτη τῇ ξυνοικίᾳ ἐδόμμεθα πόλιν ὄνομα, Pl. Rp. 369, c. (*to this community we gave the name city, called it a city*). Ἀνὴρ πένης καὶ δημοτικὸς ἐκτήσατο τὴν βασιλικωτάτην καὶ δεισιτάτην προσηγορίαν, τὸν Δίκαιον, Plut. Ar. 2. (*received the surname, the Just*). (The Gen. also is used in the same phrase: Φωκίων ἐκτήσατο τὴν τοῦ Χρηστοῦ προσηγορίαν, Plut. Ph. 10. The Nom. also occurs: Ἀνὴρ γενόμενος προσέειπε τὴν τῶν ποιηρῶν κοινὴν ἐπωνυμίαν συκοφάντης, Aesch. f. l. § 27.) See 269, Rem. 3.

REM. 2. A substantive in the Nom. or Acc. sometimes stands in apposition with the whole sentence; in the Nom., when the appositive expresses a judgment on the whole sentence; in the Acc., when the appositive denotes a thing accomplished, a result, a purpose, or object, e. g. Eur. Or. 496. ἐπεὶ γὰρ ἐξέπνευσεν Ἀγαμέμνων βίον, πληγὴς θυγατρὸς τῆς ἐμῆς (*caesus a filia mea*) ὑπὲρ κἀρα, — αἰσχιστον ἔργον! Il. ω, 735. ἥ τις Ἀχαιῶν (αὐτῶν) ῥίψει χεῖρὸς ἐλὼν ἀπὸ πύργου, λυγρὸν δλεῖδρον. Eur. Or. 1105. Ἑλένην κτάνωμεν, Μενέλαε φλύπην πικράν (i. e. ὥστε εἶναι φλύπην πικράν). Aesch. Ag. 225. ἔτλη θυτὴρ γενέσθαι θυγατρὸς, πολέμων ἀρωγὰν (ὥστε εἶναι ἀρωγὰν). In like manner, a Part. or adjective is sometimes added as a clause in apposition to a whole sentence, e. g. Πείθει ('Απόλλων) Ὀρέστην μητὲρ, ἥ σφ' ἐγένετο, κτεῖναι, πρὸς οὐχ ἅπαντας εὐκλείαν φέρον (*a deed that brings no fame*), Eur. Or. 30. Καὶ δὴ παρῆται (*solutum est*) σῶμα, σὺ μὲν οὐ φίλον Suppl. 1070.

REM. 3. The Inf. also is sometimes used as a clause in apposition with a word, especially with demonstrative and relative pronouns, so as to define more exactly an idea before expressed in a general manner. Οὐ γὰρ ἐπὶ τούτῳ κάθεται ὁ δικαστής, ἐπὶ τῷ καταχαρίζεσθαι τὰ δίκαια Pl. Apol. 35, c. *the judge does not sit for this, viz., for the purpose of compromising justice for favor*. Ἄ θη προστέτακται τῇ μαντικῇ, ἐπισκοπεῖν τοὺς ἔρωτας καὶ ἰατροεβείην, Symp. 188, c.

3. With a substantive, expressing the idea of *plurality*, one substantive or even several substances denoting the parts of that plurality or whole, are often put in apposition, instead of being in the Gen. according to the natural construction. This may be called *distributive* or *partitive* apposition. Here belong especially the words ἕκαστος, ἐκάτερος, πᾶς (*every one*), οἱ μὲν — οἱ δέ, ἄλλος ἄλλον (*alius alium, one this, another that, one another, or mutually*), ἄλλος ἄλλοθεν (*alius aliunde, one from one place, another from another, or one on one side, another on another*). The subject, which denotes the plurality or whole, may be implied in the verb. This kind of apposition is used when the *whole* is to be expressed with the greater emphasis, while with the Gen. the *parts* are to be made more prominent.

Od. α, 424. δὴ τότε κακείοντες ἔβαν οἰκόνδε ἕκαστος (*in suam quisque domum sese contulerunt, they went each one to his own house*). Her. 3, 158. ἔμενον ἐν τῇ ἐνδοῦ τάδε ἕκαστος (*in suo quisque ordine manserunt*). Th. 1, 89. οἰκίαι αἱ μὲν πολλαὶ (= τῶν οἰκιῶν πολλαὶ) ἐπεπτώκεσαν, ὀλίγαι δὲ περιῆσαν. X. R. L. 6, 1. ἐν ταῖς ἄλλαις πόλεσι τῶν ἑαυτοῦ ἕκαστος καὶ παίδων καὶ οἰκετῶν καὶ

χρημάτων ἄρχουσιν (*suis quisque liberis imperant*). Cy. 3. 1, 3. διεδίδρασκον ἤδη ἕκαστος ἐπὶ τὰ ἑαυτοῦ, βουλόμενοι τὰ ὄντα ἐκποδῶν ποιῆσθαι. C. 2. 7, 1. τὰς ἀπορίας γε τῶν φίλων τὰς μὲν δι' ἑγνοίαν ἐπειρᾶτο (Ξωκράτης) γνῶμη ἀκρίβησαι, τὰς δὲ δι' ἑνδεῖαν διδάσκων κατὰ δύναμιν ἀλλήλοις ἐπαρκεῖν. Pl Charm. 153, 6. καὶ με ὡς εἶδον εἰσιόντα ἐξ ἀπροσδοκῆτου, εὐδὺς πόρρωθεν ἡ σπάζοντο ἄλλος ἄλλοθεν (*they welcomed me one from one place, another from another*). Still, in this case the verb sometimes agrees, not with the appropriate subject, but with the words ἕκαστος, πᾶς. X. An. 1. 8, 9. πάντες οἱτοὶ κατὰ ἔθνη ἐν πλαισίῳ πλήρει ἀνθρώπων ἕκαστον ἔθνος ἐπορεύετο. The participative apposition is often accompanied by a participle. X. Cy. 3. 1, 25. ἔνιοι φοβούμενοι, μὴ ληφθέντες ἀποθάνωσιν, ὑπὸ τοῦ φόβου προαποδνήσκουσιν, οἱ μὲν δριπτοῦντες ἑαυτοῦς, οἱ δὲ ἀπαγχόμενοι, οἱ δὲ ἀποσφαττόμενοι. Her. 3, 82. αὐτὸς ἕκαστος βουλόμενος κορυφαῖος εἶναι γνῶμησὶ τε νικᾶν, ἐς ἔχθρα μεγάλα ἀλλήλοισι ἀπικνέονται. Here belong those passages, in which, after the principal subject, there is another subject in the Nom. with a Part. connected with it; the latter subject, however, making a part of the principal subject. Th. 4, 73. (οἱ Ἀθηναῖοι) ἡσύχαζον, λογιζόμενοι καὶ οἱ ἐκείνων στρατηγοὶ μὴ ἀντίπαλον εἶναι σφίσι τὸν κίνδυνον, *the Athenians kept silence, since even their generals, namely, of the Athenians, supposed that, etc.*

REM. 4. In the same manner in poetry, especially in Epic, but very seldom in prose, two objects (commonly in the Acc.) are joined to one verb; the first of these denotes the entire thing, the other, that part of it to which the action of the verb is particularly directed, both being in the same Caso. This figure may be called *σχῆμα καθ' ὅλον καὶ μέρος*, i. e. a construction by which the part is put in apposition with the whole, instead of the word denoting the whole being in the Gen. and governed by the word denoting the part. If the whole expresses a plurality, a distributive apposition may take place. Ποῖόν σε ἔπος φύγεν ἕρκος ὀδόντων, Od. α, 64, *what a word escaped thee, thy lips!* where ἕρκος the part is in apposition with σέ, the whole. Τρῶας δὲ τρώες αἶνός ὑπῆλυθε γυνῖα ἕκαστον, Il. υ, 44. Ἀχαιοῖσιν δὲ μέγα σθένος ἐμβαλ' ἐκάστω καρδίῃ ἄλληκτον πολεμίζειν ἢ δὲ μάχεσθαι, Il. ξ, 152, sq.

CHAPTER III.

§ 267. The Objective Construction.

As the attributive construction (§ 262) serves to define the subject, or in general, a substantive idea, more fully, so the *objective* construction serves to complete the *predicate*, or define it more fully. By *object*, is to be understood here everything which, as it were, stands over against (*objectum est*) the predicate, i. e. everything which stands as the complement of the predicate and defines it more fully: (a)

the Cases, (b) Prepositions with their Cases, (c) the Infinitive, (d) the Participle, and (e) the Adverb.

REMARK. The object *completes* the idea of the predicate, when the predicate *necessarily* requires an object, e. g. Ἐπιδυμῶ τῆς ἀρετῆς. Βούλομαι γράφειν. The object *defines* the idea of the predicate, when the object is not *necessarily* required, e. g. Τὸ ῥόδιον ἀνδρεῖ ἐν τῷ κήπῳ. The predicate is thus defined by its specifications of time, place, degree, means, manner, and instrument.

§ 268. I. *The Cases.*

1. All the relations, which the Greek denotes by the Genitive, Dative, and Accusative, were originally considered relations of *space*.

2. The action of a verb, with which the substantive object is connected, is contemplated under the idea of *motion*. In this manner the object of the verb appears in a three-fold aspect: first, as that *from* which the action of the verb proceeds; secondly, as that *towards* which the action of the verb tends; thirdly, as that *by* or *with* which the action of the verb takes place. In this way three Cases originate: the Genitive, denoting the motion *from* whence, the Accusative, *whither*, and the Dative, *where*.

3. The relations of time were viewed in the same manner as those of space. Thus the Gen. (the whence-case) denotes the time *from* which an action is conceived as proceeding; the Acc. (the whither-case), the time *to* which, *over* which the action is conceived as moving; and the Dat. (the where-case) the time *in* which an action is conceived as existing.

4. The relations of causality, also, were regarded as relations of space. The cause (the ground, the origin, the author), was conceived as a local outgoing of an action *from* an object (Genitive); the effect (the result, the consequence), as a motion *towards* an object (Accusative); the means (the instrument), as the resting of an action *with* or *in* an object (Dative).

§ 269 *Remarks on the Nominative and Vocative*

1. The Nom. and Voc., so far as they do not express objective relations, cannot be considered as Cases, the Nom. is the form for the subject, and the Voc. is the form which is used in calling to or in a direct address to a person or a thing. But also the predicative adjective or substantive, which is joined to the subject by the copula *εἶναι*, is expressed, as in other languages, according to the laws of agreement, by the nominative; and even the objective relation of an *effect* or *result* with the verbs mentioned in § 240, 2, is viewed in the Greek and Latin as a relation of agreement, and is expressed by the nominative.

REMARK 1. With the verbs *ὀνομάζειν*, *ὀνομάζεσθαι* and the like, the Inf. *εἶναι* is often added to the Nom. or Acc., and thus in some degree the relation of the effect or result is indicated. Her. 4, 33. *τὰς ὀνομάζουσι Δῆλιοι εἶναι* 'Περύχην τε καὶ Λαοδίκην. 5, 99. *στρατηγούς ἄλλους ἀπέδειξε* (instead of *ἀπέδειξε*) *Μιλησίων εἶναι*.

REM. 2. On *εἶναι*, and *γίγνεσθαι* with an abstract word, see § 284, 3 (9).

REM. 3. Since the Nom., as the Case of the subject, denotes an object as independent, the Greeks use it not only in the case mentioned in § 266, Rem. 1, but even with verbs of naming in the active. Her. 1, 199. *Μύλιττα δὲ καλέουσι τὴν Ἀφροδίτην Ἀσσύριοι*, the Assyrians call Aphrodite, Mylitta.

2. Sometimes the Nom. seems to stand instead of the Voc. in a direct summons or call; but in all instances of this kind, the Nom. contains an explanatory exclamation, which takes the place of a sentence. Here belong particularly the following instances:

(a) *ὦ τος* either alone, or in connection with the Nom. of a proper name, is often used when one calls out to another, in the sense, *ho there!* *heus tu!* Pl. Symp. 172, a. *ὁ φαληρεὺς, ἔφη, οὗτος Ἀπολλόδωρος, οὐ περιμενεῖς*; which means, *see! this is that Apollodorus, the Phalerean, who comes there!*

(b) Very often in this way, the Nom. with the article, is joined as an appositive to a call or direct address.

Pl. Symp. 218, b. *οἱ δὲ οἰκείται, καὶ εἴ τις ἄλλος ἐστὶ βέβηλός τε καὶ ἀργαῖκος, πύλας πάνυ μεγάλας τοῖς ὥσιν ἐπίδεσθε* (the same as, *ὁμεῖς δέ, οἰκείται ὄντες*). X. Cy. 4, 5, 17. *ἴδι μὲν οὖν σὺ, ἔφη, ὁ πρεσβύτατος* (instead of *σὺ, ὅς ἐστι πρ.*).

§ 270. (1) *Genitive.*

The Gen. is the *Whence-case*, and hence denotes: (a) in a local relation, the object or the point from which the action of the verb proceeds, e. g. *εἵκειν ὁδοῦ*, *cedere via, to withdraw from the way*; (b) in a causal relation, the ground, origin, or author, in general, the object, which calls forth, produces, excites, occasions the action of the verb, e. g. *ἐπιθυμῶ τῆς ἀρετῆς* (§ 268); *ἀρετῆς* is here the object which *calls forth*, etc. the desire expressed by *ἐπιθυμῶ*.

§ 271. A. Local Relation.

1. The use of the Gen. expressing *purely local motion* is e and only poetic, e. g. *Εἰ μὴ τόνδε πείσαντες λόγῳ ἄγοιντο σου* (*ab insula abducerent*) S. Ph. 613; this relation is commonly indicated by prepositions with the Gen., e. g. *ἀπό, from, out of, παρά, from near an object*, etc.
2. But the Gen. very often expresses the relation of separation, namely, with verbs denoting *removal, separation, losing, gaining, desisting, ceasing, freeing, depriving, differing from, using, deviating from*. Genitive of separation.

These words of this kind are: *παραχωρεῖν, υποχωρεῖν, εἶκειν and ὑπείκειν, νίστασθαι and ἐξίστασθαι, νοσφίζειν, χωρίζειν, διορίζειν; ἀφίημι, ἀφίσταμαι, χεῖν, ἀπέχεσθαι, παύειν, παύεσθαι, κωλύειν, ἐρητύειν, εἴργειν, λύειν, ἐλευθεροῦν, ἀλλάττειν, στερεῖν, ἀποστερεῖν στέρεσθαι, χηροῦν, ἐρημοῦν, διαφέρειν, ἀμαρτάνειν, σφάλλειςθαι, ψεύδειςθαι, etc.; διέχειν and ἀπέχειν, to be distant, etc.*

Ιερ. 2, 80. οἱ κτώτεροι αὐτέων τοῖσι πρεσβυτέροις συντυγχάνοντες ἐκουσι εὐδοῦ (withdraw from the way). X. Cy. 2, 4, 24. υποχωρεῖν τοῦ πεδίου (to retire from the plain). Hier. 7, 2. παραχωρεῖν οὐδοῦ. Symp. 4, 31. ἐνίστανται δέ μοι ἡδὴ καὶ θρόνων καὶ ὁδῶν ἐξίστανται οἱ πλοῦστοι (turn from their seats and turn aside from the road). Vectig. 4, 46. ἀπέχειν ἀργυρείων ἢ ἐγγύτατα πόλιν Μέγαρον πολλὰ πλεονῶν πεντακοσίων σταδίων (is distant from the silver mines). Pl. Menex. 246, e. ἐπιστήμη χωρίζουσι δικαιοσύνης (knowledge apart from justice). Παύομαι χόλου (I free myself from anger). Λύω, ἀπαλλάττω τινὰ κακῶν (I free one from evils). Luc. 3, 81. γινώμης τῆς ἀρίστης ἡμέρτης (he has mistaken the best view). 2. τυράννων ἡλευθέρωσεν. X. Hier. 7, 3. δοκεῖ μοι τούτῳ διαφέρειν ἀλλήλων ἄλλων ζώων, τῷ τιμῇ ὁρέγεσθαι (to differ from other animals). — ψεύδομαι, σφάλλομαι ἐλπίδος, δόξης, τύχης (to be cheated, deprived of hope, etc.). Ἀφίημι τινα τῆς αἰτίας. Ἀποστερῶ τινα ἀγαθῶν. Τῆς βασιλείας ἐστέρημαι. Comp. § 280, Rem. 3.

REMARK 1. Many of these verbs are often constructed also with the preposition *ἀπό*, e. g. *ἐλευθεροῦν, ἀπαλλάττειν ἀπό* (of persons, as *ἐλευθεροῦν τὴν πόλιν ἀπὸ τῶν Μήδων*), *λύειν, εἴργειν, ἀπείργειν, ἐρητύειν*.

3. In like manner, the Gen. of separation is joined with adjectives, adverbs, and substantives which express the same idea as above verbs, e. g. *ἐλεύθερος, μόνος, καθαρός, κενός, ἐρημος, γυμνός, βανός, ψιλός — διάφορος, ἀλλότριος* (with the Dat., *disinclined*), *λοιός, ἕτερος*; with many adjectives compounded of a private; with *ἄνευ, χωρίς, πλὴν, ἔξω, ἐκός, δίχα, πέραν*, etc.

S. El. 387. αἱ δὲ σάρκες αἱ κεναὶ φρενῶν ἀγάμματ' ἀγορᾶς εἰσω (*bodies without minds*). Her. 3, 147. ἀπαθῆς κακῶν (*without suffering evils*, i. e. *free from*). Th. 1, 28. φίλους ποιεῖσθαι ἐτέρους τῶν νῦν ὄντων (*to make friends other than, different from the present ones*). X. C. 4. 4, 25. πρότερον τοὺς θεοὺς ἢ γῆ τὰ δίκαια νομοθετεῖν, ἢ ἄλλα τῶν δικαίων. Cy. 3. 3, 55. ἀπαίδευτος μουσικῆς (*uneducated in music*). So ἄτιμος ἐπαίνων. Δύσις, ἐλευθερία κακῶν. Her. 6, 103. πέραν τῆς ὁδοῦ (*on the other side of the way*). Dem. Phil. 1. 49, 34. τοῦ πᾶσχειν αὐτοὶ κακῶς ἔξω γενήσεσθε.

4. Here belong verbs of *beginning* and *originating*, e. g. ἄρχεσθαι, ἄρχειν, ὑπάρχειν, κατάρχειν, ἐξάρχειν.

**Αρχεσθαι* τινος, e. g. τοῦ πολέμου, means simply *to begin something*, without any other relation: Σὺν τοῖς θεοῖς ἄρχεσθαι χρὴ παντὸς ἔργου (*to begin every work with the gods*); but ἄρχειν, ὑπάρχειν, κατάρχειν have a relation to others beside the subject, i. e. they signify not merely *to begin absolutely*, but *to begin before others*, *to do something first or before others*, *to begin first*, hence *to be the cause or author*: Τοὺς ἐθέλοντας φυγῆς ἄρχειν πολὺ κρείττον σὺν τοῖς πολεμίοις ταττομένους, ἢ ἐν τῇ ἡμετέρᾳ τάξει, ὄρᾶν (*it is better to see those disposed to begin the flight [set the example of flight] in the enemies' ranks than in ours*), X. An. 3. 2, 17. Ἡ ἡμέρα τοῖς Ἑλλησι μεγάλων κακῶν ἄρξει (*will begin, be the cause of great calamities*), Th. 2, 12. Ἐπάρχειν ἀδικῶν ἔργων, εὐεργεσίας.

REM. 2. **Αρχεσθαι ἀπὸ* τινος (or *ποθέν*) means, *to proceed from a thing and to begin with it*, e. g. ἄρχεσθαι ἀπὸ τῶν στοιχείων, *to begin with the first principles*.

§ 272. B. Causal Relation.

The Gen. in the causal relation signifies, also, an *outgoing*, but not, as in the local relation, a mere outward relation, but an *inward* and *active* one, since it expresses the object by whose inward power the action of the subject is *called forth* and *produced*.

§ 273. (a) *The active Genitive, or the Genitive as the general expression of Cause.*

1. The active Genitive stands in the first place, as the Gen. of origin or author, and is connected with verbs denoting to *originate from*, *spring from*, *produce from*, *be produced from*, e. g. γίνεσθαι, φύειν, φῖναι, εἶναι. Genitive of origin or author.

Her. 3, 81. ἀρίστων ἀνδρῶν οἴκδ' ἀριστα βουλευματα γίγνεσθαι (*it is reasonable that the best designs should originate with, from the best men, the ἀνδρῶν*

being active in, *o*: the cause of the result). X. Cy. 1. 2, 1. πατὴρ δὲ μὲν δὴ λέγεται ὁ Κῦρος γενέσθαι Καμβύσου, Περσῶν βασιλέως (to be the son of Cambyses)· ὁ δὲ Καμβύσης οὗτος τοῦ Περσείδων γένους ἦν (sprung from the race of Persidae)· μητὴρ δὲ ὁμολογεῖται Μανδάνης γενέσθαι. Pl. Menex. 239, a. μιᾷς μητρός πάντες ἀδελφοὶ φύντες. Attributive Gen.: Ὁ τοῦ βασιλέως υἱός, i. e. ὁ (ἐκ) τοῦ βασιλέως γεννηθεὶς υἱός. Τὰ τῶν ἀνδρώπων πράγματα.

REMARK 1. Commonly the preposition ἐκ, more seldom ἀπό, is connected with the genitive.

2. The active Genitive stands, in the second place, as that object which has gained another, made its own and possesses it; the Gen. therefore denotes the owner or possessor. This Gen. stands: (a) with the verbs εἶναι, γενέσθαι (to belong to), ποιεῖσθαι, to make one's own; (b) with the adjectives ἴδιος (also with Dat.), οἰκείος (with Dat., inclined), ἱερός, κύριος. Possessive Genitive.

Antiph. 5. 140, 92. τὸ μὲν ἀκούσιον ἀμάρτημα τῆς τύχης ἐστί, τὸ δὲ ἐκούσιον τῆς γνώμης (an involuntary fault belongs to fortune, a voluntary one to our own will). Lys. Agor. 135, 64. ἐγένετο ὁ Εὐμήρης οὗτος Νικοκλέους (belonged to Nicocles, was his slave). Th. 5, 5. ἐγένετο Μεσσήνη Λοκρῶν τινα χρόνον (belonged to the Locrians). Τῆς αὐτῆς γνώμης εἶναι (ejusdem sententiae esse). Ἐαυτοῦ εἶναι (to be one's own master). Dem. Phil. 142, 7. ἦν ὁμῶν αὐτῶν ἐδελήσθητε γενέσθαι (to be your own masters), non ex aliis pendere. Also εἶναι τινος, alicujus esse, alicui addictissimum esse, to belong to some one, to be earnestly devoted to something, e. g. εἶναι Φιλίππου; εἶναι τοῦ βελτίστου (studere rebus optimis). X. Ages. 1, 33. τὴν Ἀσίαν ἐαυτῶν ποιοῦνται (they bring A. under their power). Isocr. Paneg. 46, 29. ἡ πόλις ἡμῶν κυρία γενομένη τοιοῦτων ἀγαθῶν οὐκ ἐφθόνησε τοῖς ἄλλοις (having become the possessor of such advantages). X. An. 4, 5, 35. ἤκουσεν αὐτὸν (τὸν ἵππον) ἱερὸν εἶναι τοῦ Ἥλιου (sacred to the sun). 5, 3, 13. ὁ ἱερὸς χώρος τῆς Ἀρτεμίδος. Dem. Ol. 1. 26, 28. οἱ κίνδυνοι τῶν ἐφεστηκότων (ducum) ἴδιοι, μισθὸς δ' οὐκ ἔστιν. 2, 32, 16. ταύτης κύριος τῆς χώρας γενήσεται. In the attributive relation: Ὁ τοῦ βασιλέως κῆπος. Ἡ Σωκράτους ἀρετή. Πατὴρ Νεοπτολέμου.

REM. 2. The Gen. is connected with λέγειν, φάναι, νομίζειν, ἡγεῖσθαι, κρίνειν, ὑπολαμβάνειν, as it is with εἶναι. Dem. Ol. 2, 34, 21. δικαίου πολίτου κρίνειν τὴν τῶν πραγμάτων σωτηρίαν ἀπὸ τῆς ἐν τῷ λέγειν χάριτος αἰρεῖσθαι.

(c) Hence the Gen. with εἶναι denotes also: (a) the *characteristic, peculiarity, habit*, etc. of a person or thing, the characteristic, peculiarity, etc., being commonly expressed by an Inf.; (β) a *property or quality*, viz., price, measure, number, time, space, etc., also what is requisite for a thing. Genitive of quality.

Ἄνδρός ἐστιν ἀγαθοῦ εὖ ποιεῖν τοὺς φίλους. In English this Gen. is translated in various ways, e. g. it is the business, manner, custom, peculiarity, duty, mark of a brave man; it becomes a brave man; it bespeaks a brave man; a brave man is wont, and the like. Dem. Phil. 1, 54. κακούργου ἐστὶ κριθεῖν ἀποθανεῖν, στρατηγοῦ δὲ μαχόμενον τοῖς πολεμίοις (it is the characteristic of a criminal to die being sentenced, but of a general to die fighting, etc.). Ol. 1. 18, 2. ἐστὶ τῶν αἰσχρῶν (Neut.), μᾶλλον δὲ τῶν αἰσχίστων, πόλεως, ὧν ἡμῖν ποτε κύριοι, φαίνεσθαι προεμένους. Chers. 102, 48. δοκεῖ ταῦτα καὶ δαπάνης μεγάλης καὶ πόνων πολλῶν καὶ πραγματείας εἶναι (this seems to be the mark of great expense, much labor). Aphob. 1. 814, 4. ἐμὲ ἔπτ' ἐτῶν ὄντα (of seven years, i. e. seven years old). X. An. 7. 4, 16. Σιλωνὸς Μακίστιος, ἐτῶν ὀκτώ καὶ δέκα ὢν, σημαίνει τῇ σάλπιγγι. 1. 4, 11. ὁ Εὐφράτης ποταμὸς τὸ εὐρὸς ἐστὶ τεττάρων σταδίων (of four stadia in width = four stadia wide). Attributive Gen.: δέκα μνῶν χωρὶον, Isae. 2, 35 (a place of [costing] ten minae). The Gen. is but seldom used to denote other qualities, e. g. τῆς αὐτῆς γνώμης εἶναι, ejusdem sententiae esse, to be of the same opinion. (Αλκιβιάδης) ἕλωτε ἄλλων ἐστὶ λόγων, Pl. Gorg. 482, a (is of different words at different times, uses different words, etc.).

REM. 3. Here belong also the expressions ἡγεῖσθαι, ποιεῖσθαι, δεῖναι πολλοῦ, πλείστου, ὀλίγου, ἐλαχίστου, etc. (to consider of great importance, etc.), the worth of a thing being considered as a property. Usually, however, the preposition περί is joined with the Gen.

3. The active Genitive stands, in the third place, as that object which embraces one or more other objects as parts belonging to it; the Gen. represents the whole in relation to its parts. Genitive of the whole, or the partitive Genitive. This Gen. stands:

(a) With the verbs, εἶναι and γίνεσθαι (to belong to, to be of the number of, to be numbered among); τιθέναι, τίθεσθαι, ποιεῖσθαι, ἡγεῖσθαι (to reckon or number among), and with many others.

Th. 1, 65. καὶ αὐτὸς ἤθελε τῶν μενόντων εἶναι, to be one of those remaining. X. An. 1. 2, 3. ἦν καὶ Ὀσώκρης τῶν ἀμφὶ Μίλητον στρατευομένων (was among those who carried on war around Miletus, στρατευομένων here denoting the whole, of which Socrates is a part). Cy. 1. 2, 15. οἱ ἂν αὖ ἐν τοῖς τελείοις (ἀνδράσι) διαγένηνται ἀνεπίληπτοι, οὗτοι τῶν γεραιτέρων γίγνονται (are reckoned among the elders). Dem. Phil. 3. 122, 43. ἡ Ζέλειδ ἐστὶ τῆς Ἀσίας (belongs to Asia, is a part of). Plat. Phaed. 68, d. τὸν θάνατον ἡρῶνται πάντες ὁ ἄλλοι τῶν μεγίστων κακῶν εἶναι (among the greatest evils). Pl. Rp. 376, e. μουσικῆς δ', εἶπον, τίδης λόγους; ad musicam refertur sermone? Philib. 60, d. φρόνησιν καὶ ἀληθῆ δόξαν τῆς αὐτῆς ἰδέας τίθεμαι (I consider prudence and true glory as of the same nature, ad eandem ideam refero). Rp. 8. 567, e. ποιεῖσθαί τινα τῶν δορυφόρων. Her. 7, 6. κατέλεγε τῶν χρησμῶν (re-

citabat vaticiniumum sc. partem). So *τέμνειν γῆς* (*devastare terrae, sc. partem*) *ἐπιβάλλειν τῆς γῆς*, *to set foot upon*.

REM. 4. With the partitive and attributive Gen., two cases are to be distinguished: the Gen. denotes the whole either as a *plurality* in relation to the individual parts, as *Πολλοὶ τῶν ἀνθρώπων*; or as a *unity* in relation to a certain quantity, e. g. *Πέντε τάλαντα ἀργυρίου*. This last partitive Gen. may be called the Gen. of quantity. Both these genitives occur very frequently:

(a) With substantives, e. g. *Σταγόνες ὕδατος* (*ὕδατος* expressing the whole, and *σταγόνες* the parts); *σώματος μέρος*; if with the name of a place, the country where it is situated is mentioned, the name of the country as denoting the whole, stands in the Gen., and usually before the name of the place denoting the part, e. g. *Ὁ στρατὸς ἀφίκετο τῆς Ἀττικῆς ἐς Οἰνὴν* (*into Oenoe, a part or city of Attica*), Th. 2, 18 (never *ἐς τῆς Ἀττικῆς Οἰνῆν*).

(b) With substantive adjectives, in the positive, comparative, and superlative, when it expresses the highest degree; with substantive pronouns and numerals: *οἱ χρηστοὶ τῶν ἀνθρώπων*, *οἱ εὖ φρονοῦντες τῶν ἀνθρώπων* (*the useful, well disposed part of men*); — *πολλοί, ὀλίγοι, τινές, πλείονες, πλείστοι τῶν ἀνθρώπων* (*many, few, some, etc. among or of men*). In addition comp. above, § 264, Rem. 5. On the contrary, *οἱ θνητοὶ ἄνθρωποι*, since the property of mortality belongs to the race; *πολλοὶ* or *ὀλίγοι ἄνθρωποι* expresses a whole consisting of many or few (a great or small number of men); *πολλοὶ* or *ὀλίγοι ἀνθρώπων* denotes the many or few as a part of the whole; so *τρῆς ἡμεῖς ἦμεν*, i. e. *we were three in all, there were three of us*; *τρῆς ἡμῶν ἦσαν*, i. e. *there were three of us (three out of our whole number) there*;

(c) With adverbs: (a) of place, e. g. *ποῦ, πού, πῇ, πόθεν, οὐ, ἤ, οὐδαμῶ, πανταχῇ, πόρρω*, and *πρόσω* (*further*), etc. Her. 2, 43. *οὐδαμῇ Αἰγύπτου* (*nowhere in Egypt*). Pl. Rp. 3. 403, c. *εἰδέναι, ὅπου γῆς ἐστὶ* (*where in the world*). *Ἐνταῦθα τῆς ἡλικίας* (*at this age*); *ἐνταῦθα τοῦ λόγου* (*to this point in the discourse or argument*). *Ὁρᾷτε, οἱ προεληλυθεν ἀσελείας* (*what a degree of insolence he has reached, quo intemperantiae progressus sit*), Dem. *Πανταχοῦ τῆς γῆς*, *ubivis terrarum*. *Πόρρω σοφίας ἐλαύνειν* or *ἤκειν* (*to advance further in wisdom*). — (β) of time, e. g. *ὀψὲ τῆς ἡμέρας*, *τοῦ χρόνου*, *τῆς ἡλικίας* (*late in the day, late in life*). *Τρῖς τῆς ἡμέρας*. *Πολλὰκις τῆς ἡμέρας*.

REM. 5. By means of an abbreviation of the expression (comp. § 323, Rem. 6), the partitive Gen. stands also with a superlative which belongs to the predicate. Her. 7, 70. *οἱ ἐκ τῆς Λιβύης Αἰθίοπες οὐλότατον τριχῶμα ἔχουσι πάντων ἀνθρώπων* (properly instead of *οὐλότατον τῶν τριχωμάτων ἃ πάντες ἄνθρωποι ἔχουσιν*). X. Cy. 3. 1, 25. *πάντων τῶν δεινῶν ὁ φόβος μέλιστα καταπλήττει τὰς ψυχὰς*.

(b) With words which signify: (a) *to take part in, participate in, share in*, e. g. *μετέχειν, μέτεστί μοι, δίδónαι, μεταδίδónαι, προσδίδónαι, διαδίδónαι, κοινωνεῖν, κοινοῦσθαι, ἐπαρκεῖν* (*to give a share of*), *σύνεργος, ἄμοιρος*, etc.; *κοινός* and *ἴσος*, which commonly, however, govern the Dat.; — (β) *to touch* (both physically and intellectually), *to lay hold of, to be in connection with, to border on* e. g. *διγγάνειν, ψαίνειν, ἅπτεσθαι, δράττεσθαι; λαμβάνεσθαι, μετα-, συλλαμβάνειν, ἐπι-, ἀντιλαμβάνεσθαι; συναίρεσθαι; ἔχεσθαι* (*to ad-*

here to, be next to, to border on), ἀντ-, περιέχεσθαι, γλίχασθαι, ἐπιχώριος, ἀδελφός (seldom with Dat.), διάδοχος (often also with Dat.), ἐξῆς, ἐφεξῆς (more rarely with Dat.), πρόσθεν, ἔμπροσθεν, ὀπίσθεν, μεταξύ, and many other adverbs; — (γ) to acquire and attain, e. g. τυγχάνειν (to acquire and hit), λαγχάνειν, ἐξ-, ἐφικνέσθαι, κληρονομεῖν (with Gen. of the thing, to inherit; with Gen. of the person, to be the heir of some one; with Acc. of the thing and Gen. of the person, to inherit something from one), προσήκει (μοί τινος, I have to do with something, have part in); — (δ) to strive to acquire something, e. g. ὀρέγεσθαι, ἐφίεσθαι, ἀντιποιεῖσθαι, ἐντρέπεσθαι (to turn one's self to something, to give heed to, to respect); στοχάζεσθαι (to aim at something). Most of the words included under this rule have a *partitive idea*. Besides the Gen. several of the above verbs take also a Dat.

Dem. 24, 49. τοῖς ἄκουσιν ἀμαρτάνουσι μέτεστι συγγνώμης (those who *unwillingly obtain pardon*). Pl. Pol. 322, a. ὁ ἄνθρωπος θείας μετέσχε μοίρας (participated in divine destiny). X. R. L. 1, 9. τοῦ μὲν γένους καὶ τῆς δυνάμεως κοινωνοῦσι, τῶν δὲ χρημάτων οὐκ ἀντιποιοῦνται (who share in the same origin and power, but do not lay claim to their property). Cyr. 7. 5, 78 sq. δάλλπους μὲν καὶ ψύχους καὶ σίτων καὶ ποτῶν καὶ ὕπνου ἀνάγκη καὶ τοῖς δούλοις μεταδιδόναι, πολεμικῆς δ' ἐπιστήμης καὶ μελέτης οὐ μεταδοτέον (to share heat, cold, etc.). C. 1. 2, 60. Σωκράτης πᾶσιν ἀφδόνως ἐπήρκει τῶν ἑαυτοῦ (shared his effects with). Cy. 1. 3, 7. τῶν κρεῶν διαδιδόναι τοῖς θεραπευταῖς (to distribute the flesh among the servants). Pl. Phaedr. 238, b. τὰ τούτων ἀδελεία (horum similia). Hel. 4. 4, 6. (ἔξιών ἐστι) τῶν γε καλλίστων καὶ μεγίστων ἀγαθῶν ὀρεγομένους ἀξιεπαίνοτάτης τελευτῆς τυχεῖν (that they, desiring to obtain the most noble and valuable acquisition, should meet a most honorable death). 4. 8, 18. ἦν δ' Θέρασανδρος οὐ μόνον αὐλητῆς ἀγαθός, ἀλλὰ καὶ ἀλκῆς ἀντεποιεῖτο (ad fortitudinem επιτεβатар). Th. 1, 8. ἐφιέμενοι τῶν κερδῶν οἱ ἥσους ὑπέμενον τὴν τῶν κρείσσωνων δουλείαν (the inferiors desirous of gain, etc.). Cy. 1. 2, 3. πονηροῦ τινος ἢ αἰσχροῦ ἔργου ἐφίεσθαι. 3. 3, 10. ἐπαινοῦσι καὶ ἀσπάζονται οἱ τοιοῦτοι (σύμμαχοι) τοὺς ὁμοίους, νομίζοντες συνεργοὺς αὐτοὺς εἶναι τοῦ κοινοῦ ἀγαθοῦ (thinking that they are coadjutors in the common interest). Pl. Symp. 181, c. ὕβρεως ἄμοιρος (without sharing in insolence). Menex. 241, c. ἔργον κοινὸν Λακεδαιμονίων τε καὶ Ἀθηναίων (common to the Laced., etc., like communis alicujus rei). Ἀπτομαι τῆς χειρός. Her. 1, 93. λίμνη ἔχεται τοῦ σήματος μεγάλη (borders on). 3, 72. ἔργον ἐχόμεδα (opus aggrediamur). Περιέχομαι τινος (cupide aliquid amplector). Th. 1, 140. τῆς γνώμης τῆς αὐτῆς ἔχομαι (I hold to the same opinion). 4, 10. ἄνδρες οἱ ξυναράμενοι τοῦδε τοῦ κινδύνου (who have taken part in this danger). Pl. Rp. 2, 362, a. ἀληθείας ἐχόμενον (cum veritate conjunctum). Dem. Ol. 1, § 20, εἰς ἐστὶ καὶ

ρῶς, ἀντιλάβεσθε τῶν πραγμάτων (*caressere*). Isocr. Nicocl. 22, b, c. ἐπειδὴ θνητοῦ σώματος ἔτυχες, ἀθανάτου δὲ ψυχῆς, πειρᾷ τῆς ψυχῆς ἀθάνατον μῆμην καταλιπεῖν (*since you obtained a mortal body, but an immortal soul*). Τυχάνειν, λαγχνάνειν χρημάτων, εὐτυχίας — τυχεῖν τελευτῆς, δυνάματος, etc. X. C. 2. 1, 20. αἱ διὰ καρτερίας ἐπιμέλειαι (*studia assidua*) τῶν καλῶν τε καὶ ἀγαθῶν ἔργων ἐξικνεῖσθαι ποιοῦσιν (*make them attain noble and illustrious deeds*). Isocr. Paneg. 80, 187. οὐκ ἐφικνούμαι τοῦ μεγέθους τῶν πραγμάτων (*non assequor*). P. Crit. 52, c. οὐτ' ἐκείνους τοὺς λόγους αἰσχύνη, οὔτε ἡμῶν, τῶν νόμων, ἐντρέπη (*neither do you respect us, the laws*). X. C. 4. 5, 11. δοκεῖς μοι λέγειν, ὥς ἀνδρὶ ἦτονος τῶν διὰ τοῦ σώματος ἡδονῶν πᾶμπαν οὐδεμιᾶς ἀρετῆς προσήκει (*that no virtue belongs to a man who is a slave to bodily pleasures*). Dem. in Aristocr. 690, 14. οὗτοι κληρονομοῦσι τῆς ὑμετέρας δόξης καὶ τῶν ὑμετέρων ἀγαθῶν. Pl. Georg. 465, a. τοῦ ἡδέος στοχάζεται ἄνευ τοῦ βελτίστου.

REM. 6. With verbs expressing participation, sometimes the word denoting a part stands in the Acc., e. g. X. Hier. 2, 6. οἱ τύραννοι τῶν μεγίστων ἀγαθῶν πλείστα μετέχουσι. An. 7, 8, 11. ἵνα μὴ μεταδοῖεν τὸ μέρος χρημάτων. According to the analogy of verbs of *touching*, verbs of *entreating* and *supplicating*, are connected with the Gen., which denotes the person or thing, by whom or by which one entreats or supplicates, e. g. λίσσεσθαι, ἱκετεύειν, ἱκνεῖσθαι, since the suppliant, touching the knee or the image of the divinity, utters his prayer. Od. β, 68. λίσσομαι ἡμὲν Ζηνὸς Ὀλυμπίου ἥδ' ἐθέμστος (*I supplicate Zeus*). So λίσσεσθαι πατρός, τοκῆων. Comp. Il. κ, 454 sq. δ μὲν μιν ἔμελλε γαστρὶ χειρὶ παχεῖρ ἀψάμενος λίσσεσθαι.

REM. 7. The poets connect many other verbs with the Gen., among which are those mentioned under (b); so any verb may govern the Gen., when its action refers not to the whole of an object, but to a part only. Il. η, 56. μέσσου δουρὸς ἑλῶν (*having seized the middle of the spear*). Od. γ, 439. βοῦν δ' ἀγέτην κεράων (*took by the horns*). Il. α, 197. ξανθῆς δὲ κομῆς ἔλε Πηλεΐωνα. In phrases, like λαβεῖν γούνων, ἄπτεσθαι τινα γενέλου, etc., the knee and beard are conceived as the objects, on which the person who touches and lays hold, hangs, and, as it were, depends. Here belong, also, in poetry:

- (a) Verbs denoting both physical and intellectual *tasting*, *grasping*, *reaching to*, and hence of *striving* after an object, e. g. ἐπιμαίεσθαι σκοπέλου, δάρων, νόστου (*to seek the rock, gifts, a return*).
- (b) Several verbs, which properly express the idea of a hasty motion towards an object, and then metaphorically are used to express an intellectual effort, and longing, e. g. ἐπειγέσθαι, ὀρμᾶσθαι, ἐπιβάλλεσθαι, ἐπάσσειν (*rushing upon something*, etc.). Il. τ, 142. ἐπειγόμενός περ Ἄρμος (*hastening to, desiring the contest*). Il. ξ, 488. ὀρμήθη δ' Ἀκάμαντος (*he rushed upon Acamas*). Il. ζ, 68. μήτις νῦν ἐνδράων ἐπιβαλλόμενος μετόπισθεν μυμένει.
- (c) Verbs signifying *to take aim*, e. g. τοξεύειν, ἀκοντίζειν (in prose with εἰς, and with the meaning, *to hit*, *to wound*, with the Acc.). Il. ρ, 304. Ἐκτορ δ' αἶψ' Αἴαντος ἀκόντισε δουρὶ φαεινῷ (*aimed at Ajax*). Il. ψ, 855. ἦς ἄρ' ἀνῶγει τοξεύειν.

REM. 8. According to the analogy of the above-named verbs of aiming and striving, so we find κατὰ χθονὸς ὄμματα πῆξαι (*to fasten the eyes upon the ground*); πλεῖν ἐπὶ Σάμῳ, *to sail towards Samos*, as if setting out for it (on the contrary, ἐπὶ Σάμῳ, *to Samos*). — The Gen. of aim occurs in the attributive relation, e. g. with ὁδός, νόστος τόπου τινός (*way, return to a place*).

REM. 9. There also being here: (a) the adverbs εἰς (Ion. εἰς), *straight forward to something*, μέχρι, *to, up to*;—(b) verbs of *meeting and approaching*, which, however, in prose, are commonly connected with the Dat.;—(c) also adjectives and adverbs of *meeting, approaching, nearness*, e. g. ἄντιος, ἐναντίος (though in Attic, only with the meaning *contrarius, opposed to*), παρὰπλησίως, which, however, are oftener joined with the Dat.; ἄντιον, ἐναντίον (*before, in the presence of*); ἐγγύς and πλησίον with the Gen. of local nearness, but in a metaphorical sense with the Dat. Her. 6, 95. ἔχον (*dirigebant*) τὰς νέας εἰς τὸ τοῦ Ἑλλήσποντου καὶ τῆς Θρηϊκῆς (*directly to the Hellespont*). 2, 34. ἢ Ἀλγυπτος τῆς ὀρείνης Κιλικίας μάλιστα καὶ ἀντίη κέεται (*lies opposite to Cilicia*). Dem. Ph. 3. 117, 27. πλησίον Θηβῶν καὶ Ἀθηνῶν (*near Thebes*).

4. In the fourth place, the active Genitive denotes the place *where*, and the time *when*, an action happens. The action or event belongs, as it were, to the place and the time, proceeds in a measure from them, and is produced by them; hence the time and place are considered as causing or producing the action, or at least as the necessary condition of it.

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Il. ρ, 372. νέφος δ' οὐ φαίνεται πάσης γαίης, οὐδ' ὀρέων (*not a cloud appeared on the plain, nor on the mountains*). Il. ι, 219. αὐτὸς δ' ἄντιον ἴξεν Ὀδυσσεὺς Δελιοῦ τοίχου τοῦ ἐτέροιο (*by the other wall*). Hence, especially, in Epic poetry, with verbs of *going and motion*, the space or way upon which the going or the motion takes place, and to which, as it were, this action belongs, stands in the Gen., e. g. Il. β, 801. ἔρχονται πεδίοιο (*go through the plain*). χ, 23. δέειν πεδίοιο. ν, 64. πεδίοιο διώκειν ὄρεον (*to pursue over the plain*). So the prose, λέγειν τοῦ πρόσω (*to go over the forward way, to go forward*).

REM. 10. In this way are to be explained the adverbs of place, οὐ, ποῦ, ὅπου, αὐτοῦ, οὐδαμοῦ, ἀλλαχοῦ, etc.; and on the same principle also it is to be explained that adverbs of place with the suffix *θεν* stand apparently instead of adverbs of place with the suffix *δι*, e. g. ἐνδοθεν, ἐγγύθεν, τηλόθεν, ἔκτοσθεν, e. g. Il. ρ, 582. Ἐκτορα δ' ἐγγύθεν ἰστάμενος ὤτρυνεν Ἀπόλλων.

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Ἄνθη δάλλει τὸ ἔαρος, the spring is conceived as producing the flowers, and hence as the cause of them. Thus δέπous, in the summer time; χειμῶνος, in the winter; ἡμέρας, in the daytime, in the course of the day, by day; νυκτός, by night; Δελίης, ὁπώρας; as Eng. of a morning, he did it of a fine morning; also μηνός, μετ' μηνῶν, monthly; ἐνιαυτοῦ, yearly, etc.; with attributives, e. g. τοῦ αὐτοῦ, τοῦ προτέρου, ἐκείνου, ἑτέρου, the same, the former year, etc.; —τῆς αὐτῆς ἡμέρας, on the same day; τῆς ἐπομένης νυκτός; —οὗ ἐπιγιννομένου δέρουσι; αὐτῆς τῆς ἡμέρας, in the course of this day

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5. The active Genitive, finally, denotes the material of which anything is made, formed, and, as it were, produced, or the source from which something is drawn; the material being viewed to some extent as the cause of the result. This Gen. stands:

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14. *θασὺς δένδρων* (*thickly set with trees*). An. 1. 2, 7. *παράδεισος μέγας, ἀγρίων θηρίων πλήρης* (*full of wild animals*). 1. 4, 19. *ἐνταῦθα ἦν κῶμαι πολλαὶ μεστὰί σίτου καὶ οἴνου*. In the attributive relation, e. g. *δέπας οἴνου* (*a goblet of [filled with] wine*).

(c) With verbs signifying *to eat, to drink, to taste, to cause to taste, to enjoy, to satisfy one's self*, and in the figurative sense *to have the enjoyment, use, and advantage* of something; *ἐσθίειν, φαγεῖν, εὖωχεῖσθαι, πίνειν, γεύειν, γεύεσθαι, κορέσασθαι; ἀπολαύειν; ἐστιῶν* (*to entertain*), etc.

Ἔσθιειν κρεῶν (*to eat of flesh*); *κορέσασθαι φορβῆς* (*to satisfy one's self with food*); *πίνειν οἴνου* (*to drink of wine*). X. Cy. 1. 3, 4. *ἀνέγκη σοι ἀπογεύεσθαι τούτων τῶν παντοδαπῶν βρωμάτων* (*to taste the various kinds of food*). 1. 3, 10. *καὶ τί δὴ, ὦ Κύρῃ, τᾶλλα μιμούμενος τὸν Σάκαν, οὐκ ἀπεβρόβησας τοῦ οἴνου;* (*why did you not gulp down the wine?*). C. 4. 3, 11. *ἀπολαύειν πάντων τῶν ἀγαθῶν* (*to enjoy all good things*); but *ἀπολαύειν τινός τι*, e. g. *ἀγαθὰ or κακὰ*, *to receive good or evil from some one*. X. C. 4, 3, 10. *τί ἄλλο ζῶν αἰγῶν τε καὶ θύων καὶ τῶν ἑλλων ζῶων τοσαῦτα ἀγαθὰ ἀπολαύει, ὅσα ἄνθρωποι;* (*what other animal receives so many advantages from goats, etc., as man?*). *Γεύεσθαι τιμῆς* (*to taste, enjoy honor*); *γεύειν τινα τιμῆς* (*to cause one to taste or enjoy honor*).

REM. 15. The Acc. stands with verbs of eating and drinking: (a) when the substance is represented as consumed wholly or in a great quantity; or (b) when the common means of nutriment is indicated, that which every one takes. Od. i, 347. *Κύκλωψ, τῇ, πῖε οἶνον, ἐπεὶ φάγες ἀνδρόμεα κρέα* (*drink wine, since you eat human flesh*). X. Cy. 1. 3, 9. *οὐκ ἐκπίομαι αὐτὸς τὸν οἶνον*. 1. 3, 6. *κρέα γε εὖωχοῦ* (*enjoy your meat*). 6. 2, 28. *ἔδαι μεμνημένῃν εἰς τὴν μάζαν ἐσθίει* (*always eats maize*). Ibid. *μετὰ δὲ τὸν σίτον ἐὰν οἶνον ἐπιπίνωμεν, οὐδὲν μείον ἔχουσα ἡ ψυχὴ ἀναπάσεται* (*spoken of a habit*). So *ἐσθίειν κρέα* and *κρεῶν, πίνειν οἶνον* and *οἶνον*. Hence *πίνειν οἶνον* is said of those whose usual drink is wine, but *πίνειν οἶνον*, is *to take a drink of wine, to drink some of the wine*. Hence the Gen. with verbs of eating and drinking has a partitive sense, like the English expressions, *to eat or drink of something*. Pl. Symp. 176, c. *πολὺν πίνειν οἶνον*.

(d) With verbs signifying *to smell, emit an odor of something, etc.*; *πνέειν, ὀζειν, προσβάλλειν*.

Ὀζειν ἰῶν (*to smell violets*); *μύρου πνέειν* (*to emit the smell of myrrh*); *προσβάλλειν μύρου, πνέειν τράγου, ὀζειν κρομύων*. Ar. Ran. 341. *ὥς ἥδ' μοι προσέπνευσε χοιρείων κρεῶν* (*so sweet was the smell of swine's flesh to me*).

REM. 16. In poetry many other verbs are constructed with the Gen. of the material, e. g. *ἀποστίλβειν ἀλείφατος, (νεκίας) πυρὸς μείλισσόμεν, λούεσθαι ἐὺρρείος ποταμοῖο*. See Larger Grammar, II. § 527, Rem.

(e) With expressions of *remembering and forgetting*: *μυμήσκομαι, to remember, μμνήσκω (τινά τινος), to remind one of some-*

ing, μνήμων, ἀμνήμων, ἐπιλανθάνομαι, *to forget*; hence also with ἴδρα, λαθρίως, and κρύφα; also with expressions of *being acquainted* and *unacquainted with*, of *experience* and *inexperience*, *ability*, *dexterity* or *skill* in anything, e. g. ἔμπειρος, ἄπειρος, ἰσότημων, ἐπιστάμενος, ἀνεπιστήμων, τρίβων, συγγνώμων, ἀδαής, ἀπαί-ντος, ἰδιώτης; ἀπείρως, ξένως ἔχω; with adjectives in -ικός (derived from transitive verbs) which denote *skill*, *aptness*, etc.; also with ἰρῶμαι, *to make trial of something*.

X. C. 2. 1, 33. Οἱ γεραίτεροι ἡδέως τῶν παλαιῶν πράξεων μέμνηνται (*remember the past achievements*). Antiphr. II. a, 7. Ἡ ἐπιθυμία τῆς τιμωρίας νήμονα τῶν κινδύνων καθίστη αὐτόν (*rendered him forgetful of dangers*). O. 16, 8. Πόθεν οὖν βούλει ἄρξομαι σε τῆς γεωργίας ὑπομιμνήσκεις (*remind you of husbandry*). Cy. 8.3,3. Τοῦ φθόγου ἐπελέληστο (*had forgotten envy*). Attributive: μνήμη, λήθη τῶν κακῶν. (Μέμνημαί τι, *to put something in mind*.) Ἐμπειρος or ἐπιστήμων εἰμὶ τῆς τέχνης (*I am acquainted with the art*). Ἀπαίδευτος ἀρετῆς, μουσικῆς (*ignorant of true, music*). Her. 2, 49. τῆς θυσίας ταύτης οὐκ ἀδαής, ἀλλ' ἔμπειρος καὶ ἰσχυρὸς ἀρετῆς (*ignorant of that sacrifice, but acquainted with it*). X. Cy. 6. 1, 37. συγγνώ-μην τῶν ἀνδρωπίνων πραγμάτων (*pardoning, not knowing, human errors*). Ἀπείρως ἔχειν ταύτης τῆς τέχνης (*to be unacquainted with this art*). ποπειρώμαι γνώμης (*I make trial of an opinion*). With the poets this use of the Gen. is still more extensive. Il. O. 411. τέκτονος, ὃς ῥά τε πάσης ἐδ-ῆ σοφίης (*who is well acquainted with all skill*). X. 3. 1, 6. παρασκευα-σικὸν τῶν εἰς τὸν πόλεμον τὸν στρατηγὸν εἶναι χρή καὶ ποριστικὸν τῶν εἰς τὴν δαίαν τοῖς στρατιώταις (*skillful in preparing what is necessary for war, and capable of providing provisions*). Pl. Euthyphr. 3, c. διδασκαλικὸς τῆς αὐτοῦ φίας (*able to teach his own learning*). Pl. L. 643, a. τέλειος τῆς τοῦ πράγμα-τος ἀρετῆς (*as it were, showing one's self perfect in a thing*). Attributive: ἐμπε-ιρὸς τῆς γεωμετρίας, etc.

(f) With the words of sensation and perception: ἀκούειν, κροᾶσθαι, αἰσθάνεσθαι, ὀσφραίνεσθαι.

Ἀκούω τῶν λόγων, θορύβου (*I hear the words, the tumult*). X. H. 4. 4, τῆς κραυγῆς ἥσδοντο (*they perceived the cry*). An. 1. 1, 8. βασιλεὺς ἦς πρὸς αὐτὸν ἐπιβουλῆς οὐκ ἥσδανετο (*did not perceive the plot*). C. 2. 24. τίνων ὀσφρινόμενος ἥσδεις; (*what things would you desire to smell?*). κούειν δίκης (*to hear a case at law*); αἰσθάνεσθαι ἡδονῶν, ὀσμῆς, ἰρύβου, βοηθείας.

REM. 17. The attributive Gen. has a much wider signification, e. g. ἀγγελία *ς* Χίου, *de Chio* (tidings of or concerning Chios); ἐρώτησις *τινος* (*a question about nothing*), like the Latin *quaestio alienius rei* instead of *de aliqua re*.

REM. 18. Ἀκούειν, ὑπακούειν, κατακούειν often take the Gen. also the sense of *to obey*, and according to this analogy πεῖθεσθαι (*seldom in use*) and ἀπειθεῖν; so also κατήκοος, ὑπήκοος, take the Gen., more

seldom the Dat. Her. 3, 62. *προαγορεύει ἡμῖν Σμέρδιος βασιλῆος ἀκούειν* (commands us to obey king Smerdis). 101. *Δαρείου βασιλῆος οὐδὲμὰ ὑπήκουσαν* (they obeyed king Darius nowhere). 1. 126. *νῦν ὃν ἐμέο πειθέμενοι γίνεσθε ἐλευθεροί* (now therefore obeying me, be free). So Th. 7, 73.

REM. 19. The above verbs have the following constructions: (a) *Gen. of the thing*, as in the examples given. The *Gen.* denotes the material as a whole, of which one perceives, as it were, single parts, or the sense, the purport of which one perceives mentally. *αἰσθάνομαι κραυγῆς* (I perceive, as it were, the single tones of the cry); X. H. 4, 8, 19. *αἰσδέσθαι τῆς βοήθειας* (I observe something of the help);—(b) *Acc. of the thing*; then it is denoted that one perceives the whole thing with his senses, or the thing in its totality. Th. 2, 94. *ὡς ᾗδοντο τὴν βοήθειαν* (when they observed the help approaching = saw with their eyes = ἑώραν). The *Acc.* of the person seldom stands with *αἰσθάνεσθαι*; when it does, the verb has the sense of *εἰδέναι* (to know). X. Symp. 4, 36. *αἰσθάνομαι τυράννους τινάς, οἱ οὗτω πεινώσι χρημάτων* (I know some kings).—(c) *Gen. of the person*, which represents the person, as it were, as the source, from which the perception is derived. *Ἀκούω Σωκράτους* (I hear Socrates, i. e. the words of Socrates). X. Cy. 1, 3, 10. *οὐκ ἀκροώμενοι τοῦ ᾗδοντος ὤντες φθεῖν ἄριστα* (not hearing the voice of the singer). Her. 1, 80. *ὡς ὅσφραντο τέχιστα τῶν καμήλων οἱ Ἴπποι καὶ εἶδον αὐτὰς ὀπίσω ἀνέστρεφον* (as soon as the horses got sight of the camels). So *συνίημι* (to understand), with the *Gen.* of a person, e. g. Her. 1, 47. *καὶ κωφοῦ συνίημι καὶ οὐ φωνεύντος ἀκούω* (I understand a mute); but with the *Acc. of the thing*, e. g. X. Cy. 1, 6, 2. *δὲ ἑρμῆναι τὰς τῶν θεῶν συμβουλίας συνίημι* (I understand the counsels of the gods). The verb *αἰσθάνεσθαι* is not constructed with the simple *Gen. of the person*.—(d) *Gen. of the person and Acc. of the thing*: *ἤκουσα Σωκράτους τοῦτον τὸν λόγον* (audivi e Socrate hunc sermonem, I heard this conversation from Socrates). So also *τί χαλεπὸν ᾗδῃσαι τοῦμοῦ βίου*; (what have you perceived disagreeable in my manner of life?) X. C. 1, 6, 4. *συνίημι σου τὸν λόγον*.—(e) *Gen. of the person with a participle in the Gen.*, or with a subordinate clause which takes the place of the *Acc. of the thing*. *Ἀκούω Σωκράτους διαλεγόμενου* (I hear Socrates reasoning, nearly the same as *ἀκούω Σωκράτους διδασκόντος*). X. H. 4, 2, 19. *λακεδαίμονιοι οὐκ ᾗδάνοντο προσιόντων τῶν πολεμίων* (did not perceive the enemy approaching, nearly the same as *ᾗδάνοντο τῶν πολεμίων τὴν πρόσodon*). The person is sometimes also contained in the participle, e. g. Th. 5, 73. *ᾗδοντο τειχιζόντων* (they perceived them building the wall, instead of *ᾗδοντο αὐτῶν τειχιζόντων* or *ὅτι τειχιζοίεν*). X. An. 1, 10, 4. *βασιλεὺς ἤκουσε Τισσαφέρνης, ὅτι οἱ Ἕλληνες νικῶντες* (heard from Tissaphernes that the Greeks were conquering, like *ἤκουσε Τισσαφέρνης τὴν τῶν Ἑλλήνων νίκην*). C. 4, 4, 13. *οὐκ αἰσθάνομαι σου, ὅποιον νόμον ἢ ποῖον δίκαιον λέγεις* (I do not comprehend you, what you call according to law or according to justice).

REM. 20. Likewise the *Gen. of the person and Acc. of the thing*, or the *Gen. of the person* with a participle in the *Gen.* or with a subordinate clause standing in the place of the *Acc.* [Comp. (d) and (e) Rem. 19], is used with verbs of seeing, hearing, experiencing, learning, considering, knowing; of judging, examining, and saying; of admiring, praising, blaming: *δρᾶν, δεῖσθαι, σκοπεῖν, ὑπονοεῖν, ἐνοεῖν, γινώσκειν, ἐπίστασθαι, εἰδέναι, ἐνθυμεῖσθαι*, etc.; *πυνθάνεσθαι, μανθάνειν, κλίνειν, ἐξετάζειν, λέγειν, δηλοῦν*, etc.; *ἀποδέχεσθαι* (to receive the opinion of one, to agree in opinion with one); *ἁγασθαι, θαυμάζειν, ἐπαινεῖν, μέμψεσθαι, ψέγειν*. The *Gen.* denotes the object (commonly a person) in respect to which one perceives, sees, observes, knows, judges something, some action, external indication, or some single cir-

circumstance, etc.; or of whom one learns, hears, affirms something; or in whom one admires, praises, or censures something.

X. C. 1. 1, 12. Πρώτον μὲν αὐτῶν (Σωκράτης) ἐσκόπει, πότερὰ ποτε νομίσαντες ἰκανῶς ἤδη τὰνδράκωια εἶδέναι ἔρχονται ἐπὶ τὸ περὶ τοιούτων φροντίζειν, ἢ τὰ μὲν ἀνδράκωια παρέντες, τὰ δαιμόνια δὲ σκοποῦντες, ἡγοῦνται τὰ πρὸς τὴν πρῶτην (he first considered in respect to them whether, etc.). An. 3. 1, 19. διαδεώμενος αὐτῶν, ὅσῃν χώραν καὶ οἶαν ἔχοιεν (attentively considering with respect to them, what a country they had). Cy. 7. 2, 18. ἔγνω καὶ μάλ᾽ ἔτοπα ἐμοῦ ποιοῦντος (he perceived in respect to me, that I was doing an absurd thing, or ἔγνω ἐμοῦ, ὅτι ἔτοπα ποιοίην). Pl. Gorg. 463, d. ἀρ' οὖν ἂν μάδοις ἀποκρινάμενος; (instead of ἀρ' οὖν ἂν μοῦ μάδοις, ἀ ἀποκρίνομαι, will you then understand my answer, i. e. learn from me what I answer?). 465, c. λ' ἐγὼ γοῦντ' ἐμοῦ βραχέα οὐκ ἐμάνθανες (you did not understand me when I spoke briefly). The Gen. of the person alone. Ph. Phil. 51, c. εἰ μου μανθάνεις instead of εἰ μου μανθάνεις, ἀ λέγω (if you comprehend me, understand what I say). Th. 4. 6. ἐπύδοντο τῆς Πύλου κατεilahμμένης, instead of ἐπύδ. τῆς Πύλου, ὅτι κατεilahμμένη ἦν (when they learned that Pylus was captured). 5, 83. ἤσαντο τειχιζόντων, instead of ἤσαν. αὐτῶν, ὅτι τειχιζοῖεν (learned respecting them that they were building the walls, i. e. learned that they were building, etc.). X. C. 3. 6, 16. ἐνδυμοῦ τῶν ἄλλων, πότερὰ σοι δοκοῦσιν ἐπὶ τοῖς τοιούτοις ἐπαίνου μᾶλλον ἢ ψόγου τυγχάνειν (observe respecting the others, whether). (Ἐνδυμεῖσθαι with the Gen. of the thing, for example τῆς ζωῆς, X. Ven. 8, 6., τῶν τόπων, ib. 9, 4, signifies to have a regard for something, and belongs to § 174, 1 (b); ἐνδυμεῖσθαι with the Acc. of the thing signifies to reflect upon, consider something, aliquid secum reputare.) Pl. Protag. 324, c. ἀποδέχονται οἱ σοὶ πολλοὶ καὶ χαλκίως καὶ σκυτοτόμου συμβουλευόντος τὰ πολιτικά (receive the opinion of the brazier and shoemaker). Her. 6, 76. ἀγαῖται τοῦ Ἑρασίνου οὐ προδιδόντος τοὺς πολίτας (to admire Erasinus because he did not betray the citizens). Th. 1, 84. τὸ βραδὺ καὶ μέλλον, ὃ μέμφομαι μάλιστα ἡμῶν, μὴ αἰσχύνεσθε (for which they chiefly complain of us). X. Cy. 3. 1, 15. εἰ ἀγαῖται τοῦ πατρός, ἢ ὅσα βεβούλευται, ἢ ὅσα ἐπέπραχε, πᾶν σοι συμβουλευῶ τούτον μιμεῖσθαι (if you admire my father either for the measures he has devised, etc.). Ages. 2, 7. τὰδ' αὐτοῦ ἀγαμαί, ὅτι παρσκευάσατο (I admire this in him). 8. 4. ἐγὼ καὶ τοῦτο ἐπαινῶ Ἀγησίλαου, τὸ πρὸς τὸ ἀρέσκειν τοῖς Ἑλλήσιν ὑπεριδεῖν τὴν βασιλείαν ξέναν (I praise Agesilaus for this also). Pl. Men. 95, c. Γοργίου μάλιστα ταῦτα ἀγαμαί (I particularly admire this in Gorgias, or Gorgias for this). Theact. 161, b. ὃ δ' αὖν ἐμὲ τοῦ ἐταίρου, τόδε ἐστίν (what I admire in a companion is this). Criton 43, b. σοῦ πάλα δ' αὖν ἐμὲ, αἰσθανόμενος, ὡς ἡδέως καθεύδεις. Rp. 383, a. πόλλα Ὀμήρου ἐπαινοῦντες ἄλλα τοῦτο οὐκ ἐπαινεσόμεθα (though we praise many other things in Homer).

REM. 21. In themselves, the above verbs take the Acc., e. g. ὁρῶ τινα or τι, σκοπῶ τινα or τι, ἐπαίνῶ, ψέγω, μέμφομαι, ἀγαμαί τινα or τι.

‡ 274. (b) Causal Genitive.

The second division of the causal genitive includes the genitive, which expresses the *cause* or *occasion*, i. e. the object, which calls forth or occasions the action of the subject. This genitive stands:

1. With many verbs which denote a state or affection of the mind (*verba affectuum*), viz.:

(a) *Desire and longing for*: ἐπιθυμεῖν, ἐρᾶν, ἐρωτικῶς ἔχειν οἱ διακεῖσθαι; διψῆν, πεινῆν;

(b) *Care for, concern for, and the contrary*: ἐπιμελεῖσθαι, φροντίζειν, κηδεσθαι, περιορᾶσθαι, προορᾶν, ὑπερορᾶν (*to despise*), προνοεῖν, μέλει, μεταμέλει, ἀμελεῖν, ὀλιγορεῖν, φείδεσθαι, ἐνθυμεῖσθαι (*to have a regard for*, § 273, Rem. 20);

(c) *Pain, grief, pity*: ὀλοφύρεσθαι, πενθικῶς ἔχειν; ἐλεῶν and οἰκτεῖρειν (with the Acc. of the person and Gen. of the thing);

(d) *Anger and indignation*: ὀργίζεσθαι (with the Dat. of the person and the Gen. of the thing), χαλεπῶς φέρειν;

(e) *Envy*: φθονεῖν (with the Dat. of the person and the Gen. of the thing), ἐπιφθόνως διακεῖσθαι;

(f) *Admiration, praise, blame*; θαυμάζειν and ἄγασθαι (with the Acc. of the person and the Gen. of the thing, sometimes also with the Gen. of the thing and the Gen. of the person, which is governed by that thing, see Rem. 2) ζηλοῦν, εἰδαιμονίζειν, ἐπαινεῖν, μέμψεσθαι (all with the Acc. of the person and the Gen. of the thing).

Pl. Rp. 403, a. δ ὁρᾷς ἔρως πέφυκε κοσμοῦ τε καὶ καλοῦ σωφρόνως τε καὶ μουσικῶς ἐρᾶν (*to love what is well ordered and beautiful*). 438, a. οὐδεὶς ποτοῦ ἐπιθυμεῖ, ἀλλὰ χρηστοῦ ποτοῦ, καὶ οὐ σίτου, ἀλλὰ χρηστοῦ σίτου· πάντες γὰρ ἔρα τῶν ἀγαθῶν ἐπιθυμοῦσιν (*no one desires drink, but wholesome drink, etc.*). Symp. 181, b. οἱ φαῦλοι τῶν ἀνθρώπων τῶν σωμάτων μᾶλλον, ἢ τῶν ψυχῶν ἐρώσιν (*love their bodies more than their souls*). 186, b. τὸ ἀνόμοιον ἀνομοίῳ ἐπιθυμεῖ καὶ ἐρᾷ (*desires and loves what is unlike*). 216, d. Σωκράτης ἐρωτικῶς διάκειται τῶν καλῶν (*is very fond of the beautiful*). X. Cy. 3, 3, 12. (Κῦρος) κακέλους ἐποίησεν ἐρωτικῶς ἔχειν τοῦ ἡδὴ ποιεῖν τι (*made them desirous of doing something*). X. O. 13, 9. πεινώσι τοῦ ἐπαινοῦ οὐχ ἥττον ἔναι τῶν φύσεων, ἢ ἄλλαι τῶν σίτων τε καὶ ποτῶν (*thirst for praise not less than others for food and drink*). *Attributive*, e. g. ἔρως, ἐπιθυμία ἀρετῆς (*amor, cupiditas virtutis, love, desire for virtue*). Th. 6, 14. κήδεσθαι τῆς πόλεως (*to be anxious about the city*). Her. 3, 151. ἐπολιόρκει (Βαβυλωνίους) φροντίζοντας οὐδὲν τῆς πολιορκίας (*having no concern about the siege*). 3, 159. τοῦ σίτου πρόορᾶν (*to have a care for, to provide food*). X. Symp. 8, 33. οἱ ψόγου ἀφροντιστεῖν ἐδιζόμενοι οὐκ αἰσχύνονται αἰσχρὸν τι ποιεῖν (*those accustomed to be indifferent to censure*). X. Cy. 1, 2, 2. Περσῶν νόμοι (ἔρχονται) τοῦ κοινοῦ ἀγαθοῦ ἐπιμελούμενοι (*having a regard for the public good*). Μέλει μοι τυὸς (*I have a care for something, some one*). Pl. Crito, 44, c. τί ἡμῖν τῆς τῶν πολλῶν δόξης μέλει; (*why do we care for the opinion of the multitude?*). 5, 1, 21.

Γωβρύη πενέσσομαι ποιῆν μήποτε μεταμελήσαι τῆς πρὸς ἐμὲ ὁδοῦ (*that Gobryas shall not repent of his journey to me*). Id. C. 1. 2, 9. ὑπερορᾶν ἐποίει τῶν καδεστώτων νόμων τοὺς συνόντας (*made his associates despise the existing laws*). Th. 4, 124. Βρασίδης τῆς Μένδης περιορώμενος (*solicitous about Mende*). X. H. 5. 4, 1. θεοὶ οὐτε τῶν ἀσεβούντων, οὐτε τῶν ἀνόσια ποιοούντων ἀμελοῦσι (*are regardless neither of the wicked nor the profane*). Cy. 8. 7, 15. ἐαυτοῦ κήθεται ὁ προνοῶν ἀδελφοῦ (*he who takes thought for a brother is anxious for himself*). X. Ag. 7, 1. Ἀγησίλαος, ὅπου ᾤετο τὴν πατρίδα τι ὠφελήσειν, οὐ χρημάτων ἐφείδετο (*did not spare his wealth*). Attributive, e. g. φροντὶς τῶν παίδων (*cura liberorum, care for children*). So ἐπιμελής τινος (*caring for something*). X. Cy. 5. 4, 32. ὁ Κῦρος ἀκούσας τοῦ μὲν πάδους ᾤκτειρεν αὐτόν (*pitied him on account of his suffering*). 5. 2, 7. τὴν θυγατέρα, πενθικῶς ἔχουσιν τοῦ ἀδελφοῦ τεθνηκότος, ἐξάγων ἔδε εἶπεν (*grieving for her dead brother*). Symp. 4, 37. τοὺτους οἰκτεῖρω τῆς ἑγὼν χαλεπῆς νόσου (*I pity them on account of the disease*). Attributive, e. g. ἄλγος ἐταίρων (*de amicis, for, on account of friends*); moreover with adjectives also (though only in poetry), and especially with exclamations with or without interjections. Eur. Or. 413. οἴ μοι διωγμῶν, οἷς ἐλαίνομαι τέλας! (*alas the vexations!*). X. Cy. 3, 1, 39. φεῦ τοῦ ἀνδρός (*Oh what a man!*). Pl. Rp. 509, c. Ἀπολλων, δαιμονίας ὑπερβολῆς! X. Cy. 2. 2, 3. τῆς τύχης, τὸ ἐμὲ νῦν κληθέντα δεῦρο τυχεῖν! (*O ill fortune, that I am called hither at this time!*). Lys. c. Philon. 187, 11. καδέσθηκέ τι ἔδος δίκαιον πᾶσιν ἀνθρώποις, τῶν αὐτῶν ἀδικημάτων μάλιστα ὀργίζεσθαι τοῖς μάλιστα δυναμένοις, μὴ ἀδικεῖν, τοῖς δὲ πένησιν ἢ ἀδυνάτοις τῷ σώματι συγγνώμην ἔχειν, διὰ τὸ ἡγεῖσθαι ἄκοντας αὐτοὺς ἁμαρτάνειν (*to be angry on account of the same wrongs*). (In poetry, the Gen. is much more frequent with verbs expressing anger. e. g. Il. ξ, 266. Ἡρακλῆος περιχόσατο, παῖδός τοιοῦ (*was angry on account of Hercules, his son*). Od. α, 69. (Ποσειδάων) Κύκλωπος κεχόλωται, ὃν ὀφθαλμοὶ ἀλάωσεν (*is angry on account of the Cyclops*). S. Antig. 1177. πατρί μηνίσας φόνου (*having been angry with the father on account of the murder*). Eur. Or. 749. ἴσως σοι θυγατέρος θυμούμενος). Attributive, e. g. χόλος τινός (*ira alicujus instead of de aliquo, anger on account of some person or thing*). Φθονεῖν τινι τῆς σοφίας (*to envy one on account of his wisdom*). Th. 1, 75. ἄξιοι ἔσμεν ἀρχῆς γε ἥς ἔχομεν τοῖς Ἕλλησι μὴ σθῶς ἄγαν ἐπιφθόνως διακείσθαι (*it is not just that we should be so much envied by the Greeks on account of our sovereignty*). So also in poetry, μεγαῖρω, e. g. Aesch. Prom. 627. οὐ μεγαῖρω τοῦδ' ἐσσι δωρήματος (*I do not envy you because of this gift*). Attributive, e. g. φθόνος τινός (*envy on account of something*). X. Cy. 2. 3, 21. τοῦτον οὖν ὁ Κῦρος ἀγασθεὶς τῆς τε πραότητος καὶ τῆς διδασκαλίας καὶ τῆς ἐπιμελείας, ἐκάλεσε καὶ ταύτην τὴν τάξιν ἐπὶ τὸ δεῖπνον σὺν τῷ ταξιάρχῳ (*having admired him on account of his gentleness, education, etc.*). Symp. 4, 43. ζηλῶ σε τοῦ πλούτου (*I envy you on account of your wealth*). Pl. Symp. 194, e. δοκοῦσι πάντες τοὺς ἀνθρώπους εὐδαιμονίζειν τῶν ἀγαθῶν, ὧν ὁ θεὸς αὐτοῖς ἀτίως (*to consider men happy on account of the good things, which, etc.*). Ion. 530, b. πολλὰκίς γε ἐζήλωσα ὑμᾶς τοῖς βαφφούδους τῆς τέχνης. Dem. Cor. 296, 204. τίς οὐκ ἂν ἀγάσαιτο τῶν ἀνδρῶν ἐκείνων

τῆς ἀρετῆς; (*who would not admire the valor of those men?*). Lys. Simon. 100, 44. θαυμάζω μάλιστα τούτου τῆς διανοίας (*I admire his wit/purpose*). Id. Eratosth. 124, 41. ἐθαύμασα τῆς τόλμης τῶν λεγόντων. So with adjectives, e. g. Pl. Phaedon. 58, c. εὐδαίμων μοι ὁ ἀνὴρ ἐφαίνετο καὶ τοῖ τρόπου καὶ τῶν λόγων, ὡς ἀδεῶς καὶ γενναίως ἐτελεύτα (*the man seemed to be happy on account of his habits and remarks*).

REMARK 1. The Gen. with the above verbs is often governed by prepositions, especially περί, e. g. ἐπιμελείσθαι, φροντίζειν περί τινος. Some verbs which denote a state or an affection of the mind, do not govern the Gen.; thus ποθεῖν (*to long for, to feel the want of*), always governs the Acc., and so φιλεῖν, ἀγαπᾶν, στέργειν (*to love*); the last two also in the sense of *to be contented with*, take the Dat. (= Lat. Abl.). Several of the above verbs have also different constructions; then they commonly express different ideas, e. g. φροντίζειν τινός or περί τινος, X. C. 1. 1, II. 4. 7, 6. *to be anxious for something*, but φροντίζειν τι, scrutari, *investigare*; — προνοεῖν, προσρᾶν τι (*to perceive beforehand, to consider beforehand*); ὑπερορᾶν τι and τινος, *despicere*, in the same sense. In poetry, μέλει sometimes takes for its subject a noun denoting a thing, in the Nom.; but in prose, it takes only a Neut. pronoun in the Nom. The verb is then used personally: Μελέθουσιν ἑμοὶ ἱπποὶ, II. κ, 481. Ταῦτα μὲν οὖν δεῶ μελήσει, Pl. Phaedr. 238, d.

REM. 2. The verbs θαυμάζειν and ἁγασθαι have the following constructions: (a) *the Acc. of the person or the Acc. of the thing alone*, when the wonder or admiration extends to the whole person or thing, or to the whole nature of a person or thing, e. g. θαυμάζω τὸν στρατηγόν (*I admire the general*); θαυμάζω τὴν σοφίαν (*I admire the wisdom*); — (b) *the Gen. of the person and the Acc. of the thing*, when one admires something in a person (Rem. 20), e. g. θαυμάζω Σωκράτους τὴν σοφίαν (*I admire the wisdom in Socrates, or the wisdom of Socrates*); — (c) *the Acc. of the person and the Gen. of the thing*, when one admires a person on account of some quality, e. g. θαυμάζω Σωκράτη τῆς σοφίας (*I admire Socrates on account of his wisdom*), see 1, (f); — (d) *seldom Gen. of the thing and the Gen. of the person depending upon it*, when I wonder at the quality of a person, or admire the quality of a person, e. g. θαυμάζω Σωκράτους τῆς σοφίας (*I admire the wisdom of Socrates*), see 1, (f); — (e) *the Acc. of the person, and instead of the Gen. of the thing, a preposition, commonly ἐπὶ with the Dat.*, e. g. θαυμάζω Σωκράτη ἐπὶ τῇ σοφίᾳ (*I admire Socrates for, on account of his wisdom*).

2. With verbs signifying *to requite, to revenge, to accuse and condemn*. The Gen. represents the guilt or crime as the cause of the requital, revenge, etc. Thus with τιμωρεῖσθαι (*with the Acc. of the person and the Gen. of the thing*), also with judicial verbs of *accusing and condemning*, e. g. αἰτιάσθαι, ἐπαιτιάσθαι, δώκειν, εἰσάγειν, ὑπάγειν, γράφεσθαι, προσκαλεῖσθαι (*all with the Acc. of the person and the Gen. of the thing*), ἐπεξείναι, ἐγκαλεῖν, ἐπισκίπτεισθαι (*all three with the Dat. of the person and the Gen. of the thing*); φεύγειν (*to be accused*); δικάζειν, κρίνειν, αἰρεῖν, *to convict* (*all three with the Acc. of the person and the Gen. of the thing*), and ἀλῶναι, *to be convicted*.

Her. 3, 145. τοὺς ἐπικούρους τιμωρήσομαι τῆς ἐνθάδε ἀπίξιος (*will punish the allies on account of the invasion of this land*). (Seldom τιμωρεῖν τι)

τινος, as X. Cy. 4. 6, 8. τιμωρήσειν σοι τοῦ παιδὸς ὑπισχνούμαι, *I avenge you for [the murder of] your son.*) Ἐπαιτιάσθαι τινα φόνου (to accuse one of murder). Her. 6, 104. (Μιλτιάδεα) οἱ ἔχθροὶ ἐδίωξαν τυραννίδος τῆς ἐν Χερσονήσῳ (prosecuted Miltiades for tyranny). Ἐπειξέναι τιλὶ φόνου (to prosecute one for murder). Γράφεισθαι τινα παρανόμων (to indict one for illegal measures). Φεύγειν κλοπῆς, φόνου, ἀσεβείας (to be accused of theft, etc.). Κρίνεσθαι ἀσεβείας. X. Cy. 1. 2, 7. Πέρσαι δικάζουσι καὶ ἐγκλήματος, οὗ ἕνεκα ἄνθρωποι μισοῦσι μὲν ἀλλήλους μάλιστα, δικάζονται δὲ ἥκιστα. ἀχαριστίας (condemn as a crime, ingratitude). C. 1. 2, 49. κατὰ νόμον (ἔξεστι) παρανομίας ἐλόντι καὶ τὸν πατέρα δῆσαι (it is lawful for one convicting his father of madness). Dem. Aphob. 846. ἐπισκῆπτεσθαι τινι τῶν ψευδομαρτυριῶν (to prosecute one for false witness). 861, 58. φεύγειν ψευδομαρτυριῶν ὑπὸ τιος. Ἀλῶναι κλοπῆς (to be convicted of theft).

REM. 3. Also the punishment for guilt is put in the Gen., but this Gen. is to be considered as the Gen. of price (§ 275, 3), e. g. θανάτου κρίνειν, κρίνεσθαι, δικάζειν (to sentence, be sentenced to death). Sometimes the prepositions περί and ἕνεκα are joined with the verb, e. g. δικάζειν τινα περί φόνου; and ἀντί with τιμωρεῖσθαι. Ἐγκαλεῖν besides the above, has the following constructions: (a) the Dat. of person and Acc. of thing, to charge something upon some one; — (b) the Dat. of person followed by a clause with ὅτι or by the Inf.; — (c) the Dat. of person alone, to accuse [§ 284, 3. (6)]; — (d) the Acc. of thing alone, to bring as a charge. Κατηγορεῖν, to accuse, is construed: (a) with Gen. of person, sometimes with κατὰ and Gen.; — (b) with Gen. of person, and Acc. of thing, to lay something to one's charge; — (c) with Gen. both of person and of thing, sometimes with περί and Gen. of thing; — (d) with Acc. of thing alone.

3. Finally the Gen. of cause is also used in the following instances:

(a) With τοῦ μή and the infinitive. See § 308, 2, (b).

(b) With the adverbs εὖ, καλῶς, μετρίως, and the like, also with ὥς, πῶς, ὅπως, ὅ, ὅπη, οὕτως, ὥδε, ὡσαύτως, connected with the verbs ἔχειν and ἡκεῖν, sometimes also with εἶναι and other intransitive verbs, the object by which a condition is caused or occasioned, is put in the Gen. Καλῶς ἔχω ποδῶν (I am well in respect to my feet). Her. 6, 116. Ἀθηναῖοι, ὥς ποδῶν εἶχον, τάχιστα ἐβοήθειον ἐς τὸ ἄστυ (as they were able with respect to their feet, i. e. as quickly as their feet would carry them). 5, 62. χρημάτων εὖ ἤκοντες (well off for, to have a plenty of, means). So εὖ, καλῶς, μετρίως ἔχειν βίον, φρενῶν, γένους, δυνάμεις (to be well off as to the means of living). Οἱ Ἕλληνες οὕτως εἶχον ὁμονοίας πρὸς ἀλλήλους. X. Cy. 7. 5, 56. οὕτω τρόποι ἔχεις (you are thus in respect to circumstances, you are in such circumstances). H. 4. 5, 15. ὥς τάχους ἕκαστος εἶχεν (as each was able in respect to swiftness, as quickly as each was able).

† 275. (c) *Genitive denoting certain Mutual Relations.*

The third division of the causal Gen., includes the Gen. by which certain mutual relations are expressed, e. g. the relation of the ruler to the subject. As a ruler necessarily supposes a subject, and a subject a ruler, an inferior, a superior, etc., the one may, in a measure, be considered the cause or occasion of the other. Hence the Gen. is used :

1. With verbs of *ruling, superiority, excelling, surpassing, subjection, inferiority*: ἄρχειν, κρατεῖν, δεσπόζειν, τυραννεῖν, τυραννεύειν, στρατηγεῖν, ἐπιτροπεύειν, ἐπιστατεῖν, βασιλεύειν, ἡγεμονεύειν, ἡγεῖσθαι, etc.; with the adjectives ἐγκρατής, ἀκρατής; — also with προέχειν, ἀνέχειν, περιεῖναι, περιγίγνεσθαι, προστατεῖν, ὑπερβάλλειν, ὑπερφέρειν, πρωτεύειν, πρεσβεύειν, προκρίνειν, προτιμᾶν, πλεονεκτεῖν, etc.; — ἡττᾶσθαι, ὑστερεῖν, ὑστερίζειν, ἐλαττοῦσθαι, μειοῦσθαι, μειονεκτεῖν, ὑστερον εἶναι, ἡττονα εἶναι, etc.

Her. 7, 97. τοῦ ναυτικοῦ ἐστρατήγεον οἷδε (these had the command of the naval forces). 3, 15. ἐπιτροπεύειν Αἰγύπτου (to be the governor of Egypt). Th. 1, 69. ὁ λόγος τοῦ ἔργου ἐκράτει (the report exceeded the thing itself). X. Cy. 1, 1, 2. ἄρχοντες μὲν εἰσι καὶ οἱ βουκόλοι τῶν βοῶν, καὶ οἱ ἵπποφορβοὶ τῶν ἵππων, καὶ πάντες δὲ οἱ καλούμενοι νομεῖς, ὧν ἂν ἐπιστατῶσι ζώων εἰκότως ἂν ἄρχοντες τούτων νομίζοντο (all those called herdsmen might properly be considered the commanders of those animals of which they have the rule). 1, 2, 8. (οἱ Πέρσαι τοὺς παῖδας) διδάσκουσιν ἐγκρατεῖς εἶναι γαστρὸς καὶ ποτοῦ (teach them to be masters of their belly, etc., temperate in eating and drinking). 4, 1, 14. ἐμοὶ δὲ δοκεῖ τῆς μεγίστης ἡδονῆς πολλὸ μάλιστα συμφέρειν ἐγκρατῇ εἶναι (to be master of, able to control the greatest pleasure). 5, 1, 14. τὰ μωχθηρὰ ἀνθρώπια πασῶν, οἶμαι, τῶν ἐπιθυμιῶν ἀκρατῇ ἐστί (depraved men are subject to, not able to control all their passions). Her. 6, 61. καλλιστεύσει τὸ παιδίον πασέων τῶν ἐν Σπάρτῃ γυναικῶν (will surpass all the Spartan women in beauty). Th. 1, 81. τοῖς ὕπλοις αὐτῶν καὶ τῷ πλήθει ὑπερφέρομεν (are superior to them in arms, etc.). X. Ag. 5, 2. Ἀγησίλαος ἡγείτο ἄρχοντι προσήκειν οὐ μαλακίᾳ, ἀλλὰ καρτερίᾳ τῶν ἰδιωτῶν περιεῖναι (that the commander ought to excel the privates, etc.). X. Cy. 3, 1, 19. τάχει περὶ ἐγένου αὐτοῦ (you excelled him in despatch). Pl. Gorg. 475, b. σκεψάμεθα, ἄρα λύπη ὑπερβάλλει τὸ ἀδικεῖν τοῦ ἀδικεῖσθαι, καὶ ἀλγοῦσι μᾶλλον οἱ ἀδικούντες, ἢ οἱ ἀδικούμενοι (the Acc. is more usual with ὑπερβάλλειν). Il. 752, c. πρεσβεύειν τῶν πολλῶν πόλεων (to take the precedence of many cities). So also ἀνέχεσθαι τινος usually with a participle, to endure, permit, properly to hold one's self up over one). Pl. Apol. 31, b. ἀνέχεσθαι τῶν οἰκείων ἀμελουμένων (to permit domestic affairs to be neglected). Th. 64, 0

οὐκ ἀνέχεται τοῦ ἄλλα λέγοντος. Ἡττᾶσθαι τῶν ἐπιθυμιῶν (to be subject to one's desires). Dem. Cor. 308, 244. οὐδαμοῦ ἡττηθεὶς ἀπὸ πολλῶν τῶν παρὰ Φιλίππου πρέσβεων (being overcome by or yielding to the envoys). X. C. 1. 3, 3. Σωκράτης θυσιὰς δύνων μικρὰς ἀπὸ μικρῶν οὐδὲν ἡγεῖτο μειοῦσθαι τῶν ἀπὸ πολλῶν καὶ μεγάλων πολλὰ καὶ μεγάλα θυόντων (did not think that he was inferior to those making many great sacrifices, etc.). Hier. 4, 1. μεγάλου ἀγαθοῦ μειονεκτεῖ (comes short of a great good). Ὑστερεῖν τῆς μάχης (to come after the battle). Ὑστερίζειν τῶν καιρῶν (to be behind opportunities, to fail to use them). Ὑστερίζειν τῶν ἔργων. X. Hier. 1, 18. ταύτῃ τῇ εὐφροσύνῃ τῆς ἐλπίδος μειονεκτοῦσι τύραννοι τῶν ιδιωτῶν. 2, 1. μειονεκτοῦντας καὶ σίτων καὶ ποτῶν καὶ ὕψων (coming short of food, etc.).

REMARK 1. Ἡγεμονεύειν and ἡγεῖσθαι in the sense of to go before, to show the way, with ὁδόν expressed or understood, govern the Dat.; κρατεῖν in the sense of to conquer, regularly governs the Acc., but in the sense of to be master of, potiri, to rule, have the command of, the Gen., e. g. κρατεῖν τοὺς πολεμίους (vincere); κρατεῖν τῆς χώρας, τῆς πόλεως, τῶν ἐναντίων, τῶν ἐπιθυμιῶν, τοῦ ὄρους (all in Xen.).

REM. 2. That in which one excels another, in prose, is usually put in the Dat., but is often expressed by prepositions, e. g. ἐν τινι, εἰς τι, κατὰ τι, ἐπὶ τινι. — With ἡττᾶσθαι ὑπὸ is often joined with the Gen., e. g. Th. 1, 62. τὸ στρατόπεδον ἡσσᾶτο ὑπὸ τῶν Ἀθηναίων.

2. The Comparative and adjectives in the positive with the force of the Comparative, e. g. numerals in -άσιος and -πλοῦς; δεύτερος, περιττός, etc., take the object by which the comparison is expressed in the Gen. Genitive of Comparison.

X. An. 7, 7, 41. οὐδὲν νομίζω ἀνδρὶ καλλίον εἶναι κτῆμα οὐδὲ λαμπρότερον ἀρετῆς καὶ δικαιοσύνης καὶ γενναιότητος (I do not think that man has any possession more beautiful than virtue, etc.). X. Cy. 7, 5, 83. οὐ δῆπου τὸν ἔρχοντα τῶν ἀρχομένων πονηρότερον προσήκει εἶναι (it does not become a commander to be more base than his subjects). Eur. Med. 965. χρυσὸς δὲ κρείσσων μυρίων λόγων βροτοῖς (is better than a myriad of words). Her. 7, 48. τὸ Ἑλληνικὸν στράτευμα φαίνεται πολλαπλήσιον εἶσθαι τοῦ ἡμετέρου (that the army will be much more numerous than ours). 8, 137. διπλήσιος ἐγένετο αὐτὸς ἐωυτοῦ (he was twice as great as before). 6, 120. ὕστεροι ἀπικόμενοι τῆς συμβολῆς ἰμείνοντο ὅμως δεῖσασθαι τοὺς Μήδους (though they came later than the battle, after the battle). Οὐδενὸς δεύτερος (second to, inferior to no one). Οὐδενὸς ὕστερος. Τῶν ἀρκούντων περιττὰ κτήσασθαι (to acquire more than enough).

REM. 3. Sometimes the object of comparison is denoted, like a space-relation, by πρό and ἀντί with the Gen., or by παρά and πρὸς with the Acc. See prepositions.

3. With verbs of buying and selling, e. g. ὠνεῖσθαι, ἀγοράζειν, πρίασθαι, κτᾶσθαι, παραλαμβάνειν; πωλεῖν, ἀποδίδωσθαι, περιδίδωσθαι, δίδοναι; — also with verbs of exchanging and bartering, e. g.

ἀλλάττειν, ἀλλάττεσθαι, διαμείβεσθαι, λύειν, etc.; — with verbs of *valuing*, e. g. τιμᾶν, τιμᾶσθαι, ποιεῖσθαι, ἀξιοῦν, ἀξιοῦσθαι, and with the adjective ἄξιος. Genitive of price.

Her. 5, 6. (οἱ Θρήϊκες) ὠνέονται τὰς γυναῖκας παρὰ τῶν γυναικῶν χρημάτων μεγάλων (*buy their wives at a great price*). X. C. 2. 1, 20. τῶν πόνων πωλοῦσιν ἡμῖν πάντα τὰγάδ' οἱ θεοί (*sell all good things to us for toils*). Cy. 3. 1, 36. σὺ δέ, ὦ Τιγράνη, λέξον μοι, πόσου ἂν πρίαιο, ὥστε τὴν γυναῖκα ἀπολαβεῖν (*what would you pay to regain your wife*). Ἐγὼ μὲν, ἔφη, ὦ Κύρε, κὰν τῆς ψυχῆς πριαίμην, ὥστε μήποτε λατρεῦσαι ταύτην (*I would buy her at the expense of my life*). Il. ζ, 236. τεύχε' ἄμειβεν, χρυσέα χαλκείων, ἐκατόμβοι' ἐννεαβόλων (*was exchanging arms, golden for brazen, etc.*). X. Cy. 3. 1, 37. καὶ σὺ δέ, ὦ Ἀρμένιε, ἀπάγου τὴν τε γυναῖκα καὶ αὐτοὺς παῖδας μηδὲν αὐτῶν καταδεῖς (*nulla te precis deposita, having paid nothing for them*). Οἱ ἀγαθοὶ οὐδενὸς ἂν κέρδους τὴν τῆς πατρίδος ἐλευθερίαν ἀνταλλάξαιντο (*the good would exchange the freedom of their country for no gain*). Il. λ, 514. ἡτρὸς γὰρ ἄνθρωποι πολλῶν ἀντάξιος ἄλλων (*is worth as much as many others*). Her. 3, 53. ὁ Λυκόφρων οὐδὲ ἀνακρίσιος ἤξιωσε τὸν φέροντα τὴν ἀγγελίην (*thought the one who brought the message not worthy of an examination*). 6, 112. ἐμάχοντο ἀξίως λόγου (*worthy of praise*). Ἀξιοῦν τινα τιμῆς (*to consider worthy of honor*). X. Cy. 2. 2, 17. ἔγωγε οὐδὲν ἀνισώτερον νομίζω τῶν ἐν ἀνθρώποις εἶναι τοῦ τῶν ἴσων τὸν τε κακὸν καὶ ἀγαθὸν ἀξιοῦσθαι. Τιμᾶν τινί τινος and τινά τινος, e. g. δέκα τε ἀλάντων, τοῦ θανάτου (*to fine one ten talents, to sentence one to death, to consider one worthy of punishment*). So the Mid., used of the accuser: τιμᾶσθαι τινί ἀργυρίου, θανάτου, to impose a fine, or penalty of death upon one; commonly, however, δίκην is here supplied.

REM. 4. With verbs denoting to barter, to exchange, the relation is usually considered like a relation of space, and is denoted by *ἀντί* with the Gen.

REM. 5. The Gen. with substantives (attributive Gen. § 262, b.) expresses a much greater variety of relations, than the Gen. with verbs. For where two objects are immediately connected with each other, there is always a mutual relation between the ideas they express; the one depends upon the other, seems united with it, to proceed from it or in some way to belong to it. Hence the rule: *When two substantives are connected with each other, the substantive which completes the idea of the other and defines it more fully, is put in the Gen.* As adjectives or participles are, in their nature, nearly related to the substantive, many adjectives also govern the Gen., when the verbs from which they are derived, take the Acc., e. g. κρατίστου πατρὸς Ἑλλήνων τραφεῖς (*sprung from, like natus alicujus*), S. Ph. 3.

REM. 6. The attributive genitive is called the Subjective, the Objective, or Passive genitive, according to the mode in which it originates in the sentence:

(a) It is called the Subjective Gen., when it originates from the subject of the sentence or from a Gen. depending on εἶναι and γίνεσθαι. It always denotes something *active* (instead of passive), *the cause, author*, hence also the *possessor, the whole* in relation to its parts, e. g. οἱ τοῦ δένδρου καρποὶ (*arising from τὸ δένδρον φέρει καρπούς*), *the fruits of the tree, the fruits which the tree produces*. Τὸ τῆς σοφίας κάλλος (*arising from ἡ σοφία παρέχει κάλλος or ἡ σοφία καλὴ ἐστίν or κάλλος ἐστὶ τῆς σοφίας*), *the beauty of wisdom, the*

beauty which wisdom causes. τὰ τοῦ Ὁμήρου ποιήματα. Ὁ τοῦ βασιλέως υἱός. Ἡ τοῦ ἀνδρὸς ἀρετή.

(b) It is called the Objective or Causative Gen., when it originates from the object of the sentence, i. e. when it takes the place of the object of an intransitive verb, e. g. ἡ τῆς σοφίας ἐπιθυμία, *the desire for wisdom* (ἐπιθυμῶ τῆς σοφίας, the σοφίας being the cause of the ἐπιθυμῶ); ὁ τῆς ἀρετῆς ἔρως, *virtutis amor, the love of or for virtue* (ἐρῶ τῆς ἀρετῆς); εὐνοία τινος, *good-will towards one* (εὐνοῦς εἰμι τινι); ἐπιμέλεια τῶν πελεμικῶν ἔργων, *cura rerum bellicarum* (ἐπιμελοῦμαι τῶν πολεμικῶν ἔργων). Ἡ τῶν Πλαταιέων ἐπιστράτευς instead of πρὸς τοὺς Π., *the expedition against the Plataeans*. Th. 1, 108. ἐν ἀποβάσει τῆς γῆς instead of ἐπὶ τῆς γῆς, *in disembarking on the land*.

(c) It is called the Passive Gen., when it originates from the passive object of transitive verbs in the Acc., i. e. when it takes the place of the object of a transitive verb, and so denotes the thing affected or caused by the transitive action, e. g. ἡ τῆς πόλεως κτίσις (from κτίζει τὴν πόλιν), *the city being that which is possessed*. Ὁ τῆς ἐπιστολῆς γραφεύς (from γράφει ἐπιστολήν), *the epistolographer being the object acted upon*. Ἡ τῶν καλῶν ἔργων πράξις.

REM. 7. Sometimes one substantive governs two genitives expressing different relations. Her. 6, 2. Ἰστιάωις ὑπέδυνε τῶν Ἰώνων τὴν ἡγεμονίην τοῦ πρὸς Δαρείου πολέμου *the command of the Ionians in the war against Darius*.

§ 276. (2) Accusative.

The Acc. is the *Whither-case*, and hence denotes: (a) in the local relation, the goal, limit, or point to which the action of the verb is directed, e. g. ἄστυ μολεῖν, *to go to the city*; — (b) in the causal relation, the effect, consequence, object produced; also the object put by the action in a *passive* condition, i. e. the object on which the action is performed.

§ 277. A. LOCAL RELATION.

The Acc. in its local relation (Acc. of local termination), denotes the local limit, place, or object towards which the subject moves. Hence this Acc. is used with verbs of *motion, going, coming*, etc.; yet this usage is found only in the poets, especially in Homer. Od. γ, 162. οἱ μὲν ἀποστρέψαντες ἔβαν νέας ἀμφιέλισσας (*they went to the ships*). Il. α, 317. κνίσσῃ δ' οὐρανὸν ἴκε (*arose to heaven*). Od. α, 176. πολλοὶ ἴσαν ἀνέρες ἡμέτερον δῶ (*came to our house*). S. O. T. 35. ἄστυ Καδμείων μολεῖν. Eur. Med. 7. Μήδεια πύργους γῆς ἔπλευσ' Ἰωλκίαν.

REMARK. In prose, and usually also in poetry, a preposition is joined with the Acc., which defines still more definitely the relation indicated by the Acc., e. g. εἰς, *in, into*, ὡς, *to*, κατὰ, *downwards*, ἀνὰ, *upwards*, ὑπέρ, *over*, ἐπὶ, *upon*, περί, *around*, ἀμφί, *round about*, μετά, *into the midst*, ἄφωρ, *to, into the presence of*, παρά, *near to*, ὑπὸ, *under*, e. g. ἵεναι εἰς τὴν πόλιν, *προελθεῖν ὡς τὸν βασιλέα*, *περί* οὐ ἀμφὶ τὴν πόλιν βαίνειν — ἐπὶ τὸν θρόνον ἀναβαίνειν — ἔλθεῖν μετὰ Τρώας — ἵεσθαι παρὰ βασιλέα — ἵεναι πρὸς Ὀλυμπον — ἵεναι ὑπὸ γαίαν.

B. CAUSAL RELATION.

§ 278. (a) *Accusative denoting Effect.*

1. The Accusative denoting *effect* is used as in other languages, e. g. γράφω ἐπιστολήν. The original and simplest form of the Acc. of effect (of the object produced), is where a verb, either transitive or intransitive, takes the Acc. of an abstract substantive, which is either from the same stem as the verb, or has a kindred signification. An attributive adjective or pronoun or an attributive clause commonly belongs to the Acc. This is often called the Cognate Accusative.

Pl. Symp. 181, b. οὗτός ἐστιν (ὁ ἔρως), ὃν οἱ φαῦλοι μὲν ἀνδράπων ἐρώσειν (which bad men love). Pl. L. 680, c. βασιλείαν πασιῶν δικαιοτάτην βασιλεύόμενοι (ruling a kingdom). Prot. 325, c. ἐπιμελοῦνται πάσαν ἐπιμέλειαν (they care for with all care, bestow all care upon). Dem. Aph. 845, 4 δέομαι ὑμῶν δικαίαν δέξιν. X. An. 1. 3, 15. στρατηγήσοντα ἐμὲ ταύτην τὴν στρατηγίαν (to be general of this command, army). 6. 3, 6. εὐτύχησαν τοῦτο τὸ εὐτύχημα (were fortunate in this good fortune, obtained this advantage). Id. H. 7. 1, 5. πλείστους καὶ μεγίστους ἀγῶνας ἡγωνισμένοι κατὰ δάλατταν ἐλάχιστα μὲν ἀποτετυχήκατε, πλείστα δὲ κατωρδώκατε (having contended in the greatest contests). Andoc. Myst. 5, 31. ἀρασάμενοι τὰς μεγίστας ἀρὰς ὑμῶν. So καλὰς πράξεις πράττειν; ἐργάζεσθαι ἔργον καλόν; ἀρχεῖν δικαίαν ἀρχήν; αἰσχρὰν δουλείαν δουλεῖν; μέγαν πόλεμον πολεμεῖν; χαλεπὴν νόσον νοσεῖν. Ἐκδήμους στρατείας ἐξήεσαν (like ἔξοδον ἐξίέναι). Th. 1, 112. Λακεδαιμόνιοι τὸν ἱερὸν καλούμενον πόλεμον ἐστράτευσαν (like στρατεῖαν στρατεύειν). So ὄρκους ὀμνῆναι, ἀσθενεῖν νόσον, ζῆν βίον. X. Hier. 6, 7. ποῖον δέ τινα ὕπνον ἐκοιμῶ. If the idea of the verb permits, the passive construction also can be used, e. g. Ὁ οἰκείος ἡμῖν πόλεμος οὕτως ἐπολεμήθη (our intestine war was so warred, so managed), Pl. Menex. 243, c. Καλὰ πράξεις πράττονται. So also with adjectives, e. g. Κακοὶ πᾶσαν κακίαν, Pl. Rp. 490, d. In certain phrases, such as φυλακὰς φυλάττειν, excubias agere, φόρον (φόρους) φέρειν, tributum solvere, πομπὴν πόμπειν, pompam ducere, the substantive can stand without an adjective, because here the substantive is used in a special and pregnant sense.

2. In place of the substantive from the same stem as the verb, or of a similar signification with it, an *attribute* of such cognate substantive, can also be used; in this case, the verb frequently has a pregnant sense, since it contains, at the same time, an additional idea.

Νικᾶν μάχην = νίκην μάχης (to conquer a battle, i. e. to win a battle); so Ολύμπια (= Ὀλυμπίων νίκην) νικᾶν (to conquer in the Olympic games), Th. 1, 126. Νικᾶν ναυμαχίας = νίκην ναυμαχιῶν (to gain a naval victory), 7, 66.

νικᾶν γνώμην, *sententiam vincere*, νικᾶν δίκην (to carry one's opinion, one's suit, triumphantly); like δῶμα δύνει is: τὰ ἐπινίκια (ιερά or δύματα), εὐαγγέλια, διαβατήρια, γενέθλια, τὰ Λύκαια, γάμους δύνειν (to offer a sacrifice on account of victory, a festive offering, etc., i. e. to celebrate the victory, etc. by a sacrifice); τὸ Περσικὸν ὥρχεῖτο (danced the Persian dance), X. An. 6. 1, 10; ταῦτα (συνθήματα) συνδέμενοι (having made these agreements); ταῦτα (= ὅρκους τούτων) ὁμόσαντες (having taken these oaths); ταραττεῖν πόλεμον = τάραγμα πολέμου (to stir up war, turbando bellum concitare, as it is said, *bellum miscere*), Pl. Rp. 567. a. Passively, πόλεμος πρὸς τοὺς Ἀμφισσεῖς ἐταράχθη, Dem. Cor. 277, 151.

3. The following constructions, likewise, mostly confined to poetry, deserve special notice; in these, also, instead of the substantive from the same stem as the verb or with a kindred signification, the attributive of such kindred substantive is put in the Accusative:

- (a) Verbs signifying to shine, to burn, to flow, to pour, to shoot or spring forth, e. g. ἀστράπτειν γοργῶν σέλας = ἀστραπὴν γορ. σέλαος (to lighten a fearfully bright light, i. e. casting a bright and terrific light), Aesch. Pr. 356; δάλλειν βλον (germinating, producing the means of, life), Pers. 617. Ἐρεμνὸν αἷμ' ἔδευσα (I poured out black blood), S. Aj. 376. Στάζειν δάκρυα, αἷμα, λάμπειν σέλας, ῥεῖν γάλα (all confined to poetry).
- (b) Verbs which express sound, laughter, panting, and smelling; here, instead of the substantive, commonly an adjective merely, or even a pronoun is used, e. g. φθέγγεσθαι ἀσθενές, ταπεινόν = φθογγὸν ἀσθενή, etc. (to sound feeble, etc.); ἡδῦ (= ἡδὺν γέλωτα) γελᾶν (to laugh heartily); ἡδῦ πνεῖν (to breathe sweetly); μέναι πνεύοντες Ἀχαιοὶ breathing spirit); Ἄρεα πνεῖν (*Martem spirare*); ὄζειν ἡδύ; δερνόν τε καὶ λιγυρὸν ὑπηχεῖ (δ τόπος) τῷ τῶν τεττίγων χόρῳ (resounds summer, etc., with a summer-like and shrill sound, comp. Lat. *aestivum sonat, vox hominem [= sonum hominis] sonat*), Pl. Phaedr. 230, c. Ἀνεκάγχασέ τε μάλα σαρδόνιον (burst into a sardonic laugh), Rp. 337, a.
- (c) Verbs signifying to see, to look. Od. τ, 446. σὺς πῦρ (= δέργμα πυρός) ὀφθαλμοῖσι δεδορκώς (looking fire, flashing fire). So βλέπειν, δέρκεσθαι Ἄρην = βλέμμα Ἄρεος (to look war, terror); δρᾶν ἀλκήν (to look courage or boldness); δέρκεσθαι δεινόν, σμερδαλέον, τακερά (to look terribly, etc.); φόβον βλέπειν (to look fury). Il. α, 105. κἀκ' ὀσσόμενος (looking evil, with a threatening look, comp. Eng. *looking daggers*). β, 269. ἀχρεῖον ἰδών, looking foolish. Pl. Ion. 535, c. κλαίοντάς τε καὶ δεινὸν ἐμβλέποντας.

REMARK 1. By this use of the Acc. numerous adverbial expressions can be explained, the place of the Acc. with its accompanying adjective being supplied either by a pronoun alone (τοῦτο, τόδε, ταῦτα, τάδε, τί, τί, οὐδέν, μηδέν, &c., etc.), or by a neuter adjective, e. g. Ταῦτα λυπεῖσθαι καὶ ταῦτα χαίρειν

τοῖς πολλοῖς (*to grieve at the same things, and to rejoice at the same*), Dem. Cor 323, 292. Θαυμαστὰ ἐκπλήττονται (*are wonderfully astonished*), Pl. Symp 192, c. Τὰ κράτιστα ἤνθησαν (*were most flourishing*), Th. 1, 19. So μακρὸν κλαίειν; πάντα εὐδαιμονεῖν; ὠφελεῖν, βλάπτειν, ζημιοῦν μεγάλη, μικρὰ εὐεργετεῖν τὰ μέγιστα, ἡ δὲ γέλῳ, μέγα οὐ μεγάλα φρονεῖν, ἀμαρτάνειν, δεῖσθαι, διαφέρειν τι, etc.

REM. 2. Here also belong such adverbial expressions as: χάριν (*gratia, for the sake of*), χάριν ἐμὴν, σὴν (*mea, tua, gratia*), δωρεάν (*gratis*), δωρίην, προῖκα, ἀπὸ τῆς (*incassum*). So also τοῦτο, ταῦτα (*therefore*), τί (*why*), ὅ (*therefore*). Eur. Hec. 13. νεώτατος δ' ἦν Πριαμῶν: ὁ καὶ με γῆς ὑπέεπεμψαν. Pl. Prot. 310, e. ἀλλ' αὐτὰ ταῦτα νῦν ἤκω παρὰ σέ (*on this very account*).

4. The Acc. denotes also the effect merely *aimed at*, the *design* of the action; yet almost always with neuter pronouns or adjectives merely, whereas with substantives a preposition, as εἰς, πρὸς, ἐπί, is commonly used. The following verbs, in particular, belong here:

Χρησθαι τινί τι (*originating from χρῆσθαι τινὶ χρεῖαν*), *to use something for something*; πείθειν (*originating from πείθειν τινὰ πείσιν*), ἐπαίρειν, ἐποτρύνειν, προκαλεῖσθαι, ἀναγκάζειν τινὰ τι, etc. Οὐκ ἔχω, ὅ τι χρῆσομαι αὐτῷ. Τί δὲ χρῆσόμεθα τούτῳ; (*for what purpose shall we use him, what use shall we make of him?*). Τῇ κρήνῃ τὰ πλείστον ἕξια ἐχρῶντο (*ad res maximi momenti*), Th. 2, 15. Πείσθηται τὴν ἀναχώρησιν, *to be persuaded to a retreat* (instead of the usual construction εἰς τ. ἀναχώρ.), ib. 21. Ταῦτά σε ἐποτρύνω (*I excite you to this*). Ἀπέρχομαι, πρὶν ὑπὸ σοῦ τι μείζον ἀναγκασθῆναι (*before I am compelled by you to anything more severe*), Pl. Phaedr. 242, a. Τοῦτο οὐκ ἔπειδε τοὺς Φωκαίας (*did not persuade the Phocæans of this*), Her. 1, 163; but ἐποτρύνειν εἰς μάχην.

REM. 3. The Acc. of design or purpose, is transferred to the *manner according to or in which* something takes place. Here the fundamental idea is that of striving for an object. Thus τῷ τρόπῳ, τοῦτον τὸν τρόπον (*hunc in modum, in this manner*), πάντα τῷ τρόπῳ, τῖνα τῷ τρόπῳ, δίκην (*in morem, according to the manner of, like*), ὁμοία (*in like manner*), ἐπιτηδές (*consulto*), τάχος and κατὰ τάχος (*celeriter*). Commonly, however, prepositions are used with such adverbial expressions.

‡ 279. (b) *Accusative of the suffering Object, i. e. the Object upon which the Action is performed.*

Only those verbs will be mentioned here, which, in Latin, take some other Case than the Acc., or are constructed with prepositions.

1. The verbs ὠφελεῖν, ὀνινάειν, ὀνιάσθαι, βλάπτειν, ἀδικεῖν, ἐνοχλεῖν (commonly with Dat.), ὑβρίζειν, λυμάνεσθαι, λωβᾶσθαι, σίνεσθαι, λουδορεῖν (*to chide*); εὐσεβεῖν, ἀσεβεῖν; λοχᾶν, ἐνεδρεῖν; τιμωρεῖσθαι; θεραπεύειν, δορυφορεῖν, ἐπιτροπεύειν (*to provide with a*

gratiam); *κολακεύειν*, *θωπεύειν* (*θώπτειν* Poet.), *προσκυνεῖν*; *παῖθαι*; *ἀμείβεσθαι* (Poet. *respondere*), *remunerari*; *φυλάττεσθαι*, *εὐλαβεῖσθαι*; *μιμῆσθαι*, *ζηλοῦν* (*to emulate*).

X. C. 1. 2, 64. (Σωκράτης) φανερός ἦν θεραπεύων τοὺς θεοὺς (*evidently worshipped the gods*). Aesch. Ctes. 618. τίς ἂν εἴη θυμαγωγὸς τοιοῦτος, ὅστις τὸς μὲν δῆμον θωπεύσαι δύναίτο, τοὺς δὲ καιροῦς, ἐν οἷς ἦν σώζεσθαι τὴν πόλιν, ἀπόδοτο; (*as would be able to flatter the people*). Πείθειν τὸ πλῆθος (*to persuade the multitude*). X. Hier. 4, 3. οἱ πολῖται δορυφοροῦσι μὲν ἀλλήλους ἀνεμισθοῦ (*keep guard over each other*). R. L. 12, 5. μεταστρατοπεδεύονται γε (οἱ Λακεδαιμόνιοι) μὴν πυκνὰ καὶ τοῦ σίνεσθαι τοὺς πολεμίους ἕνεκα, καὶ τοῦ ὠφελεῖν τοὺς φίλους (*for the sake of injuring their enemies, and assisting their friends*). C. 4. 3, 15. ἐκῦνο δὲ ἄδυμῳ, ὅτι μοι δοκεῖ τὰς τῶν θεῶν εὐεργεσίας οὐδ' ἂν εἰς ποτε ἀνδράπων ἀξίαις χάρισιν ἀμείβεσθαι. Her. 6, 138. ἐλόχησαν τὰς τῶν Ἀθηναίων γυναῖκας. Th. 1, 32. Πλείσταρχον, τὸν Λεωνίδου, ὄντα βασιλέα καὶ νέον ἦτι, ἐπετρόπευεν (δ Πανσάνιας). X. H. 5. 1, 17. τί ἥδιον, ἢ μὴ δέναι ἀνδράπων κολακεύειν μήτε Ἑλληνα, μήτε βάρβαρον, εἵνεκα μισθοῦ;— Προσκυνεῖν βασιλέα. Pl. Rp. 334, b. ὠφελεῖν μὲν τοὺς φίλους (δοκεῖ) ἢ δικαιοσύνη, βλάπτειν δὲ τοὺς ἐχθρούς. Ἀδικεῖν τοὺς φίλους, ὁβριζεῖν τοὺς παῖδας. Πολλὰκις καὶ δοῦλοι τιμωροῦνται τοὺς ἀδίκους δεσπότας (*take vengeance on their unjust masters*). X. Cy. 1. 4, 8. οἱ φύλακες ἐλοιδοροῦν αὐτόν (*but the Deponent λοιδορεῖσθαι τινι, to reproach*).

REMARK 1. Some of the above verbs take a Dative or a preposition with its Case: (α) ὠφελεῖν τινι but very seldom, and then in the poets; (β) ἀδικεῖν εἰς, πρὸς, and περὶ τινα; (γ) ἀσβεβεῖν εἰς and περὶ τινα; εὐσεβεῖν εἰς τινα, περὶ, πρὸς τινα; (δ) λυμαίνεσθαι τινι frequently; (ε) λωβᾶσθαι τινι sometimes; (ς) ὁβριζεῖν εἰς τινα often; (η) ἐπιτροπεύειν τινός somewhat frequently (‡ 275, 1). Ἀρέσκειν takes the Acc. only in the sense of *to satisfy*, but the Dat. in the sense of *to please*.

REM. 2. Δωρεῖσθαι τινί τι (*donare alicui aliquid, to present something to some one*), is the construction in Attic prose, not δωρεῖσθαι τινά τινι (*donare aliquid alicui re, to present one with something*).

2. Verbs signifying *to do good or evil* to any one, by word or deed, e. g. εὐεργετεῖν, κακουργεῖν, κακοποιεῖν; εὐλογεῖν, κακολογεῖν; εὖ, καλῶς, κακῶς λέγειν, εἰπεῖν, ἀπαγορεύειν.

S. Aj. 1154. ἄνδρῶπε, μὴ δρᾷ τοὺς τεθνηκότας κακῶς (*do not injure the dead*). X. Cy. 1. 6, 29. κακουργεῖν τοὺς φίλους (*to harm one's friends*). Εὐεργετεῖν τὴν πατρίδα (*to do good to one's country*). X. C. 2. 3, 8. πῶς ὃ ἂν ἐγὼ ἀνεπιστήμων εἴην ἀδελφῷ χρησθαι, ἐπιστάμενός γε καὶ εὖ λέγειν τὸν εὖ λέγοντα, καὶ εὖ ποιεῖν τὸν εὖ ποιοῦντα; τὸν μέντοι καὶ λόγῳ καὶ ἔργῳ πειρώμενον ἐμὲ ἀνὴρ οὐκ ἂν δυναίμην οὐτ' εὖ λέγειν, οὐτ' εὖ ποιεῖν (*knowing how to speak well of one who speaks well of me, and to do good to one who does well to me; but I should not be able to speak well of or to do good to one who, etc.*) Instead of the adverbs εὖ and κακῶς with ποιεῖν, etc., the Greek uses also the cor-

responding adjectives; hence καλὰ, κακὰ ποιεῖν, λέγειν τινά (to do good or evil to one, to say good or evil of one). See § 280.

3. Verbs signifying to persevere, to await, to wait for, and the contrary, e. g. μένειν (like manere), περιμένειν, θαρρύνειν, καρτερεῖν· φεύγειν, ἀποφεύγειν, ἀποδιδράσκειν, δραπετεύειν.

Μὴ φεῦγε τὸν κίνδυνον (do not flee from danger). Θάρρειτε θάνατον (fidens animo expectate mortem). X. An. 3. 2, 20. τὰς μὲν μάχας θαρρύνετε (bravely stand or endure the battles). Cy. 5. 5, 42. εἰ τινὲς σε τιμῶσιν, ἀντασπάζου καὶ εὐχῇ αὐτοῦς, ἵνα σε καὶ θαρρήσωσιν (that they may confide in you, ut fiducia te complectantur). Ὁ δοῦλος ἀπέδρα τὸν δεσπότην (ran away from his master). Pl. Symp. 216, b. δραπετεύω οὖν αὐτὸν καὶ φεύγω (I run away from him, etc.). Dem. I. Phil. 50, 37. οἱ τῶν πραγμάτων καιροὶ οὐ μένουσι τὴν ἡμετέραν βραδυτητα (do not wait for your slothfulness).

REM. 3. After the analogy of φεύγειν, other verbs also, which contain the idea of fleeing, e. g. those signifying to turn back from, to retreat from, to abhor, are constructed with the Acc., though but seldom, e. g. ὑποχωρεῖν τὸν ὄχλον (to retire from the crowd); ἐκστῆναι κίνδυνον (to shrink from, shun fear); ἐκτρέπεσθαι, ὑπεκτρέπεσθαι, ὑπεξέρχασθαι, ἀποστρέφασθαι. Θάρρειν τινι signifies to have confidence in something (fidere aliqua re).

4. Verbs of concealing and being concealed: λανθάνειν, κρύπτειν (celare), κρύπτεσθαι; — also the verbs φθάνειν (antevertere), λείπειν, ἐπιλείπειν (deficere); — verbs or particles of swearing, the person or thing by which one swears being in the Acc.

Pl. Rp. 365, d. θεοὺς οὔτε λανθάνειν, οὔτε βιδασθαι δυνατόν (to escape the notice of, be concealed from the gods). Κρύπτειν τινά τι (to conceal anything from any one), see § 280. Her. 6, 115. περιέπων Σούριον βουλόμενοι φθῆναι τοὺς Ἀθηναίους ἀπικόμενοι ἐς τὸ ἄστυ (wishing to anticipate the Athenians). Ἐπιλείπει με ὁ χρόνος, ἡ ἡμέρα (fails me). X. An. 1. 5, 6. τὸ στράτευμα ὁ σίτος ἐπέλιπε. Ὁ μνυμι πάντας θεούς (I swear by all the gods). Hence μά, οὐ μά, ναί μά, νῆ Δία.

REM. 4. Also the two impersonal verbs δεῖ and χρή, in the sense of to need, are constructed with the Acc. of the person and the Gen. of the thing or person, of which or whom one is in need; this construction, however, belongs only to poetry, e. g. Od. α, 124. μυθήσαιο, ὅττιός σε χρή (you will tell of what you are in need). Aesch. Pr. 86. αὐτὸν γὰρ σε δεῖ Προμηθεύς (you yourself need Prometheus). Δεῖ with the Dat. of the person belongs to prose and poetry, e. g. Pl. Menon. 79, b. δεῖ οὖν σοι τῆς αὐτῆς ἐρωτήσεως (you need the same inquiry). In the sense of necesse est, opus est, with an infinitive, the Acc. of the person is common with both verbs, e. g. δεῖ (χρή) σε ταῦτα ποιεῖν; the Dat. is much more rare, and with χρή seldom even in poetry. X. C. 3. 3, 10. εἰ σοι δεῖσι διδάσκειν. Comp. X. O. 7, 20. S. Ant. 736. ἀλλὰ γὰρ ἡ μοι χρή γε τῆσδ' ἄρχει χθονός.

5. Many verbs denoting a feeling or an affection of the mind, e. g. φοβέσθαι, δέσσειν, τρεῖν; αἰσχύνεσθαι (revereri), αἰδεῖσθαι; δις-χραίνεω; ἐκπλήττεσθαι, καταπλήττεσθαι; ὀλοφύρεσθαι (miserari).

X. Cy. 8. 1, 28. μᾶλλον τοὺς αἰδουμένους αἰδοῦνται τῶν ἀναδῶν οἱ ἄνδρες (respect the respectful). An. 1. 9, 6. Κύρος ἄρκετο ποτὲ ἐπιφερομένην οὐκ ἔτρεσεν (was not afraid of a bear). Cy. 3. 3, 18. (οἱ πολέμοιοι) μᾶλλον ἡμᾶς φοβήσονται, ὅταν ἀκούσωσιν, ὅτι οὐχ ὥς φοβούμενοι πτήσσομεν αὐτοὺς οἴκοι καθήμενοι (will fear us, hearing that we shall not crouch with fear on account of them). Αἰσχύνομαι τὸν θεόν (I feel ashamed before the god). R. L. 2, 11. αἰδεῖσθαι τοὺς ἄρχοντας. Cy. 1. 3, 5. καὶ σέ, ὃ πάππε, μυσαιττόμενον ταῦτα τὰ βρώματα ὀρώ (I see that you are disgusted with, loathe this food). Pl. Symp. 173, c. τοὺς ἐταίρους ἐλεῶ. Dem. Cor. 290, 185. καταπλεγεῖναι τὸν Φίλιππον (to be panic-stricken by Philip). In poetry this use of the Acc. is much more extensive.

REM. 5. Verbs which express the idea of *motion*, sometimes take (as transitive verbs) the Acc. of the thing put in motion by them, as a passive object; this construction is used in poetry, seldom in prose. The following verbs especially belong here, βαίνειν, ἀτσεῖν, περᾶν, πλεῖν, ῥέπειν, σπεύδειν, etc. S. Ant. 1158. τύχη καταρρέπει τὸν εὐτυχοῦντα (fortune sinks the fortunate man). Ἐκβαίνειν, ἐπατσεῖν πόδα (to put out the foot, move the foot quickly); ἀτσεῖν χεῖρα (furiously to set or move the hand to); βάσιν, πόδα περᾶν, all poetic. Th. 6, 39. κατὰ σπεύδειν (accelerare). In this way, verbs expressing sound, in the pregnant sense of *putting an object in motion and causing it to sound*, are sometimes constructed with the Acc. Il. λ, 160. ἵπποι κελὶν ὄχρεα κροτάλῃζον ἅνα πτολέμοιο γεφύρας (rattle the chariots, hurry off the chariots with a rattling sound). Her. 6, 58. λέβητα κροτέουσι (rattle the kettle, strike it again and again). So also in a pregnant sense, the poets say, θεὸν χορεύειν, ἐλίσσειν (deum choreis, saltando celebrare). Comp. Larger Grammar, Part II. § 552.

6. With verbs of motion, the *space* or *way* passed over is put in the Acc., these being the objects on which the action of the verb is performed; so also the *time during which* an action takes place (in answer to the question, *How long?*), is put in the Acc., as being the object measured by the action; so too *measure* and *weight* (in answer to the question, *How much?*), are put in the Acc., these also being the objects on which the action of the verb is performed.

Βαίνειν, περᾶν, ἔρπειν, πορεύεσθαι ὁδόν (to go the way, etc., comp. *utque reditque viam*). Eur. Med. 1067. ἀλλ' εἴμι γὰρ δὴ τλημονεστάτην ὁδόν (will go the way). X. Cy. 2. 4, 27. μήτι τὰ δύσβατα πορεύου, ἀλλὰ κέλευέ σοι τοὺς ἡγεμόνας τὴν ῥάφστην (ὁδόν) ἡγεῖσθαι (do not march over the difficult places, but command your guides to lead over the easiest road). An. 4. 4, 1. ἐπορεύθησαν διὰ τῆς Ἀρμενίας πεδίον ἅπαν καὶ λεῖους γηλόφους (marched over a plain, etc.). R. Equ. 8, 10. ἦν δὲ μὲν φεύγει ἐπὶ τοῦ ἵππου παντοῖα χωρία (per varia loca). Cy. 1. 6, 43. ἔγειν (στρατιὰν) ἢ στενὰς ἢ πλατείας ὁδοὺς. Dem. I. Phil. 49, 34. ἄγων καὶ φέρων τοὺς πλείοντας δάδα λατταν (sailing through the sea). Χρόνον, τὸν χρόνον, for a time, (different from χρόνος, σὶν χρόνῳ, in, by time, gradually), νύκτα, ἡμέραν (during the night, day). Ilcr. 6, 127. ἡ Σῦβαρις ἡκμαζε τοῦτον τὸν χρόνον μάλιστα (was flourishing

during this time). X. An. 4. 5, 24. καταλαμβάνει τὴν θυγατέρα τοῦ κομήρου ἐννάτην ἡμέραν γεγαμημένην (*who had been married nine days*). Cy. 6. 3, 11 καὶ χθὲς δὲ καὶ τρίτην ἡμέραν τὸ αὐτὸ τοῦτο ἔπραττον. Dem. Phil. 3. 116, 23 ἴσχυσαν δέ τι καὶ Θηβαῖοι τοὺς τελευταίους τουτουσὶ χρόνους μετὰ τῆς ἐν Δεύκτροις μάχης (*during these last times*). Her. 1, 31. σταδίου πεντε καὶ τεσσαράκοντα διακομίσαντες ἀπίκοντο ἐς τὸ ἶόν (*having passed over forty-five stades*). 6, 119. ἀπέχειν δέκα καὶ διηκοσίους σταδίου (*to be distant two hundred and ten stades*). 6, 135. Μιλτιάδης ἀπέπλεε Πάρον πολιορκήσας τε ἔξ καὶ εἴκοσι ἡμέρας. Ἔφεσον ἀπέχει ἀπὸ Σάρδεων τριῶν ἡμερῶν ὁδόν. X. C. 3. 6, 1. οὐδέπω εἴκοσιν ἔτη γεγονώς (*like viginti annos natus, twenty years old*). Here belongs the Acc. with δύνασθαι, *to be worth*. Her. 3, 89. τὸ Βαβυλώνιον τάλαντον δύναται Εὐβοϊδᾶς ἐβδομήκοντα μνέας (*the Babylonian talent is worth [weighs as much as, amounts to] seventy Euboean minae*).

REM. 6. In poetry, the Acc. of the local object is sometimes used even with verbs denoting *rest*, e. g. κείσθαι, στήναι, ἡσθαί, θάσσειν, καθίζειν, etc. (instead of ἐν with the Dat., as in prose). Here also the Acc. represents the space as the object acted upon, or taken possession of, e. g. S. Phil. 145. (τόπον προσιδεῖν ἐθέλεις) *δυντὶθα κείται* (*quemjacens occupatum tenet*). Comp. Larger Gram. Part II. § 554, Rem. 3.

REM. 7. The following prepositions are joined with the Acc. to define more fully the extension in space and time, viz., ἀνὰ, *from a lower to a higher place*, e. g. ἀνὰ ποταμὸν πλεῖν, ἀνὰ νύκτα; — κατά, *from a higher to a lower place*, e. g. κατά ποταμὸν πλεῖν, κατὰ τὸν βίον; — ἀμφὶ and περί, *round about*, e. g. βαλεῖν ἀμφὶ (or περί) τὴν πόλιν, ἀμφὶ τὸν χειμῶνα, περί τὰ Μηδικά; — ὑπὸ, *under*, ὑφ' ἡλίον, ὑπὸ νύκτα, *sub noctem*; — ὑπέρ, *over*; — παρά, *near by, along, by the side of*, e. g. παρά τὸν ποταμὸν πορεύεσθαι, παρ' ἔδρον τὸν βίον; — ἐπὶ, *upon*, e. g. ἐπὶ νῦτα δαδάσσης πλεῖν, ἐπὶ πολλὸν χρόνον; — διὰ, *through*, e. g. διὰ δώματα βάλειν, διὰ νύκτα; — μετὰ ταῦτα, *postea*; — πρὸς ἑσπέραν, *towards evening*.

REM. 8. From this use of the Acc. to denote space, time, and quantity, very many adverbial expressions have originated: (a) τὴν ταχίστην (ὁδόν), *celerrime*; τὴν πρώτην, *primum*; τὴν εὐθεῖαν, *recte, straight forward*; μακρὰν, *fur*; ἄλλην καὶ ἄλλην, *sometimes here, sometimes there*, etc. II. ψ, 116. πολλὰ δ' ἄναι-
τα, κάταντα, πέραντά τε, δόχμι δ' ἦλδον (*they passed over many up hills, down hills, straight and cross ways*); — (b) σήμερον, *to-day*; αἰριον, *to-morrow*; ἀρχὴν, *τὴν ἀρχὴν, properly, at first, omnino*; τέλος, *τὸ τελευταῖον, finally*; νῆον, *late*; πρότερον, *πρῶτον, τὸ πρῶτον, τὸ πρῶν, τὸ αὐτίκα, ταῦν, τὸ πάλαι, τὸ παλαιόν, τὸ λοιπόν*, etc.; — (c) πολλὰ, *saepe*; τὰ πολλὰ, *plerumque*; πολὺ, μέγα, μεγάλα, μέγιστα, ὀλίγον, μικρόν, μικρά, συχνά, μακρά, ἴσον, τοσοῦτο, πάντα, etc. So also μῆκος, πλῆθος.

7. Finally the Acc. is used with intransitive or passive verbs and intransitive adjectives of every kind, to explain and define their meaning more fully. Here, also, the Acc. represents the object as *acted upon* or *suffering*, since it denotes the object to which the intransitive action of the verb or adjective, refers or is directed. This Acc. is used most frequently in specifications relating to the body and the mind. This is called the *Acc. of more definite limitation*, sometimes the *Acc. of synecdoche*.

Her. 2, 111. *κἀμειν τοὺς ὀφθαλμοὺς* (to be pained in or in respect to the eyes). 3, 33. *τὰς φρένας ὕγιαίνειν* (to be sound in mind). X. C. 1. 6, 6. *ἀλγεῖν τοὺς πόδας* (to have pain in the feet). 4. 1, 2. *φανερὸς ἦν Σωκράτης οὐ τῶν τὰ σῶματα πρὸς ὄραν, ἀλλὰ τῶν τὰς ψυχὰς πρὸς ἀρετὴν εὖ πεφυκότων ἐπιέμενος* (that he was not desirous of those well-constituted in body for beauty, but of those well-adapted in mind, etc.). Pl. Rp. 453, b. *διαφέρει γυνὴ ἀνδρὸς τὴν φύσιν* (woman differs from man in respect to her nature). 462, d. *ὁ ἄνθρωπος τὸν δάκτυλον ἀλγεῖ* (is pained as to, has a pain in, his finger). *Καλὸς ἐστὶ τὰ ὀμματα* (is beautiful as to his eyes, has beautiful eyes). *Κακὸς ἐστὶ τὴν ψυχὴν*. So *ἀγαθός, σοφός, φρόνιμος, χρήσιμος, χρηστός, δίκαιος*, etc., with the Acc. *Ἀγαθὸς τὴν τέχνην*. Her. 3, 4. *Φάνης καὶ γνῶμην ἱκανός, καὶ τὰ πολέμια ἄλκιμος ἦν*. X. Cy 2, 3, 7. *ἀνέστη Φεραύλας τὸ σῶμα οὐκ ἀφύης, καὶ τὴν ψυχὴν οὐκ ἀγενεῖ ἀνδρὶ ἰουκός*. 8. 4, 18. *δεινὸς ταύτην τὴν τέχνην*. So *θαυμαστός τὸ μέγεθος, τὸ κάλλος* (wonderful for his size and beauty, of wonderful size and beauty). The English commonly uses prepositions to express the force of this Acc., viz. *in, in respect to, of*; or when it stands with an adjective, the English sometimes changes the Acc. of the thing into a personal substantive, and makes the adjective as an attributive agree with it, e. g. *ἀγαθὸς ἄρχηγος*, a good artist, comp. Eng. *he is a good shot*, i. e. marksman; or the prepositions *of* or *with* are placed before the substantive denoting the thing, and the attributive adjective is made to agree with that substantive, e. g. *νεανίας καλὸς τὴν ψυχὴν*, of or with a lovely spirit.

REM. 9. Sometimes the prepositions *εἰς, πρὸς, κατὰ* are joined with the Acc., in which case the relation is analogous to an Acc. of space, denoting direction, as *διαφέρειν εἰς τι*, e. g. *εἰς ἀρετὴν*. X. C. 3. 5, 1. *ἐνδοξοτέρα ἢ πόλις εἰς τὰ πολεμικὰ ἔσται*. *Σοφὸς πρὸς τι*. — On the Dat. see § 285, (3), (b).

REM. 10. From this use of the Acc., many adverbial expressions have originated. Thus the expressions of measure: *εὖρος, ὕψος, μέγεθος, βάθος, μήκος, πλῆθος, ἀριθμὸν*; also *γένος, ὄνομα, μέρος, τὸ σὺν μέρος, πρόφασιν*, under preterence, τὸ ἀληθές, γνῶμην ἐμὴν. Her. 6, 83. *Κλέανδρος γένος ἐὼν Φιγαλεὺς ἀπ' Ἀρκαδίας* (being a Phigalian by birth). 7, 109. *λίμνη εὐοῖσα τυγχάνει ὥσελ τριήκοντα σταδίων τὴν περίοδον* (in circumference). X. An. 2. 5, 1. *μετὰ ταῦτα ἀφίκοιτο ἐπὶ τὸν Ζάβατον ποταμὸν τὸ εὖρος τεττάρων πλεθρῶν* (four plethra in width). 4. "2, 2. *οἱ μὲν ἐπορεύοντο τὸ πλῆθος ὡς δις χίλιοι* (two thousand in number). — Moreover *τοῦναντίον, τάναντία*, on the contrary; *τᾶλλα*, in respect to other things; *τὸ ὅλον*, omnino; *ἀμφότερα, τοῦτο (ταῦτα) μὲν — τοῦτο (ταῦτα) δέ; οὐδέν*, in no respect; *τι*, in some respect; *πολλὰ, πάντα*, etc. — *Τὸ ἐπ' ἐμέ, τοῦπ' ἐμέ, τοῦπί σε, τὸ εἰς ἐμέ*, quantum ad me (te), as far as it relates to me, etc.

§ 280. Double Accusative.

In the following instances the Greek puts two objects in the Acc. with one verb: —

1. When, in the construction given under § 278, 1, the verb has a transitive sense, as *φιλίαν φιλεῖν*, then the idea of activity consisting of the verb and a cognate substantive (with which

an adjective usually agrees), being blended into one, may at the same time be extended to a personal object, e. g. φιλῶ μεγάλην φιλίαν (= φιλῶ) τὸν παῖδα.

Hec. 3, 88. γάμους τοὺς πρώτους ἐγάμει δ' Δαρείος Κύρου δύο θυγατέρας, "Ατοσσάν τε καὶ Ἀρτυστῶνην (*contracted very honorable marriages with the two daughters of Cyrus*). 154. ἐωϋτὸν λωβᾶται λώβην ἀνήκεστον (*maims himself with an incurable maiming, maims himself incurably*). Th. 8, 75. ὤρκωσαν τοὺς στρατιώτας τοὺς μεγίστους ὄρκους (*made the soldiers take the most solemn oaths*). X. Cy. 8, 3, 37. ἐμὲ δ' πατὴρ τὴν τῶν παίδων παιδείαν ἐπαίδευεν (*educated me in the education of boys*). Pl. Apol. 19, a. Μέλπτός με ἐγράψατο τὴν γραφὴν ταύτην. 36, c. ἔκαστον εὐεργετεῖν τὴν μεγίστην εὐεργεσίαν. Hec. 1, 129. δεῖπνον τό (= δ) μιν ἐδοιρινσε. Th. 1, 32. τὴν ναυμαχίαν ἀπεωσάμεθα Κορινθίους (*like νίκη νικᾶν*), *we repelled the Corinthians in the naval battle*. Pl. Gorg. 522, a. πολλὰ καὶ ἡδέα καὶ παντοδαπὰ εὐχόουν ὑμᾶς. Especially with verbs of naming, after the analogy of *ὄνομα ὀνομάζειν τινα*: X. O. 7, 3. καλοῦσι με τοῦτο τὸ ὄνομα (*they called me this name, by this name*). Pl. Rp. 471, d. ἀνακαλοῦντες ταῦτα τὰ ὀνόματα ἑαυτούς.

REMARK 1. Instead of the substantive denoting the thing effected, the Acc. of a pronoun is frequently used. X. Cy. 1. 3, 10. τὰλλα μιμούμενος τὸν Σάκαν. An. 5, 7, 6. τοῦτο ὑμᾶς ἐξαπατήσαι. This is especially the case with verbs of praise and blame, of benefit and injury, after the analogy of *ἐγκωμιάζειν τινα* and the like. Pl. Symp. 221, c. πολλὰ μὲν οὖν ἂν τις καὶ ἄλλα ἔχοι Σωκράτην ἐπαινεῖσαι (*one could praise Socrates for many other things*). Rp. 363, d. ταῦτα δὴ καὶ ἄλλα τοιαῦτα ἐγκωμιάζουσι δικαιοσύνην. Μεγάλα, μικρά, πλείω, μείζω ὠφελεῖν, βλάπτειν, ἀδικεῖν τινα.

2. Expressions of *saying* or *doing good or evil* (which generally contain an Acc., or its equivalent in an adverb, of the *thing* said or done), take the object to which the good or evil is done, in the Acc., e. g. ἀγαθὰ, καλὰ, κακὰ ποιεῖν, πράττειν, ἐργάζεσθαι, λέγειν, εἰπεῖν, etc. τινά (*to do good, etc., to some one*).

X. O. 5, 12. ἡ γῇ τοὺς ἄριστα θεραπεύοντας αὐτὴν πλεῖστα ἀγαθὰ ἀντιποιεῖ (*returns the greatest advantages to those who cultivate it best*). Hec. 8, 61. τότε δὴ ὁ Θεμιστοκλῆς κεῖνόν τε καὶ τοὺς Κορινθίους πολλὰ τε καὶ κακὰ ἔλεγε (*said much evil of him and the Corinthians*). X. Cy. 3, 2, 15. οὐδεπώποτε ἐπαύοντο πολλὰ κακὰ ἡμᾶς ποιοῦντες (*never ceased to do much injury to us*).

REM. 2. Instead of the Acc. of the object acted upon or suffering, the Dat. is sometimes used, which is considered as the Dat. of advantage or disadvantage (*Dativus commodi* or *incommodi*). Dem. Aphob. 855, 37. τί σοι ποιήσωσιν οἱ μάρτυρες; (*quid tui tibi prosint testes?*) X. Cy. 1. 6, 42. προσκόπει, τί σοι ποιήσουσιν οἱ ἀρχόμενοι (*consider what your subjects will do FOR you*); on the contrary with σέ (*what they will do TO you*). An. 4, 2, 23. πάντα ἐποίησαν τοῖς ἀποθανούσιν (*showed all honors to the dead*). Cy. 7, 2, 27. ἤν ταῦτά μοι ποιήσῃς ἀλέγεις (*if you perform for me what you promise*). So also in the sense of, *to do something with some one*, as Pl. Charm. 157, c. οὐκ ἂν ἔχομεν, δ' τι ποιῶ-

μέν σοι. But the Dat. often depends upon the adjective, e. g. Dem. Cor. 243, 55. διατελεῖ πράττων καὶ λέγων τὰ βέλτιστα τῷ δήμῳ (*continue to do and say what is best for the people*).

3. With verbs: (a) of *entreating, beseeching, desiring, inquiring, asking*: αἰτεῖν, ἀπαιτεῖν, πράττειν (*to demand*), εἰσπράττειν, πράττεσθαι; ἐρωτᾶν, ἐρεῖσθαι, ἐξετάζειν, ἱστορεῖν, ἀνιστορεῖν; — (b) of *teaching and reminding*: διδάσκειν, παιδεύειν, ἀναμνησκειν, ὑπομνησκειν (with both of these the Gen. of the thing is more usual); — (c) of *dividing and cutting into parts*: δαίειν, διαίρειν, τέμνειν, διανέμειν, κατανέμειν; — (d) of *depriving and taking away*: στερεῖν, ἀποστερεῖν; στερίσκειν, συλᾶν, ἀφαιρεῖσθαι; — (e) of *concealing or hiding from*: κρύπτειν (κεῦθαι Poet.); — (f) of *putting on and off, clothing and unclothing, surrounding with*: ἐνδύειν, ἐκδύειν, ἀμφιεννύναι, περιβάλλεσθαι.

Hier. 3, 1. πέμψας Καμβύσης ἐς Αἴγυπτον κήρυκα αἰτεῖ Ἀμασί, θυγατέρα (*asked Amasis for his daughter*). 58. αὐτοὺς ἑκατὸν τάλαντα ἐπρηξάν (*demanded of them a hundred talents*). X. C. 1, 2, 60. οὐδένα πόποτε μισθὸν τῆς συνουσίας ἐπράξατο Σωκράτης (*never demanded a reward of any one for his instruction*). H. 4, 1, 21. Ἑριπίδας αἰτεῖ τὸν Ἀγησίλαον ὀπλίτας τε ἐς δισχιλῶν καὶ πελταστὰς ἄλλους τοσοῦτους (*asks of Agesilaus about two thousand hoplites, etc.*). Cy. 6, 2, 35. τὰ εἰς τροφήν δέοντα ἐξετάζετε τοὺς ὑφ' ὑμῶν (*inquire of those under you respecting the things necessary for food*). Eur. Hipp. 254. πολλὰ διδάσκει γὰρ μ' ὁ πολὺς βλότης (*teaches me much*). Antiph. 5, 131, 14. ὁ χρόνος καὶ ἡ ἐμπειρία τὰ μὴ καλῶς ἔχοντα ἐκδιδάσκει τοὺς ἀνθρώπους (*teach men what is not proper*). Hier. 1, 136. παιδεύουσι τοὺς παῖδας τρία μόνον (*they teach boys three things only*). 6, 138. γλῶσσάν τε τὴν Ἀττικὴν καὶ τρόπους τῶν Ἀθηναίων ἐδίδασκον τοὺς παῖδας. X. An. 3, 2, 11. ἀναμνήσω ὑμᾶς καὶ τοὺς κινδύνους (*I will remind you of the dangers*). Hier. 1, 3. ὑπέμνησάς με τὰ ἐν τῷ ἰδιωτικῷ βίῳ. Hier. 7, 121. τρεῖς μοίρας ὁ Ξέρξης δασάμενος πάντα τὸν περὶ τὸν στρατόν (*having divided all the land army into three divisions*). Τέμνειν, διαίρειν τι μέρη, μοίρας (*to cut, to divide something into parts*). X. Cy. 7, 5, 13. ὁ Κύρος τὸ στράτευμα κατένειμε δώδεκα μέρη (*divided the army into twelve parts*). Pl. Polit. 283, d. διέλωμεν αὐτὴν (τὴν μετρητικὴν) δύο μέρη. X. Cy. 4, 6, 4. τὸν μόνον μοι καὶ φίλον παῖδα ἀφείλετο τὴν ψυχὴν (*deprived my only child of life*). Eur. Hec. 285. τὸν πάντα δ' ὄλβον ἡμαρ ἔν μ' ἀφείλετο. Dem. Aphob. 839, 13. τὴν τιμὴν ἀποστερεῖ με (*robs me of honor*). Phil. 54, 50. τὰ ἡμέτερα ἡμᾶς ἀποστερεῖ (ὁ Φίλιππος). Κρύπτω σε τὸ ἀτύχημα (*I conceal the misfortune from you*). Eur. Hipp. 912. οὐ μὴν φίλους γε, καὶ μᾶλλον ἢ φίλους, κρύπτειν δίκαιον σάς, πάτερ, θυπραξίας. X. Cy. 1, 3, 17. παῖς μέγας μικρὸν ἔχων χιτῶνα, ἕτερον παῖδα μικρὸν, μέγαν ἔχοντα χιτῶνα, ἐκδύσας αὐτόν, τὸν μὲν ἑαυτοῦ ἐκείνον ἡμφίεσε, τὸν δὲ ἐκείνου αὐτὸς ἐνέδυν (*a large boy stripped another small boy of his large tunic and put*

εὔμαι, ἐφδορήθην; so may it also with such transitive verbs as have, together with the Acc. of the thing, a Dat. of the person, the Dat. of the person being changed into the Nom., but the Acc. of the thing remaining. Th. 1. 1, 26. οἱ τῶν Ἀθηναίων ἐπιτετραμένοι τὴν φυλακὴν (*quibus custodia demandata erat, those of the Athenians who had been entrusted with the guard, from ἐπιτρέπω τινὶ τὴν φυλακὴν*). 5, 37. οἱ Κορίνθιοι ταῦτα ἐπεσταλμένοι ἀνεχώρουν (*having been commanded these things*); 1, 140. εἰ ξυγχωρήσετε, καὶ ἕλλοι τι μεῖζον εὐδὺς ἐπιταχθήσεσθε (*you will be commanded something greater*). X. An. 2, 6, 1. οἱ στρατηγοὶ ἀποτμηθέντες τὰς κεφαλὰς ἐτελεύτησαν.

§ 282. (3) *Dative*.

1. The Dat. is the *Where-case*, and hence denotes: (a) in a local relation, the place *at* or *in which* the action of the subject occurs; — (b) in a causal relation, the object *upon which* the action of the subject shows itself or becomes visible — the object which shares in or is concerned in an action. — This object is: (a) a person, or a thing considered as a person, e. g. βοηθῶ τοῖς πολίταις or τῇ πόλει; (β) a thing, or an object considered as a thing, e. g. ἀγάλλομαι τῇ νίκῃ. In this way the Dat. may be treated under three divisions. In the first, the Dat. is regarded as a *local* object, in the second, as a *personal* object; in the third, the object is a *thing*, and is called the Dat. of the *thing* or *instrumental* Dat.

§ 283. A. *Local Dative*.

1. The Dat., as a local object, designates the place *in* (*by, near, at*) *which* an action occurs. This use of the Dat. is almost exclusively poetical; in prose, prepositions are commonly joined with the Dative.

Π. 1, 663. αὐτὰρ Ἀχιλλεὺς εὔδε μυχῷ κλισίης εὐπήκτου (*slept in the corner of the tent*). π, 595. Ἑλλάδῃ οἰκία ναίων (*dwelling in houses in Hellas*). β, 210. κύμα πολυφλοίσβοιο θαλάσσης αἰγιαλῷ μεγάλῳ βρέμεται (*roars upon the shore*). S. Trach. 171. (ἔφη) τὴν παλαιὰν φηγὸν αὐδῆσαι ποτε Δωδῶνι (*that the beech tree once uttered an oracle at Dodona*). Here belong the *Locative* forms very common in prose, viz., Μαραθῶνι, Ἐλευσίνι, Πυθοῖ, Ἰσθμοῖ, οἴκοι, Ἀθήνησι, Πλαταιῶσι, etc. (*at Marathon, etc.*); also, ταύτῃ, τῇδε, here, ἧ, where. So also, Od. ο, 227. Πυλίοισι μέγ' ἔξοχα δώματα ναίων.

2. Hence the Dat. is used also with the attributive pronoun αὐτός, to express the idea of *together with*.

Her. 6, 32. τὰς πόλεις ἐνεπύκρσαν αὐτοῖσι τοῖσι ἱεροῖσι (*they burned the cities together with the temples — cities, temples and all*). X. H. 6. 2, 35. αἱ ἀπὸ Συρακουσῶν νῆες ἄπασαι ἐδόλωσαν αὐτοῖς ἀνδράσιν (*the ships were taken together with the men*).

3. The local relation is transferred to the *time in which* something happens, and then from the time to the *circumstances under which* something happens. Hence the Dat. denotes the *time* (definite) and *circumstances* of an action

In prose with ἡμέρα, νυκτί, μηνί, ἔτει, ἐνιαυτῷ, ὥρῃ and the like, in connection with attributive demonstratives, ordinals, and adjectives, as πρότερος, ὕστερος, ἐπιών, παρελθών and the like. The Dat. therefore usually expresses *definite time*. Τῇ δὲ τῇ νυκτί, ταύτῃ τῇ ἡμέρῃ, ἐκείνῃ τῇ ἡμέρῃ, τῇ αὐτῇ νυκτί, πολλοῖς ἔτεσι, τρίτῃ μηνί, τῇ αὐτῇ ὥρῃ, τῷ ἐπιδόντι ἔτει, ἐκείνῳ τῷ ἔτει, τῷ ὑστέρῳ ἔτει, τούτῳ τῷ ἐνιαυτῷ, etc. X. An. 4. 8, 1. τῇ πρώτῃ ἡμέρῃ ἀφίκοντο ἐπὶ τὸν ποταμόν (*the first day or on the first day*). Also ὥρᾳ χειμῶνος (*in time of winter*), νομηνίᾳ (*at the time of new moon*); likewise, Παναθηναίοις, Διονυσίοις, τραγυδοῖς καινοῖς, *at the time of the Panathenaea, etc.* The preposition ἐν is joined with the Dat.: (a) when the substantive stands without an attributive, e. g. ἐν ἡμέρᾳ, ἐν νυκτί, ἐν ἔτει; often also when a demonstrative stands with it, e. g. ἐν τούτῳ τῷ ἐνιαυτῷ; (b) usually, when a *space of time* is to be indicated; hence with substantives in connection with cardinals and the adjectives ὀλίγος, βραχύς, μικρός, πολὺς, etc., e. g. διήγαγον ἐν τρισὶν ἡμέραις (*in three days, in the space of three days*), X. An. 4. 8, 8 Od. ξ, 253. ἐπλέομεν βορέῃ ἀνέμῳ ἀκραεῖ καλῷ (*with a good wind*). Il. α, 418. τῷ σε κακῇ αἴσῃ τέκον ἐν μεγάροισιν (*under an evil destiny*). Her. 6, 139. ὅτεαν βορέῃ ἀνέμῳ αὐτήμερον νηὺς ἐξανύσῃ ἐκ τῆς ὑμετέρης ἐς τὴν ἡμετέρην, τότε παραδώσομεν (*when a ship shall come with a north wind*).

§ 284. B. *The Dative as a Personal Object.*

1. Both the Dat. of the person and of the thing denote an object, *upon* or *in which* the action of the subject shows itself or becomes visible; both denote an object which participates in, or is concerned in, the action of the subject; accordingly, the language regards the Dat. of the person and of the thing as the same. The distinction is merely this, that the former is a *personal* object, or is considered as such, and consequently has the power of will; the latter is a mere *thing*, or is considered as such, and of course without will. As the idea denoted by the term *where*, is intermediate to that denoted by *whence* and *whither*, so the Dat. (the *Where-case*), when it is a *person*,

stands in contrast with the Acc. (*the Whither-case*); when it is a *thing*, in contrast with the Gen. (*the Whence-case*).

2. The Acc. denotes an object *effected, accomplished* by the action of the subject, or the object *acted upon*; the Dat. of the person, on the contrary, denotes an object merely *aimed at* by the action of the subject and *sharing in it*; the action of the subject is indeed employed on the object and becomes manifest in it, yet it does not make it a passive object, but the object itself appears in distinction from the subject as active; between the subject and the object a reciprocal action takes place. The Gen. denotes the *immediate* cause; the Dat. of the thing, on the contrary, a *mediate, indirect* cause (the ground, the means, the instrument); the Gen. denotes an object as calling forth and producing the action of the subject; the Dat. of the thing, only such an object as exhibits in or upon itself the action of the subject.

REMARK 1. In poetry a *local limit* or *object* is very often considered as a person, and is indicated by the Dat.; this sometimes occurs, though but seldom, in prose. Il. ο, 369. παῖσι θεοῖσιν χεῖρας ἀνίσχοντες (*raising up the hands to all the gods*). So ἀφρεσδαί, ἐπαφρεσδαί δόρυ τινί. Il. ε, 709. λίμνῃ κεκλημένῳ Κηφισίδι (*dwelling at the Cephisian lake*). η, 218. προκαλέσσατο χάρμῃ (*he challenged to the contest*). Th. 1, 13. Ἀμεινοκλῆς Σαμίοις ἦλθεν. 3, 5. αὐτοῖς Μελέας Λάκων ἀφικνεῖται.

REM. 2. From this use of the Dat., the fact may be explained, why many verbs of motion compounded with the prepositions εἰς, πρὸς, ἐπὶ, etc., take their object in the Dat.; also why most adverbs with the Dat. (or *Locative*) inflection [§ 101, 2, (b)], may express both the relation of *rest* (local Dat.) and the *direction whither* (personal Dat.), e. g. χαμαί, *humi, humum*; so, likewise, the adverbs in -ῃ, e. g. ἄλλῃ 'hose in -ω, e. g. ἄνω, κάτω, etc.; those in -οι, e. g. πεδοί, *humi, humum*; ἐνταυθα, *huc* and *hic* (but οἱ, οἱ, ποῖ, always denote the direction *whither*).

3. Most verbs, which take the *personal* Dat., as the object *sharing* or *participating* in the action, express the idea of *association* and *union*, e. g. δίδοναι, παρέχειν, ὑπισχνεῖσθαι, ἀρπάζειν τί τι. The following classes of words, therefore, govern the Dative:—

(1) Verbs expressing *mutual intercourse, associating with, mixing with, participation*.—Dative of communion, e. g. ὁμιλεῖν, μιγνύναι, μέγνυσθαι, κοινοῦν, κοινοῦσθαι, κοινωνεῖν, δι-, καταλλάττειν (*to reconcile*), δι-, καταλλάττεσθαι (*to reconcile one's self to*), ξηροῦσθαι, σπένδεσθαι or σπονδὰς ποιεῖσθαι, πράττειν (*agere cum aliquo*); εἰπεῖν, λέγειν, διαλέγεσθαι, εὔχεσθαι, καταρᾶσθαι, etc.; also adjectives and adverbs, sometimes even substantives which express

a similar idea, e. g. *κοινός, σύντροφος, σύμφωνος, συγγενής, μεταίτιος*; many other words of a similar signification, compounded with *σύν* and *μετά*, also with *έν*, *πρός*, and *παρά*.

Ὅμιλεῖ τοῖς ἀγαθοῖς ἀνδράποῖς (*associate with good men*). Her. 3, 131. ὁ Δεμοκίδης Πολυκράτει ὁμίλησε. 6, 21. πόλιες αὐτῶν μάλιστα ἀλλήλοισι ἐξεῖνῶδησαν (*cultivated hospitality with each other*). — Ἐβχομαι τοῖς θεοῖς (*I pray to the gods*). X. H. 2. 2, 19. σπένδεσθαι Ἀθηναίοις (*to make a treaty with the Athenians*). 3. 2, 20. ἀλλήλοισι σπονδὰς ἐποίησαντο (*they made treaties with each other*). Isocr. Paneg. 42. 9. αἱ πράξεις αἱ προσηγενημέναί κοιναὶ πᾶσιν ἡμῖν κατελείφθησαν (*common to us all*). On the Gen. with *κοινός*, see § 273, 3, (b).

(2) Verbs of *contending, litigating, vying with*, e. g. *ἐρίζειν, μάχεσθαι, πολεμεῖν, ἀγωνίζεσθαι* (usually *πρός τινα*), *δικάζεσθαι, ἀμφισβητεῖν, στασιάζειν*, etc.; also of *going against, encountering meeting and approaching*, and the contrary, as those of *yielding*, e. g. *ὑποστῆναι* and *ὑφίστασθαι*; *ἀπαντᾶν, ὑπαντᾶν, ὑπαντιάζειν, πλησιάζειν, πελάζειν, ἐγγίζειν*, etc.; *εἵκειν, ὑπέικειν, χωρεῖν, παραχωρεῖν*, etc.; the adjectives and adverbs *πλησίος, ἐναντίος, πῆλας*, etc. (seldom *ἐγγύς*).

Οἱ Ἕλληνες ἀνδρείως τοῖς Πέρσαις ἐμαχέσαντο (*fought bravely with the Persians*). Μὴ εἵκετε τοῖς πολεμίοις (*do not yield to the enemy*). Χρη τοῖς ἐχθροῖς τῆς ἡμετέρας (χώρας) παραχωρήσαι, Isocr. Archid. 118, 13. On the Gen., see § 271, 2. Ὑποστῆναι αὐτοῖς (Πέρσαις) Ἀθηναῖοι τολμήσαντες, ἐνίκησαν αὐτοὺς (*having dared to encounter them*), X. An. 3. 2, 11. Ὑφίστασθαι ξυμφοραῖς, Th. 2, 61. Ὅμοιον ὁμοίῳ ἀεὶ πελάζει (*like always daunts to like*), Pl. Symp. 195, b. Ἰόντο ἀντίοι τοῖσι Λακεδαιμονίοις (*encamped opposite the Lacedaemonians*), Her. 6, 77. Τύραννος ἅπας ἐχθρὸς ἐλευθερίᾳ καὶ νόμοις ἐναντίος. On the Gen., see § 273, Rem. 9.

(3) Verbs of *commanding, entreating, counselling, inciting, encouraging*; of *following, accompanying, serving, obeying and disobeying, trusting and distrusting*, e. g. *προσάπτειν, ἐπιτάττειν, παραινεῖν, παρακaleυεσθαι*, etc. (but *κελεύειν* with Acc. and Inf.); *ἔπεισθαι, ἀκολουθεῖν, διαδέχεσθαι* (*to succeed to, take the place of*); *πείθεσθαι, ὑπακούειν, ἀπειθεῖν, πιστεύειν, πεποιθέναι*, etc.; the adjectives and adverbs *ἀκόλουθος, ἀκολουθῶς, ἐπομένως, διάδοχος, ἐξῆς, ἐφεξῆς*.

X. Cy. 8. 6, 13. τούτων ὧν (instead of ἃ) νῦν ὑμῖν παρακελεύομαι οὐδὲν τοῖς δούλοις προσάπτω (*I enjoin upon the slaves none of these things which I now command you*). Her. 3, 88. Ἀράβιοι οὐδαμᾶ κατήκουσαν ἐπὶ δουλοσύνῃ Πέρσῃσι (*never obeyed, were never subject to the Persians*). 6, 14. ἐνανμάχον ἡνικουστήσαντες τοῖσι στρατηγοῖσι (*they fought in disobedience to their*

commanders). X. Cy. 1. 1, 2. τὰς ἐγέλας ταύτας ἐδοκούμεν ὄρᾶν μᾶλλον ἐδελοῦσαι πεῖδεσθαι τοῖς νομεῦσιν, ἢ τοὺς ἀνδράποους τοῖς ἀρχουσι (more willing to obey their shepherds, than men their rulers). 8. 6, 18. τῷ ἡμερινῷ ἀγγέλῳ (φασί) τὸν νυκτερινὸν διαδέχεσθαι (that the night messenger succeeds the one for the day). Pl. Rp. 400, d. εὐλογία ἄρα καὶ εὐαρμοστία καὶ εὐσχημοσύνη καὶ εὐρυδουλία εὐηθεῖα ἀκολουθεῖ. Eur. Andr. 803. κακὸν κακῷ διδδοχον. Pl. Phaed. 100, c. σκόπει δὴ τὰ ἐξῆς ἐκείνοις (consider the things next in order to those).

(4) Expressions of *similarity* and *dissimilarity*, of *likeness* and *unlikeness*, of *agreement* and *disagreement*, e. g. εἰκέναι, ὁμοιοῦν, ὁμοιοῦσθαι, ὁμοιος, ὁμοίως, ἴσος, ἴσως, ἐμφερής and προσφερής (similar), παραπλήσιος, παραπλησίως, ὁ αὐτός (idem), ἅμα; διάφορος (discordant, hostile), διάφωνος; and very many words compounded with ὁμοῦ, σύν, μετά, e. g. ὁμονοεῖν, ὁμόγλωττος, ὁμώνυμος, συμφωνεῖν, σύμφωνος, συνψόδος.

Her. 1, 123. τὰς πάδας τὰς Κύρου τῇσι ἐωῦτοῦ ὁμοιοῦμενος (likening, comparing the sufferings of Cyrus with his own). 6, 23. δ' Ἑγγίου τύραννος διάφορος (ἦν) τοῖσι Ζαγκλαίοισι (was hostile to the Zancleans). X. Cy. 7. 1, 2. ἀπλισμένοι πάντες ἦσαν οἱ περὶ τὸν Κύρον τοῖς αὐτοῖς τῷ Κύρῳ ὅπλοις (were furnished with the same arms as Cyrus). 5. 1, 4. ὁμοίαν ταῖς δούλαις εἶχε τὴν ἐσθῆτα (Πάνθεια). 7. 5, 65. ὁ σίδηρος ἀνισοῖ τοὺς ἀσθενεῖς τοῖς ἰσχυροῖς ἐν τῷ πολέμῳ (makes the weak equal to the strong). Isocr. Paneg. 43, 13. χαλεπὸν ἔστιν ἴσους τοὺς λόγους τῷ μεγέθει τῶν ἔργων ἐξευρεῖν. Th. 1, 49. ἡ ναυμαχία πεζομαχίᾳ προσφέρει (ἦν).

REM. 3. On the *Comparatio compendiaria* with expressions of likeness and similarity, see § 323, Rem. 6. On the Gen. with ἐγγύς, πλησίον, § 273, Rem. 9. The coördinate copulative particle καί, is not seldom employed with adjectives of likeness and similarity instead of the Dative. Her. 1, 94. Λυδοὶ νόμοισι μὲν παραπλησίοισι χρέωνται καὶ Ἕλληνες (= Ἕλλησι οἱ τοῖς Ἕλλησιν), the Lydians and Greeks have similar laws, instead of the Lydians have laws similar to the Greeks. So ἐν ἴσῳ, ἴσα, ὁμοίως, ὡσαντώς, κατὰ ταῦτα καί, etc. Pl. Ion. 500, d. οὐχ ὁμοίως πεποιήκασι καὶ Ὀμηρος. Comp. *similis ac, atque*. There also occur, particularly in Attic prose, the particles of comparison, ὡς, ὥσπερ with ἴσος, ὁ αὐτός. Dem. Phil. 3. 119, 33. τὸν αὐτὸν τρόπον, ὥσπερ, κ. τ. λ.

(5) Expressions signifying to be *becoming*, *suitable*, *fitting*, to *please*, and the contrary, e. g. πρέπει, ἀρμόττει, προσήκει (with an Inf. following), πρεπόντως, ἀπρεπῶς, εἰκός ἐστιν, εἰκότως, ἀρέσκει (ἀνδάνειν Ion.).

Pl. Apol. 36, d. τί οὖν πρέπει ἀνδρὶ πένητι; (what then is becoming a poor man?). Her. 6, 129. ἐωὐτῷ ἀρεστῶς ὀρχέετο (he danced pleasing himself). X. Cy. 3. 3, 39. ἀρέσκειν ὁμῖν πειρῶνται (they endeavor to please you).

(6) Verbs signifying to *agree with*, to *assent to*, to *reproach*, to *be angry*, to *envy*, e. g. ὁμολογεῖν, etc.; μέμψομαι (to reproach,

μέμψασθαι τινα means *to blame*), λοιδορεῖσθαι (*to reproach*), ἐπιτιμᾶν, ἐγκαλεῖν (τινί τι), ἐπικαλεῖν (τινί τι), ἐπιπλήττειν, ὀνειδίζειν, ἐνοχλεῖν (more seldom with the Acc.), etc.; θυμοῦσθαι, βρμιοῦσθαι, χαλεπαίνειν, etc.; φοβονεῖν (τινί τινος, ‡ 274, 1, more seldom τινί τι), βασκαίνειν (*to envy*; βασκαίνειν τινά, *to slander*). The Acc. of the thing very often stands with the Dat. of the person.

Her. 3, 142. ἐγὼ τὰ (= αὐτῷ) τῷ πέλας ἐπιπλήσσω, αὐτὸς κατὰ δύναμιν οὐ ποιήσω (*what I rebuke in my neighbor I will not do myself*). Th. 4, 61. οὐ τοῖς ἔρχων βουλομένοις μέμφομαι, ἀλλὰ τοῖς ὑπακούειν ἐτοιμοτέροις οὖσιν (*I do not reproach those wishing to rule, but, etc.*). Dem. Ol. 2, 30, 5. ἡνῶχλει ἡμῖν ὁ Φίλιππος (*gave trouble to us*). X. An. 2, 5, 13. Αἰγυπτίους, οἷς μάλιστα ὑμᾶς νῦν γινώσκω τεθυμωμένους, καλᾶσεσθε (*with whom I know you are angry*). Cy. 1, 4, 9. ὁ θεῖος αὐτῷ ἐλοιδορεῖτο, τὴν δρασύνητα ὄρων (*reproached him*). 4, 5, 9. Κνωξάρχης ἐβριμοῦτο τῷ Κύρῳ καὶ τοῖς Μήδεσι τῷ καταλιπόντας αὐτὸν ἔρημον οἰχεσθαι (*was wroth with Cyrus, etc.*).

(7) Verbs of *helping, averting, and being useful*, e. g. ἀρῆγειν, ἀμύνειν, ἀλέξιν, τιμωρεῖν, βοηθεῖν, ἐπικουρεῖν, ἀπολογεῖσθαι, λυσιτελεῖν, ἐπαρκεῖν, χραϊσμεῖν and the like (but ὀνινάει and ὠφελεῖν with Acc. ‡ 279, 1.); also several verbs compounded with σύν, e. g. συμφέρειν (*conducere*), συμπράττειν, συνεργεῖν, etc., and many adjectives of the same and similar significations, and the contrary, e. g. χρήσιμος, βλαβερός (but βλάπτειν with Acc. ‡ 279, 1.), φίλος, ἐχθρός, πολέμιος, etc.

X. R. L. 4, 5. ἀρῆξουσιν τῇ πόλει παντὶ σθένει (*they assist the city with all their strength*). Cy. 3, 3, 67. (αἱ γυναῖκες) ἱκετεύουσιν πάντας μὴ φεύγειν καταλιπόντας, ἀλλ' ἀμύναι καὶ αὐταῖς, καὶ τέκνοις, καὶ σφίσι αὐτοῖς (*to defend them, their children and themselves*). 4, 3, 2. τούτοις γὰρ φασιν ἀνάγκην εἶναι προδύμους ἀλέξειν (*they say it is necessary to defend these*). Eur. Or. 922. (Ὀρέστης) ἠθέλησε τιμωρεῖν πατρί, κακὴν γυναῖκα κᾶθεον κατακτανόν (*wished to help his father*). Pl. Ap. 28, c. εἰ τιμωρήσεις Πατρόκλῳ τῷ ἐταίρῳ τὸν φόνον (*if you shall avenge the murder of your friend Patroclus, i. e. if you shall avenge for him*).

REM. 4. The words φίλος, ἐχθρός, πολέμιος are also used as substantives, and govern the Gen. X. An. 3, 2, 5. τοὺς ἐκείνου ἐχθίστους (*his bitterest enemies*). Hence the Dative stands, in general, with verbs and adjectives of all kinds, when the action takes place for the *advantage, favor, honor, harm, disadvantage* of a person, or an object considered as a person (*Dativus commodi et incommodi*), where the English uses the prepositions *to or for*. Here belong particularly the rites performed in honor of a divinity, e. g. ὀρχεῖσθαι ταῖς θεοῖς (*to dance in honor of the gods*); στεφανοῦσθαι θεῷ (*to crown one's self in honor of the gods*). Her. 6, 138. Ἀρτέμιδι ὄρτην ἔγειν (*to keep a feast in honor of Diana*). The Dative with κλύειν (Poet., especially Epic), is also to be regarded in the same way: κλῦθι μοι, *listen to me favorably*. Here belongs, also,

the phrase, mostly poetic, *δέχεσθαι τι τινί*, to receive something from some one, since it involves the additional idea that the reception of the thing will be regarded as a relief, as agreeable, etc. to the person. Od. π, 40. *ὡς ἄρα φωνήσας οἱ ἰδέετο χάλκεον ἔγχος* (received from him [as a favor to him] the brazen spear). See Larger Gramm. Part. II. § 597, Rem. 3.

(8) Verbs of *observing, finding, meeting with* something in a person.

Ἔπολα μβάνειν δεῖ τῷ τοιούτῳ, ὅτι εὐήδης τις ἄνδραπος (scil. ἐστίν), Pl. Rp. 598. d. Ἔτερα δὲ, ὡς εἰκε, τοῖς φύλαξιν εὐρήκαμεν, 421, c. Θασσοῦσι μάλιστα πολέμοι, ὅταν τοῖς ἐναντίοις πράγματα καὶ ἀσχολίας πυνδάνωνται (when they perceive troubles and hindrances in those opposed to them), X. Hipp. 5. 8.

(9) The Dative stands with *ἐστί(ν)* and *εἰσί(ν)*, to denote the person, or thing considered as a person, *that has or possesses something*. The thing possessed stands as the subject in the Nom., but the verb is translated by the English *have*, etc., and the Dat. as the Nom. So also with *γίγνεσθαι* and *ὑπάρχειν* (to be, exist), also with *ἴδιος* and *ἀλλότριος*.

Κύρῳ ἦν μεγάλη βασιλεία (Cyrus had a great kingdom). — Τοῖς πλουσίοις πολλὰ παραμυθία φασιν εἶναι, Pl. Rp. 329, c. Ἦσαν Κροίσῳ δύο παῖδες, Her. 1, 44. When the above verbs are connected with a predicative abstract substantive, they may be translated *to prove, to serve*. Χαίριφῶν ἐμοὶ ζημία μᾶλλον, ἢ ὠφέλειά ἐστιν, X. C. 2. 3, 6. (Ch. mihi detrimento potius est, quam emolumento, is an injury, proves an injury rather than a benefit).

REM. 5. The possessive Dat., or the Dat. of the possessor, is to be distinguished from the Gen. of the possessor (§ 273, 2). The Dative is used, when it is asked, what the possession is (what has one?), and the possession designated is contrasted with other possessions, e. g. *Κύρῳ ἦν μεγάλη βασιλεία*, Cyrus had (among other things also) a great kingdom; the Gen. is used, when it is asked who the possessor is (whose is this?), and the possessor is contrasted with other possessors, e. g. *Κύρου ἦν μεγάλη βασιλεία*, to Cyrus (and not to another) belonged a great kingdom. The Dative describes the person as one to whom the possession has been imparted, divided, given, and under whose control it now is; the Genitive, as one who has gained possession, from whom the possession has proceeded.

(10) The Dat. is used universally when an action takes place *in reference to* a person, or a thing considered as a person, so that the person in some way shares or participates in it. Here belong the following instances: —

(a) In certain formulas, the Dative designates the person to whose *judgment, consideration, or estimate*, an idea is referred, and thus it first gains a definite authority or value; i. e. the assertion is made in view of the judgment, etc. of the person to whom the matter had been submitted. This Dat. therefore shows *when and under what circumstances* the assertion is true, e. g. Her. 1, 14. ἀληθεῖ δὲ

λόγῳ χρεωμένῳ οὐ Κορινθίων τοῦ δημοσίου ἐστὶν ὁ θησαυρός (*recte aestimanti hic thesaurus non est Corinthiacus, in the judgment of one estimating the matter correctly, it is not the Corinthian treasury*). Th. 2, 49. τὸ ἔξωθεν ἅπτομένῳ σώμα οὐκ ἔγωγε θερμὸν ἦν (*the external part of the body which one touched it, in the view of one touching it, was not very hot*). Here belong especially the Datives εἰσβάντι, ἐξίοντι, ἀναβάντι, ὑπερβάντι and the like, with local specifications. Her. 6, 33. ἀπὸ Ἰωνίης ἀπαλασσόμενος ὁ ναυτικὸς στρατὸς τὰ ἐπ' ἀριστερὰ ἐσπλέοντι τοῦ Ἑλλησπόντου αἶρεε πάντα (*the naval force subjugated all parts of the Hellespont, upon the left as one sails into it, or with respect to one sailing into it*). X. Cy. 8, 6, 20. (Κῦρος) λέγεται καταστρέφασθαι πάντα τὰ ἔσθλη, ὅσα Συρίαν εἰσβάντι οἰκεῖ μέχρι ἑρυθρᾶς θαλάσσης (*which dwelt as one enters Syria [from the entrance of S.] to the Red Sea*). Also the expression ὥς συνελδόντι εἰπεῖν, *to speak briefly, to say in a word, properly to say it when one has brought the whole together into a small compass, has comprehended the whole*, e. g. Ἄνευ ἀρχόντων οὐδὲν ἂν οὔτε καλόν, οὔτε ἀγαθὸν γένοιτο, ὥς μὲν συνελδόντι εἰπεῖν, οὐδαμοῦ, X. An. 3, 1, 38.

(b) So also the Dat. of the person often stands in connection with ὥς, in order to show that the thought which is expressed, is not a general one, but has its value only according to the opinion of the person named. X. C. 4, 6, 4. ὁ τὰ περὶ τοὺς θεοὺς νόμιμα εἰδὼς ὁρῶς ἂν ἡμῖν εὐσεβὴς ὀρισμένος εἴη (*nostro judicio, in our opinion*). S. O. C. 20. μακρὰν γὰρ, ὥς γέροντι, προῦστάλης ἔδδόν (*you went forward a great way, for an old man, as an old man would view it*). Ant. 1161. Κρέων γὰρ ἦν ζηλωτός, ὥς ἐμοί, ποτέ (*in my opinion*). Pl. Soph. 226, c. ταχεῖαν, ὥς ἐμοί, σκέψιν ἐπιτάττεις. Her. 3, 88. γάμους τοὺς πρῶτους ἐγάμει Πέρσῃσι ὁ Δαρείος (*matrimonia ex Persarum judicio nobilissima, contracted very honorable marriages, in the judgment of the Persians*). Altogether usual in the phrase ἄξιός ἐμι τινός τιν., or even without the Gen., ἄξιός ἐμι τινι (*I am of value in the estimation of some one*). X. C. 1, 2, 62. ἐμοί μὲν δὲ Σακράτης τοιοῦτος ὢν ἔδοκει τιμῆς ἄξιός εἶναι τῇ πόλει μᾶλλον, ἢ θανάτου (*rather merits honor than death, in the estimation, in the view of the city*). Pl. Symp. 185, b. οὗτός ἐστιν ὁ τῆς Οὐρανίας θεοῦ ἔρως καὶ οὐράνιος καὶ πολλοῦ ἄξιός καὶ πόλει καὶ ἰδιώταις.

(c) Here belongs the use of the Dat. of a person with βουλομένῳ, ἡδομένῳ, ἀσμένῳ, ἐλπομένῳ, ἀχθομένῳ, προσδεχομένῳ and the like, in connection with verbs, most frequently with εἶναι and γίγνεσθαι. Such a participle gives definiteness to an otherwise indefinite assertion. Εἰ ταῦτά σοι βουλομένῳ ἐστίν (*if this is to you wishing it, if this is your wish*). Οὗτός μοι ἡδομένῳ ἀπήγγησεν (*he met me to my joy*). Her. 9, 16. ἡδομένοι σιν ἡμῖν οἱ λόγοι γέγονασι. Th. 6, 46. τῷ Νικίᾳ προσδεχομένῳ ἦν τὰ περὶ τῶν Ἑγεσταίων (*were as Nicias expected*). Pl. Rp. 358, d. ἀλλ' ὅρα, εἴ σοι βουλομένῳ (sc. ἐστίν), ἃ λέγω, whether what I say pleases you).

(d) The Dat. of the personal pronouns, first and second persons, is often used, not because they are really necessary for the general sense, but to show that the statement is made in a familiar, humorous, and pleasant manner. This is called the *Ethical Dat.* (*Dativus ethicus*). X. Cy. 1, 3, 2. ὁρῶν δὲ τὸν κόσμον τοῦ πάππου, ἐμβλέπων αὐτῷ, ἔλεγεν (ὁ Κῦρος)· ὦ μήτηρ, ὥς καλὸς μοι ὁ πάπ

πος (*O mother, how beautiful grandfather is, IN MY EYES*). 15. ἦν δέ με καταλίπης ἐνθάδε, καὶ μάθω ἱππεύειν, ὅταν μὲν ἐν Πέρσαις ᾖ, οἶμαι σοὶ ἐκείρους τοὺς ἀγῶνας τὰ περικὰ βράδιος νικήσειν (*TO GRATIFY YOU, I think I shall easily surpass those skilled in foot exercises*). ● ●

(11) The Dative often stands with the Perf. Pass. (rarely with other tenses of the Pass.), to denote the *active person* or *agent*. The Pass., in this case, expresses a *state* or *condition*, and the Dat. represents the *author* of this condition *at the same time as the person for whom* this condition exists, while by *ὑπό* with the Gen., the author merely is expressed.

Her 6, 123. ὥς μοι πρότερον δεδήλωται (*as has been before shown by me*). Dem. Aphob. 844, 1. δεῖ διηγήσασθαι τὰ τοῦτ' πεπραγμένα περὶ ἡμῶν (*it is necessary to describe what has been done by him*). Ol. 1. 26, 27. τί πέπρακται τοῖς ἄλλοις; (*what has been done by others?*). In this way a Perf. Act., which is wanting, may be supplied, e. g. ταῦτά μοι λέλεκται (*I have said this*).

(12) So also the active person or agent stands regularly in the Dative with verbal adjectives in -τός and -τέος, [§ 234, 1, (i)], both when they are used, like the Latin verbal in -*dum*, impersonally in the Neut. Sing.: -τόν, -τέον, or Pl. -τά, -τέα (§ 241, 3.), or when they are used personally, like the Latin participle in -*dus*; those derived from transitive verbs, i. e. such as govern the Acc., admit both the Impers. and the Pers. construction; but those derived from intransitive verbs, admit only the impersonal. The impersonal verbal Adj., in addition to the Dat. of the agent, governs the same Case as the verb from which it is derived.

Τὸ στράτευμα εὐεπίθετον ἦν ἐνταῦθα τοῖς πολεμοῖς (*could be easily attacked by the enemy*), X. An. 3. 4, 20. Ἀσκητέον (or -τέα) ἐστὶ σοὶ τὴν ἀρετὴν (*you must practise virtue or virtue must be practised by you*). Ἐπιθυμητέον ἐστὶ τοῖς ἀνδράσιν τῆς ἀρετῆς (*there must be a desiring by men, men must desire virtue*). Ἐπιχειρητέον ἐστὶ σοὶ τῷ ἔργῳ (*you must attempt the work*). Φημι δὲ βοηθητέον εἶναι τοῖς πράγμασιν ὑμῖν (*I say that you must render assistance*), Dem. Ol. 1. 14, 17. Κολαστέον ἐστὶ σοὶ τὸν ἄνθρωπον (*you must punish the man*). Ἀσκητέα ἐστὶ σοὶ ἡ ἀρετή. Ὀφελητέα σοὶ ἡ πόλις ἐστίν, X. C. 3. 6, 3. So the Deponents (§ 197), e. g. μιμητέον ἐστὶν ἡμῖν τοὺς ἀγαθοὺς (*from μιμεῖσθαι τινα*) or μιμητέοι εἰσὶν ἡμῖν οἱ ἀγαθοί (*you must imitate the good*).

REM. 6. The verbal adjectives of those verbs whose middle form has a Pass. as well as a reflexive or intransitive sense, have, likewise, in the *impersonal Neut. form* with ἐστὶ, a two-fold signification; and when an object is joined with them, a two-fold construction, e. g. πειστέον ἐστὶν ἡμῖν αὐτόν (*we must*

convince him) from *πειδω τινά*; and *πειστέον ἐστὶν ἡμῖν τοῖς νόμοις* (we must obey the laws, *obtemperandum est a nobis legibus*) from *πειδομαι τινι*, *obtempero alicui*; *ἀπαλλακτέον ἐστὶν ἡμῖν αὐτὸν τοῦ κακοῦ* (we must rid him of the evil) from *ἀπαλλάττειν τινά τοῦ κακοῦ*; and *ἀπαλλακτέον ἐστὶν ἡμῖν τοῦ ἀνθρώπου* (we must get rid of the man) from *ἀπαλλάττεσθαι τινος* (to get rid of something).

REM. 7. Not unfrequently, however, the verbal adjectives in *-τέος*, among the Attic writers, take the active person or agent in the Acc. also, as these verbals have the force of the impersonal verb *δεῖ* with the Inf., e. g. Pl. Gorg. 507. d. *τὸν βουλούμενον εὐδαίμονα εἶναι σωφροσύνην διωκτέον καὶ ἀσκητέον* (whoever wishes to be happy must seek and practise sobriety). Often, also, the construction of verbal adjectives is changed into the Inf.; in this case the agent must necessarily stand in the Acc. X. C. 1. 5, 5. *ἐμοὶ μὲν δοκεῖ... ἐλεῦθερῷ ἀνδρὶ εὐκτὸν εἶναι μὴ τυχεῖν δούλου τοιοῦτου δουλεύοντα δὲ... ἱκετεύειν τοὺς θεοὺς κ. τ. λ.*

· § 285. C. *The Dative of the thing (Instrumental Dative).*

1. The Dative of the *thing* expresses relations which in Latin are denoted by the Ablative. The relations expressed by this Dat. are:

(1) The *ground, reason, or cause*, e. g. *φόβῳ ἀπὸ ἡλθον, εἰνόφῳ, ἀδικίῳ, φόβῳ, ὕβρει ποιῶν τι*; especially with verbs denoting the *state of the feelings*, e. g. *χαίρειν, ἡδεσθαι, ἀγάλλεσθαι, ἐπαίρεσθαι, λυπεῖσθαι, ἀνιάσθαι, ἀλγεῖν, ἐκ-, καταπλήττεσθαι; θαυμάζειν; ἐλπίζειν; στέργειν* and *ἀγαπᾶν, ἀρέσκεισθαι, ἀρκεῖσθαι* (all four: *to be content, to be pleased with something*); *ἀγανακτεῖν, δυσχεραίνειν, χαλεπῶς, βαρέως φέρειν, ἄχθεσθαι; αἰσχύνεσθαι*, etc.

X. C. 1.3, 1. *οἱ θεοὶ ταῖς παρὰ τῶν εὐσεβεστάτων τιμαῖς μάλιστα χαίρουσιν* (are especially pleased with the honors from the most devout). Her. 478. *διαίτη οὐδαμῶς ἡρέσκετο Σκυθικῇ* (was by no means pleased with the Scythian mode of life). Th. 4, 85. *θαυμάζω τῇ ἀποκλείσει μου τῶν πυλῶν* (I am surprised at the shutting of the gates against me). 3, 97. *ἐλπίζειν τῇ τύχῃ* (to hope in fortune). *Στέργω τοῖς παροῦσιν* (I am content with the present things). *Ἀγαπῶ τοῖς ὑπάρχουσιν ἀγαθοῖς. Χαλεπῶς φέρω τοῖς παροῦσι πράγμασι* (I am troubled by the present state of affairs), X. An. 1.3, 3. *Αἰσχύνομαι τοῖς πεπραγμένοις* (I am ashamed on account of what has been done), C. 2. 1, 31. Pl. Hipp. maj. 285. c. *εἰκότως σοι χαίρουσιν οἱ Λακεδαιμόνιοι, ἅτε πολλὰ εἰδότες. Ἀγάλλομαι τῇ νίκῃ. Πολλοὶ ἀγανακτοῦσι τῷ θανάτῳ. Δυσχεραίνω τοῖς λόγοις.* Dem. Ol. 3. 13, 14. *ἀγαπήσας τοῖς πεπραγμένοις ἡσυχίαν σήσει.* *Ἰσχύειν τοῖς σώμασι*, X. C. 2. 7, 7. So also with adjectives, e. g. *ἰσχυρὸς χερσίν, ταχὺς ποσίν*, etc.

REMARK 1. The preposition *ἐπί*, on account of, at, is very often joined with the Dat.; thus commonly, *χαλεπῶς φέρειν ἐπὶ τινι, θαυμάζειν ἐπὶ τινι; δυσχεραίνω* usually with the Acc., § 279, 5; we also find *ἀγαπῶ, στέργω, βαρέως, χαλεπῶς φέρω* τ.

(2) The *means* and *instrument*, by which an action is accomplished. Hence the Dat. also stands with $\chi\rho\eta\sigma\theta\alpha\iota$ (*uti*) and its compounds, and with $\nu\omicron\mu\acute{\iota}\zeta\epsilon\upsilon$ (*to be accustomed to*).

$\beta\acute{\alpha}\lambda\lambda\epsilon\iota\nu$ $\lambda\acute{\iota}\theta\omicron\iota\varsigma$ (*to throw with stones = to throw stones*). $\lambda\acute{\alpha}\kappa\omicron\nu\tau\acute{\iota}\zeta\epsilon\iota\nu$ $\alpha\acute{\iota}\chi\mu\alpha\iota\varsigma$ (*to hurl with spears = to hurl spears*). X. Cy. 4. 3, 21. δ $\mu\acute{\epsilon}\nu$ $\iota\pi\kappa\omicron\epsilon\acute{\iota}\nu\tau\alpha\upsilon\tau\alpha\iota$ $\delta\upsilon\omicron\iota\acute{\nu}$ δ $\phi\delta\alpha\lambda\mu\omicron\iota\acute{\nu}$ $\pi\rho\omicron\epsilon\omega\rho\acute{\alpha}\tau\omicron$ $\kappa\alpha\iota$ $\delta\upsilon\omicron\iota\acute{\nu}$ $\acute{\omega}\tau\omicron\iota\acute{\nu}$ $\eta\kappa\omicron\upsilon\epsilon\nu$. $\acute{\epsilon}\gamma\omega$ $\delta\acute{\epsilon}$ $\tau\acute{\epsilon}\tau\tau\alpha\rho\epsilon$ $\mu\acute{\epsilon}\nu$ δ $\phi\delta\alpha\lambda\mu\omicron\iota\varsigma$ $\tau\epsilon\kappa\mu\alpha\rho\omicron\upsilon\mu\alpha\iota$, $\tau\acute{\epsilon}\tau\tau\alpha\rho\iota$ $\delta\acute{\epsilon}$ $\acute{\omega}\sigma\iota$ $\pi\rho\omicron\alpha\iota\sigma\theta\eta\sigma\omicron\mu\alpha\iota$. $\pi\omicron\lambda\lambda\acute{\alpha}$ $\gamma\acute{\alpha}\rho$ $\phi\alpha\varsigma\iota$ $\kappa\alpha\iota$ $\iota\pi\kappa\omicron\nu$ $\alpha\acute{\nu}\delta\rho\acute{\alpha}\nu\theta\alpha\iota\varsigma$ $\tau\omicron\iota\varsigma$ δ $\phi\delta\alpha\lambda\mu\omicron\iota\varsigma$ $\pi\rho\omicron\sigma\omega\acute{\nu}\tau\alpha$ $\theta\eta\lambda\omicron\upsilon\nu$, $\pi\omicron\lambda\lambda\acute{\alpha}$ $\delta\acute{\epsilon}$ $\tau\omicron\iota\varsigma$ $\acute{\omega}\sigma\iota$ $\pi\rho\omicron\alpha\kappa\omicron\upsilon\omicron\nu\tau\alpha$ $\sigma\eta\mu\alpha\iota\nu\epsilon\iota\nu$ (*the centaur saw with two eyes, and heard with two ears; but I shall see with four eyes, etc.*). 18. $\pi\rho\omicron\sigma\omega\acute{\epsilon}\nu$ $\mu\acute{\epsilon}\nu$ $\gamma\epsilon$ $\acute{\epsilon}\xi\omega$ $\pi\acute{\alpha}\nu\tau\alpha$ $\tau\eta$ $\alpha\acute{\nu}\delta\rho\omega\pi\acute{\iota}\nu\eta$ $\gamma\nu\acute{\omega}\mu\eta$, $\tau\alpha\iota\varsigma$ $\delta\acute{\epsilon}$ $\chi\epsilon\rho\sigma\iota\nu$ $\delta\pi\lambda\omicron\phi\omicron\rho\eta\sigma\omega$, $\delta\acute{\iota}\omega\zeta\omicron\mu\alpha\iota$ $\delta\acute{\epsilon}$ $\tau\phi$ $\iota\pi\pi\omega$, $\tau\omicron\nu$ δ' $\acute{\epsilon}\nu\alpha\tau\iota\omicron\nu$ $\alpha\acute{\nu}\alpha\tau\rho\acute{\epsilon}\psi\omega$ $\tau\eta$ $\tau\omicron\upsilon$ $\iota\pi\kappa\upsilon$ $\beta\acute{\omega}\mu\eta$. X. C. 4. 2, 9. $\alpha\acute{\iota}$ $\tau\omega\varsigma$ $\sigma\omicron\sigma\omega\acute{\iota}$ $\alpha\acute{\nu}\delta\rho\omega\acute{\nu}$ $\gamma\eta\acute{\nu}\omega\mu\alpha\iota$ $\acute{\alpha}\rho\epsilon\tau\eta$ $\pi\lambda\omicron\upsilon\tau\acute{\iota}\zeta\omicron\upsilon\varsigma\iota$ $\tau\omicron\upsilon\varsigma$ $\kappa\epsilon\kappa\tau\eta\mu\acute{\epsilon}\nu\omicron\upsilon\varsigma$ (*enrich with virtue those who possess them*). Her. 3, 117. $\omicron\upsilon\tau\omicron\iota$ $\acute{\omega}\nu$, $\omicron\pi\epsilon\rho$ $\acute{\epsilon}\mu\pi\rho\sigma\theta\epsilon\nu$ $\acute{\epsilon}\acute{\omega}\delta\epsilon\sigma\omega$ $\chi\rho\acute{\alpha}\sigma\theta\alpha\iota$ $\tau\phi$ $\delta\delta\alpha\tau\iota$, $\omicron\upsilon\kappa$ $\acute{\epsilon}\chi\omicron\nu\tau\epsilon\varsigma$ $\alpha\upsilon\tau\phi$ $\chi\rho\acute{\alpha}\sigma\theta\alpha\iota$, $\sigma\upsilon\mu\phi\omicron\rho\eta$ $\mu\epsilon\gamma\acute{\alpha}\lambda\eta$ $\delta\iota\alpha\chi\rho\acute{\epsilon}\omega\nu\tau\alpha\iota$ (*those who before were accustomed to use the water, not being able to use it, experienced a great inconvenience*). Dem. Cor. 277, 150. $\kappa\epsilon\nu\eta$ $\pi\rho\omicron\phi\acute{\alpha}\sigma\epsilon\iota$ $\tau\alpha\upsilon\tau\eta$ $\kappa\alpha\tau\alpha\chi\rho\acute{\omega}$. But $\kappa\alpha\tau\alpha\chi\rho\eta\sigma\theta\alpha\iota$ and $\delta\iota\alpha\chi\rho\eta\sigma\theta\alpha\iota$ in the sense of *consume*, *to kill*, as transitive, govern the Acc. Comp. Her. 6, 135; Anaph. 1. 113, 23. With $\chi\rho\eta\sigma\theta\alpha\iota$ a second Dat. often stands, by means of attraction, or *eis* with the Acc. or the Acc. of a pronoun or neuter adjective (§ 278, 4), to express the design or purpose, e. g. $\chi\rho\acute{\omega}\mu\alpha\iota$ $\sigma\omicron\iota$ $\pi\iota\sigma\tau\phi$ $\phi\acute{\iota}\lambda\omega$, as in the Lat. *utor te fido amico, I have thee for a true friend*. X. An. 1. 4, 15. $\delta\mu\acute{\iota}\nu$ $\pi\iota\sigma\tau\omicron\tau\acute{\alpha}\tau\omicron\iota\varsigma$ $\chi\rho\eta\sigma\epsilon\tau\alpha\iota$ $\kappa\alpha\iota$ $\epsilon\iota\varsigma$ $\phi\rho\omicron\upsilon\rho\acute{\iota}\alpha$ $\kappa\alpha\iota$ $\epsilon\iota\varsigma$ $\lambda\omicron\chi\alpha\gamma\acute{\iota}\alpha\varsigma$ (*will employ you as the most faithful both for guards and commanders*). Her. 4, 117. $\phi\omega\nu\eta$ $\epsilon\iota$ $\chi\alpha\upsilon\rho\omicron\mu\acute{\alpha}\tau\alpha\iota$ $\nu\omicron\mu\acute{\iota}\zeta\omicron\upsilon\varsigma\iota$ $\chi\kappa\upsilon\delta\iota\kappa\eta$ (*are accustomed to use the Scythian language*). Th. 2, 38. $\acute{\alpha}\gamma\omega\varsigma\iota$ $\kappa\alpha\iota$ $\delta\upsilon\sigma\acute{\iota}\alpha\iota\varsigma$ $\delta\iota\epsilon\tau\eta\sigma\acute{\iota}\omicron\iota\varsigma$ $\nu\omicron\mu\acute{\iota}\zeta\omicron\upsilon\varsigma\iota$.

REM. 2. The Dat. is very often used without $\sigma\acute{\upsilon}\nu$ in military expressions, with reference to a *retinue* or *force*, in order to represent this as the *means* by which something takes place; this usage is found particularly with verbs of *going* and *coming*. Such Datives are $\sigma\tau\rho\alpha\tau\phi$, $\sigma\acute{\tau}\omicron\lambda\phi$, $\pi\lambda\acute{\eta}\theta\epsilon\iota$, $\nu\alpha\upsilon\sigma\acute{\iota}(ν)$, $\iota\pi\kappa\omicron\iota\varsigma$, $\sigma\tau\rho\alpha\tau\acute{\iota}\omega\tau\alpha\iota\varsigma$, etc. (In Latin the Abl. without *cum*, as *magno exercitu venire, to come with a large army*). Her. 5, 99. $\omicron\iota$ $\acute{\Lambda}\theta\eta\nu\alpha\acute{\iota}\omicron\iota$ $\acute{\alpha}\pi\iota\kappa\acute{\epsilon}\alpha\tau\omicron$ $\acute{\epsilon}\acute{\iota}\kappa\omicron\sigma\iota$ $\nu\eta\nu\sigma\acute{\iota}$ (*came with twenty ships*). Th. 1, 102. $\acute{\Lambda}\theta\eta\nu\alpha\acute{\iota}\omicron\iota$ $\eta\lambda\delta\omicron\nu$ $\pi\lambda\acute{\eta}\theta\epsilon\iota$ $\omicron\upsilon\kappa$ $\delta\acute{\alpha}\lambda\acute{\iota}\gamma\omega$ (*with not a small number*). 4. 39. $\omicron\iota$ $\Pi\epsilon\lambda\omicron\sigma\omicron\nu\nu\eta\sigma\iota\omicron\iota$ $\acute{\alpha}\nu\epsilon\chi\acute{\omega}\rho\eta\sigma\alpha\nu$ $\tau\phi$ $\sigma\tau\rho\alpha\tau\phi$ $\acute{\epsilon}\kappa$ $\tau\eta\varsigma$ $\Pi\acute{\upsilon\lambda\omicron\upsilon$. X. Cy. 1. 4, 17. $\alpha\upsilon\tau\delta\varsigma$ $\tau\omicron\iota\varsigma$ $\iota\pi\kappa\omicron\iota\varsigma$ $\pi\rho\omicron\sigma\epsilon\lambda\acute{\alpha}\sigma\alpha\varsigma$ $\pi\rho\delta\varsigma$ $\tau\acute{\alpha}$ $\tau\omega\acute{\nu}$ $\mu\acute{\iota}\theta\omega\acute{\nu}$ $\phi\rho\omicron\upsilon\rho\acute{\iota}\alpha$ $\kappa\alpha\tau\acute{\epsilon}\mu\omega\epsilon\nu$ (*having rode up with the cavalry*). An. 7. 6, 29. $\delta\alpha\beta\beta\alpha\lambda\acute{\epsilon}\omega\varsigma$ $\eta\mu\acute{\iota}\nu$ $\acute{\epsilon}\phi\epsilon\acute{\iota}\pi\omicron\nu\tau\omicron$ $\omicron\iota$ $\pi\omicron\lambda\acute{\epsilon}\mu\omicron\iota$ $\kappa\alpha\iota$ $\iota\pi\kappa\iota\kappa\phi$ $\kappa\alpha\iota$ $\pi\epsilon\lambda\tau\alpha\sigma\tau\iota\kappa\phi$.

(3) The following relations also may be considered as the *means*, and are expressed by the Dat.: (a) the *material* of which (= *with which*) anything is made;—(b) the *rule* or *standard*, according to which anything is measured, judged of, or done; hence the Dat. stands particularly with verbs of *measuring*, *judging*, *inferring*, e. g. $\sigma\tau\alpha\delta\mu\acute{\alpha}\sigma\theta\alpha\iota$, $\gamma\iota\gamma\nu\acute{\omega}\sigma\kappa\epsilon\nu$, $\epsilon\acute{\iota}\kappa\acute{\omega}$

ζειν, κρίνειν, τεκμαίρεσθαι; also in general, to express a *more definite limitation*, to denote *in what respect* a word is to be taken; thus, for example, with verbs signifying *to be distinguished, to excel, to be strong and powerful*, and the contrary; also with very many adjectives (instead of the Acc. of more definite limitation, § 279, 7);—(c) the *measure, by, according to which* an action is defined or limited, especially with comparatives and superlatives, as well as with other expressions, which include the idea of comparison, in order to denote the degree of difference between the objects compared;—finally, (d) the *way and manner* in which anything is done (*How?*).

Her. 3, 57. ἡ ἀγορὴ καὶ τὸ πρυτανήιον Παρίῳ λίδιφ ἡσκημένα (ἦν) (*were decorated with Parian marble*). On the Gen. of the material, see § 273, 5. Her. 2, 2. τοιοῦτῃ σταδμησάμενοι πρήγματι (*ex tali re judicantes, having judged from or by such a circumstance*). 7, 16. τῇ σῇ ἐσθῇτι τεκμαιρόμενον (*ex tua veste judicium faciens*). X. Cy. 1, 3, 5. τίνοι δὴ σὺ τεκμαιρόμενος, δὲ παῖ, ταῦτα λέγεις; (*judging by what rule, do you say this?*). 3, 3, 19. αἱ μάχαι κρίνονται μᾶλλον ταῖς ψυχαῖς, ἢ ταῖς τῶν σωμάτων βώμας (*are decided more by courage, than strength of body*). H. 7, 3, 6. οὔτοι πάντας ἀνδρόπους ὑπερβεβλήκασι τόλμῃ τε καὶ μισρίῃ (*have surpassed all men in daring and brutality*). C. 2, 7, 7. ἰσχύειν τοῖς σώμασι (*to be strong in body*). Cy. 2, 3, 6. ἐγὼ οὔτε ποσὶν εἰμι ταχύς, οὔτε χερσὶν ἰσχυρός. Hence τῷ ὄντι, τῇ ἀληθείᾳ, τῷ λόγῳ, πῶ ἔργῳ (*according to the nature of, etc.*); also γνώμῃ σφαλῆναι, ψευδοῦναι (*to be deceived in opinion*), Th. 4, 18, Her. 7, 9. Her. 1, 184. Ξενοκρίστῳ γενεῇσι πέντε πρότερον ἐγένετο τῆς Ἡρώκριας (*was before Nitocris by five generations*). So πολλῷ, ὀλίγῳ, μικρῷ, τοσούτῳ, ὅσῳ μείζων (*greater by much, by little, by so much = much greater, a little greater, so much greater, etc.*). Her. 6, 89. ὑστέρισαν ἡμέρῃ μιῇ τῆς συγκεκριμένης (*a day later than was fixed upon, later by a day, etc.*). 106. πόλι λογίμῃ ἢ Ἑλλάς γέγονε ἀσθενεστέρα (*has become weaker by [the loss of] a distinguished city*). So with πρό with the Gen., and μετὰ (after) with the Acc., e.g. Δέκα ἔτεσι πρὸ τῆς ἐν Σαλαμῖνι ναυμαχίας (*before the battle of Salamis by ten years, i.e. ten years before, etc.*). Ἑξήκοστῷ ἔτει μετὰ Ἰλίου ἄλωσιν (*sixtieth year after the sack of Troy*). Here belong, also, ζῆμιον τινα χιλίαις δραχμαῖς, θανάτῳ (*to fine one [with] a thousand drachmas, etc.*), and the like. Her. 6, 136. ὁ δῆμος ἐζημιώσε (τὸν Μιλτιάδεα) κατὰ τὴν ἀδικίην πεντήκοντα ταλάντοισι (*finned him fifty talents*). Th. 4, 73. τῷ βελτίστῳ τοῦ ὀπλιτικοῦ βλαφθῆναι (*jacturam facere, to suffer defeat by [the loss of] the best portion of the heavy armed force*). H. γ, 2. Τρῶες μὲν κλαγγῇ τ' ἐνοπῇ τ' ἴσαν, ὀρνιδες ὥς (*advanced with a noise and a cry*). X. Cy. 1, 2, 2. (οἱ νόμοι) προσάπτουσι μὴ βίῃ εἰς οἰκίαν παρίεναι (*forbid to enter a house by force*). So δορύβῳ, κραυγῇ, βοῇ σιγῇ ποιεῖν τι (*to do something with a noise, etc.*); δίκῃ, ἐπιμελείᾳ, δημοσίᾳ (sc. ὀδῶ), ἰδίᾳ (ὀδῶ), πέτρῃ (ὀδῶ), κοινῇ (ὀδῶ), in common, τῷ τρόπῳ τοιῶδε; κομῶδῃ, properly *with care*, hence, *entirely*

quist; σπουδῇ, with pains, aegre, scarcely, hardly; ἄλλῃ, ταύτῃ, διχῇ, duplici modo ἐκῇ, frustra. Comp. § 101, 2, (b).

† 286. II. *Substantive Object with Prepositions, or the Construction of Prepositions.*

1. As the Cases denote the local relations *whence*, *whither*, *where*, and the causal relations, which were originally considered as local relations, so the prepositions express another local relation, viz., the *extension* or *position* of things in space, — the *juxtaposition* of things (*by the side of*, *over*, *around*, *with*), or the local opposites *above* and *below*, *within* and *without*, *before* and *behind*. Prepositions therefore denote the relative position of the things described by the substantives which they connect; and the relation expressed by them may be called the *relation of position*.

2. The Cases connected with the prepositions, show in which of the local relations, *whence*, *whither*, *where*, the preposition is to be understood.

REMARK 1. Thus, for example, the preposition *παρά* denotes merely the local relation of *near*, *by the side of*, *by*; but in connection with the Gen., e. g. ἤλθε παρά τοῦ βασιλέως, in addition to the idea of nearness, it denotes, at the same time, the direction *whence* (*he came FROM NEAR the king, de chez le roi*); in connection with the Acc., e. g. ἦεν παρά τὸν βασιλέα, at the same time, the direction *whither* (*he went INTO THE VICINITY OF PRESENCE of the king*); and in connection with the Dat. e. g., ἔστηκε παρά τῷ βασιλεῖ, it denotes simply the place *where* (*he stood NEAR the king*).

3. Prepositions are divided according to their *construction* :

- (a) into prepositions which govern the Gen.: ἀντί, *before* (*ante*), ἀπό, *from* (*ab, a*), ἐκ, *out of* (*ex*), πρό, *before* (*pro*);
- (b) into those which govern the Dat.: ἐν, *in* (*in with abl.*) and σὺν, *with* (*cum*).
- (c) into those which govern the Acc.: ἀνδ, *up*, εἰς, *into* (*in with acc.*), ὧς, *to*;
- (d) into those which govern the Gen. and Acc.: διδ, *through*, κατά, *down from* (*de*), ὑπέρ, *over* (*super*), μετ, *with*;
- (e) into those which govern the Gen., Dat., and Acc.: ἀμφί, *about*, ἐπί, *upon*, παρά, *by*, περί, *around* (*circa*), πρόσ, *before*, and ὑπό, *under* (*sub*).

4. Prepositions are divided according to the relations of *position* which they denote :

- (a) into such as indicate a *juxtaposition*: παρά and ἀμφί, *near*, ἐπί, *at* and *upon*, σύν and μετὰ, *with*;
 (b) into such as express local opposites: ἐπί, *upon*, ἀνδ, *up*, ὑπέρ, *over*, and ὑπό, *under*, κατὰ, *down (under)*, πρό, πρόσ and ἀντί, *before*, *in front of*, and the improper prepositions ὀπισθεν, *after, behind*; ἐν and εἰς, *in, within*, and ἐκ, ἐξ, *from, out of*; διδ, *through*, and περί, *around, outside*; ὡς, *to, up to*, and ἀπό, *from, away from*.

5. The relation of position expressed by prepositions is transferred to the relations of *time* and *causality*, e. g. Οἱ πολέμοι ἀπὸ τῆς πόλεως ἀπέφυγον. Ἀπὸ νυκτὸς ἀπῆλθον (*from night, immediately after the beginning of night*). Ἀπὸ ξυμμαχίας αἰτόνομοι εἰσιν (*from, by virtue of the alliance*).

6. Each preposition has a fundamental meaning, which it everywhere retains, even when it is connected with two or three Cases; but it receives various modifications according to the different Cases with which it is connected, because the local relation varies with each Case. Comp. Rem. 1. The fundamental meaning of prepositions is most evident, when they express local relations; it is generally quite evident in those of time also; but in the causal relations, it is often very obscure.

REM. 2. Originally all the prepositions were merely adverbs of place. See § 300, 1. The prepositions enumerated in No. 3, may be called *Proper prepositions*, inasmuch as during the cultivated period of the language, they either were not used at all, or but very seldom, as adverbs of place, without a substantive; accordingly, they have the regular functions of prepositions; they differ from the *Improper prepositions*; of these latter, the following classes may be named: (a) both adverbs of place and other adverbs, which, though they regularly have the functions of adverbs, are sometimes, in connection with a substantive, used as prepositions, e. g. ἀποπράσσειν, ἀνευ, δίχα, ἅμα; — (b) substantives in connection with the Gen., e. g. δίκην, *instar*, χάριν, *gratia*, ἕνεκα, *on account of*.

I. PREPOSITIONS WITH THE GENITIVE ONLY.

§ 287. (1) Ἀντί and πρό, *before*.

1. Ἀντί (Lat. *ante*, *before*, *in the face of*, *opposite*, etc.), original signification: *in the face of (before, over against)* (1) in a local sense (in prose seldom); (2) in a causal or figurative sense: (a) in *adjurations*, instead of the common word πρός with the Gen.; — (b) with expressions denoting *comparison* (e. g. with the comparative), *valuing, weighing, requital*; hence with words of *buying, selling, bartering, value, worth, likeness* or

unlikeness, preference; — (c) of the *cause* or *ground*, when it expresses the idea of making compensation, as in ἀντ' οὗ, ἀντ' ὧν, *for what? wherefore?* — (d) of *substitution*, *giving an equivalent*, etc.

(1) (Τὸ χωρίον ἐστὶ) δασὺ πίτυσι διαλείπουσαις μεγάλαις, ἀντ' ὧν ἐστηκότες ἄνδρες τί ἂν πάσχοιεν ἢ ὑπὸ τῶν φερομένων λίθων, ἢ ὑπὸ τῶν κυλιδουμένων; (*behind which*, since the trees stood before the soldiers), X. An. 4. 7, 6. (2) (a) Ἀντὶ παίδων τῶνδε... ἰκετεύομεν, sc. σέ (for the sake of, as it were standing before), S. O. C. 1326. (b) (Λυκοῦργος κατειργάσατο) ἐν τῇ πόλει αἰρεττότερον εἶναι τὸν καλὸν θάνατον ἀντὶ αἰσχροῦ βίου (*is better than, is preferable to a disgraceful life*), X. R. L. 9, 1. Τὴν τελευτὴν ἀντὶ τῆς τῶν ζώντων σωτηρίας ἡλλάξαντο (*exchanged death for the safety of the living*), Pl. Menex. 237, a. Πατὴρ υἱὸν ἀντὶ πάντων τῶν ἄλλων χρημάτων προτιμᾷ. So αἰρεῖσθαι τι ἀντί τινος, instead of the common τινός. Τὴν ἐλευθερίαν ἐλοίμην ἂν ἀντὶ ὧν ἔχω πάντων (*in place of all which I have*), X. An. 1. 7, 3. (d) Δούλος ἀντὶ δεσπότου (*a slave instead of a despot*). Ἀντὶ ἡμέρας νύξ ἐγένετο, Her. 7, 37. Ἀντὶ τοῦ μάχεσθαι πείθεσθαι ἐδέλει, X. Cy. 3. 1, 18. Ἀντί is never used of time.

2. Πρό, original signification: *on the foreside* (*pro, prae, before*, figuratively, *in behalf of*), (1) local; — (2) of time; (3) causal and figurative: (a) *in behalf of* (for the good, for the weal); with expressions denoting *comparison* (hence with the Com. degree), *valuing, estimation*, like ἀντί, but always with the accompanying idea of *standing before, preference*; hence it is used to express preference in general; — (b) of an *inward, mental cause, occasion, inducement* (only Poet.): *on account of, prae*, e. g. Il. ρ, 667. πρὸ φόβου (*prae metu, for fear, on account of fear*).

(1) Μινῶα ἢ νῆσος κεῖται πρὸ Μεγάρων, Th. 3, 51. (2) Πρὸ ἡμέρας ἀπῆλθον. (3) Πάντες ἀξιώσουσί σε πρὸ αὐτῶν βουλευέσθαι (*desire you to consult for them*), X. Cy. 1. 6, 42. Μάχεσθαι, ἀποδανεῖν πρὸ τῆς πατρίδος, διακινδυνεύειν πρὸ βασιλέως (*for, in behalf of, one's country*), X. Cy. 8. 8, 4. Δικαιότερον ᾤμην καὶ κάλλιον εἶναι πρὸ τοῦ φεύγειν τε καὶ ἀποδιδράσκειν ὑπέχειν τῇ πόλει δίκην ἦντι' ἂν τατῇ (*I thought it more just in preference to fleeing, etc.*), Pl. Phaed. 99, a. Πρὸ πολλοῦ ποιήσασθαι τι (*to esteem before or above much, i. e. very highly*). Πρὸ πολλῶν χρημάτων τιμῆσασθαι τι (*to value before much wealth*). (Τούτου) πρὸ πάντων χρημάτων καὶ πόνων πριαμένη ἂν φίλοι νοι εἶναι, X. C. 2. 5, 3. Πρὸ τούτου τεθνάναι ἂν μᾶλλον ἔλοιτο (*for him*), Pl. Symp. 179, a. Ἐπαινεῖν πρὸ δικαιοσύνης ἀδικίαν (*to praise injustice before, rather than, in preference to justice*), Rp. 361, e.

REMARK. The reason that the prepositions ἀντί and πρό are not connected with the Dat., like prepositions of the same meaning in other languages.

but with the genitive, is owing to the fact, that the Greek language regards the relation denoted by *before*, in *front of*, not merely as local, but implying action, a relation of dependence. The like holds of the prepositions ὑπέρ, πρός, διὰ, ἀμφί, περί, ἐπί, ὑπό with the Gen., since the Gen. represents the place as the cause or occasion of the action, and hence likewise, a relation of dependence. See § 273, 4.

§ 288. (2) 'Από, *from*, and ἐξ, ἐκ, *out of*.

PRELIMINARY REMARK. These two prepositions denote an *outgoing*, a *removal*, *departure*, but ἀπό denotes a removal from the exterior of an object, while ἐκ (ἐξ), always implies a going out from within a place or object; and in the *causal* relation, the former denotes a remoter cause, the latter, one more direct.

1. 'Από (*ab*), *from*, denotes: (1) in a local relation: (a) *removal* from a place or object with verbs of *motion*, also of *freeing*, and the like, e. g. λύειν, ἐλευθεροῦν, also of *missing* (§ 271, 2), hence, ἀπό σκοποῦ; then it is transferred to mental failures, as in ἀπ' ἐλπίδων, ἀπό γνώμης, *aliter ac sperabam, putabam* (as if *aberrans ab expectatione, ab opinione*); (b) *distance from* a place or object with verbs of rest; — (2) of time, going out from a point of time: *from*, *after*; — (3) *causal* or *figurative*: (a) of *origin*, as with εἶναι, γίνεσθαι; (b) of the *whole* in relation to its parts, or in relation to what belongs to it; (c) of the *author* with Pass. verbs instead of ὑπό (§ 251, Rem. 4), but always with the accompanying idea of *on the part of*; (d) of the *occasion* or *cause*; (e) of the *material*; (f) of the *means* and *instrument*; (g) of *conformity*.

(1) (a) 'Απὸ τῆς πόλεως ἀπέφυγον οἱ πολέμοι. (b) 'Ο λόγος οὐκ ἀπὸ τοῦ σκοποῦ ἐδοξεν εἰρησθαι, X. S. 2, 10. (Αἱ παλαιαὶ πόλεις) ἀπὸ θαλάσσης μᾶλλον ἐκίσθησαν (*at a distance from the sea*), Th. 1, 7. (2) 'Απὸ ταύτης τῆς ἡμέρας, ἀπὸ νυκτός, ἀφ' ἑσπέρας; ἀπὸ τῶν σίτων (*after the meal*), X. R. L. 5, 8. (3) (a) 'Απὸ Ἀλκμαίωνος καὶ αὐτῆς Μεγακλῆος ἐγένοντο καὶ κάρτα λαμπροί (*very distinguished men sprung from*), Her. 6, 125. (b) Τὰς τριήρεις, αἵπερ ἦσαν αὐτῷ ἀπὸ τῶν καταλειφθεῖσών (*which he had of those that were left*), Th. 4, 9. Τὰ ἀπὸ τῆς δειρήνης (*ornaments for the neck, necklaces*), Her. 1, 51. So οἱ ἀπὸ βουλῆς (*qui sunt a consiliis, those who belong to the council*); οἱ ἀπὸ Πλάτωνος (*the pupils of Plato, the Platonics*); οἱ ἀπὸ τῆς Ἀκαδημίας, etc. (c) Ἐπράχθη ἀπ' αὐτῶν οὐδὲν ἔργον ἐξιόλογον (*was done by them, on the part of*), Th. 1, 17. (d) Ἀπὸ δικαιοσύνης (*by, on account of*), Her. 7, 164. Τῷ ἀπὸ τῶν πολεμίων φόβῳ (*metu ab hostibus, fear of, from the enemy*), X. Cy. 3. 3, 53. Ἀφ' ἑαυτοῦ (*from his own impulse*). (e) Τρέφειν τὸ ναυτικὸν ἀπὸ προσόδων (*by revenues*), Th. 1, 81. (f) Ἀπὸ τῶν ὑμετέρων οὐν παλαμαί (*Φίλιππος*) συμμάχων (*sociorum vestrorum ore*), Dem. Ph. 1. 49.

34; hence many adverbial phrases, e. g. ἀπὸ στόματος, ἀπὸ γλώττης εἰπεῖν (by heart, by word of mouth); ἀπὸ σπουδῆς (zealously). (g) 'Απ' Οὐλύμπου οὐρεὸς καλέονται Οὐλυμπινοί (are called from, derive their name from mount Olympus), Her. 7, 74. 'Απὸ ξυμμάχας αὐτόνομοι (by virtue of), Th. 7, 57.

2. 'Εξ, ἐκ (ex), out of (opposite of ἐν, in), denotes (1) in a local relation: (a) removal either from within a place or object, or from immediate participation or connection with a place or object, with verbs of motion; hence an immediate succession of one object after another; (b) distance with verbs of rest: without, beyond (Epic), e. g. ἐκ βελών, extra telorum jactum;— (2) of time, immediate outgoing from a point of time; then especially the immediate development of one thing from another, an immediate succession of two actions;— (3) in a causal and figurative sense: (a) of origin; (b) of the whole in relation to its parts, or in relation to what belongs to it, often with the accompanying idea of choice and distinction; (c) of the author with passive or intransitive verbs, instead of ὑπό, almost exclusively Ionic, used particularly by Herodotus, seldom in Attic prose; (d) to denote the occasion or cause; (e) of the material; (f) of the means and instrument; (g) of conformity: according to, in consequence of, by virtue of, after.

(1) 'Εκ τῆς πόλεως ἀπῆλθον, ἐκ τῆς μάχης ἔφυγον (out from the city, out from the battle, while ἀπό would merely signify away from); ἐκ γῆς ἐνανμάχησαν (out from the land). Pl. Polit. 289, c. οἱ δὲ πόλιν ἐκ πόλεως ἀλλάττοντες κατὰ θάλατταν καὶ περὶ (changing from city to city). Apol. 37, d. καλὸς ἔσται μοι ὁ βίος εἴη ἄλλην ἐξ ἄλλης πόλεως ἀμειβομένην (comp. ex alio loco in alium migranti). (2) 'Εξ ἡμέρας (ex quo dies illuxit, as soon as it was day); ἐκ τοῦτου (sc. χρόνου) immediately after this; ἐκ νυκτός or ἐκ νυκτῶν; ἐκ παιδῶν (from very childhood); ἐξ ὕστερου (subsequently); ἐκ τοῦ λοιποῦ. Her. 9, 8. ἐξ ἡμέρης ἐς ἡμέρην ἀναβαλλόμενοι (ex die in diem, delaying from day to day, day after day). 1, 87. ἐκ δὲ αἰθρίης τε καὶ νηνεμίας συνέβημεν ἑξαπλῆς νέφεα (immediately after fair weather, etc.). Th. 1, 120. ἐκ μὲν εἰρήνης πολεμεῖν, ἐκ δὲ πολέμου πάλιν ξυμβῆναι (to go to war after peace, etc.). X. Cy. 3, 1, 17. ὁ σὸς πατήρ ἐν τῇδε τῇ μὲν ἡμέρᾳ ἐξ ἀφρονος σόφρων γεγέννηται. (3) (a) Εἶναι, γίγνεσθαι ἐκ τίνος (to be descended from some one, ἐκ indicating more direct descent, while ἀπό may be used of one more remote). (b) 'Εξ 'Αθηναίων οἱ ἄριστοι (the best of). (c) Her. 3, 62. τὰ ἐντεταλμένα ἐκ τοῦ Μάγου (the things commanded by Magus). Ib. προδεδόσθαι ἐκ Πρηξίππου (to be betrayed by). (d) 6, 67. ἔφυγε Δημόκριτος ἐκ Σπάρτης ἐκ τοιοῦδε ὀνείδεος (on account of). So ἐκ παντὸς τοῦ νοῦ (with all the heart); ἐκ βίης and the like. Her. 2, 152. ἐκ τῆς ὀψίος τοῦ ὀνείρου (in consequence of). (g)

Pl. Criton. 48, b. ἐκ τῶν ὁμολογουμένων τοῦτο σκεπτόν (in accordance with what has been admitted). So ὀνομάζεσθαι ἔκ τινος (to be named after or for some one, like *virtus ex viro appellata est, is called or takes its name from viro*). Ἐκ τοῦ; why?

REMARK. The adverbs which, in the character of *improper prepositions*, take the Gen., have been already considered, in treating of the Gen. Besides these adverbs, the following substantives, as *improper prepositions*, take the Gen.: a. δίκην (δέμας, Poet.), *instar*; — b. χάριν, *gratia, for the sake of*, commonly placed after the Gen., seldom before it. Instead of the Gen. of the personal pronouns ἐμοῦ, σοῦ, etc., the possessive pronoun, as an attributive adjective, is regularly used with χάριν, c. g. ἐμήν, σὴν χάριν, *mea, tua gratia*; — c. ἕνεκα (*ἔνεκεν* even before consonants, as *ἔνεκα* even before vowels in the Attic writers, *εἵνεκα* and *εἰνεκεν*, Ionic, but not wholly foreign to the Attic dialect, *οὕνεκα* in poetry), *causa, gratia*. The Gen. more frequently stands before than after *ἔνεκα*. It very frequently signifies, *with respect to, concerning, in regard to*. Her. 3, 85. Ὡρᾶσε τοῦτου εἵνεκα, *with respect to this, be of good courage*. It often denotes a *remote reason*, c. g. *by virtue of, by reason of*. Pl. Rp. 329, b. εἰ γὰρ ἦν τοῦτ' αἴτιον, κἂν ἐγὼ τὰ αὐτὰ ταῦτα ἐπεπόνδη ἕνεκά γε γήρως, i. e. *by reason of old age*; — d. ἔκ τι (poetic only), *by or according to the will of (a god)*, Διὸς ἔκ τι, Homer and Hesiod. In other poets it has the signification of *ἔνεκα*.

‡ 289. 2. PREPOSITIONS WITH THE DATIVE ONLY. Ἐν AND σύν (ξύν).

1. Ἐν (ἐνί Poet., εἰν and εἰνί Epic) denotes that one thing is *in, upon, by or near* another. In general, it indicates an actual union or contact with an object, and hence is the opposite of ἐκ. It denotes (1) in a local relation: (a) *the being in, inclosed in, encircled, surrounded by*; used with reference to place, clothing, persons: *in, among, in the midst of*, and with verbs of speaking, *before, in the presence of (coram)*; then it is transferred to the *external and internal state or condition* in which one is taken, or is found, by which he is, as it were, surrounded; — also to the *business* in which he is engaged, to persons, in whose hands or power something is placed; it also denotes (b) *the being upon* something, and (c) *the being near* a thing, particularly of cities, near which (in the territory of which) something took place, especially a battle; — (2) of time (§ 283, 3); — (3) in a causal and figurative relation: (a) of the *means and instrument*; (b) of the *manner*; (c) to denote *conformity: according to, in conformity with*.

(1) (a) Ἐν τῇ πόλει, ἐν τῇ νήσῳ, ἐν Σπάρτῃ τοῦτο ἐγένετο. Pl. L. 625, b. ἀνάπαια ἐν τοῖς ὑψηλοῖς δένδρεσιν εἰσι σκιαραί. Ἐν πλοίοις, ἐν τόξοις διαγωνίζεσθαι; ἐν ἐσθῇτι, ἐν στεφάνοις (crowned); ἐν τοῖς

ἀνδράποισ (inter). Dem. Chers. 108, 74. Τυμώδεός ποτ' ἐκείνος ἐν ὑμῖν ἐπα-
 υπήκοησεν (in our presence). 'Εν πολέμῳ, ἐν ἔργῳ, ἐν δαιτί, ἐν φόβῳ, ἐν
 ὀργῇ εἶναι. Pl. Crito. 43, c. καὶ ἄλλοι ἐν τοιαύταις ξυμφοραῖς ἀλίσ-
 κοῦνται (are taken in, involved in such calamities). Phileb. 45, c. ἐν τοιοῦτοις
 νοσήμασιν ἐχόμενοι. Gorg. 523, b. ἐν πάσῃ εὐδαιμονίᾳ οἰκεῖν (to live in
 the enjoyment of all prosperity). Her. 2, 82. οἱ ἐν ποιήσῃ γενόμενοι (those who
 have been in poetry = poets). Th. 3, 38. οἱ ἐν πράγμασι (those engaged in
 state affairs = the ministers). X. Cy. 4, 3, 23. οἱ μὲν δὴ ἐν τούτοις τοῖς λό-
 γοις ἦσαν (were engaged in these discourses). Pl. Phaed. 59, a. ἐν φιλοσοφίᾳ
 εἶναι. Οἱ ἐν γεωργίαις; ἐν τέχνῃ εἶναι. Hence various adverbial ex-
 pressions have originated, e.g. ἐν ἴσῳ εἶναι (to be equal); ἐν ἡδονῇ μοί ἐστιν (it
 is pleasing to me); so also with ἔχειν and ποιεῖσθαι, e.g. ἐν ὁμοίῳ, ἐν ἐλαφρῇ
 ποιεῖσθαι (to esteem equally, to esteem lightly). 'Εν ἐμοί, ἐν σοὶ ἐστὶ τι (penes me,
 te, it is in my power, etc.); hence the phrase ἐν ἑαυτῷ εἶναι (to be in one's own
 sui compotem esse); (b) ἐν ὕρῃσιν, ἐν ἵπποις, ἐν δρόνοις; (c) 'Ἡ ἐν Μαν-
 τινείᾳ μάχῃ (the battle near).—(2) 'Εν τούτῳ τῷ χρόνῳ; ἐν ᾧ (while,
 during); ἐν πέντε ἡμέραις (during, in the space of).—(3) 'Ορᾶν, ὁρᾶσθαι,
 ἐν ὀφθαλμοῖς, Poet. (to see, be seen with the eyes); then in other connections
 among the poets, ἐν πυρὶ καλεῖν, ἐν δεσμῷ δῆσαι, ἐν χειρὶ λαβεῖν, Hom.
 (to burn with fire, etc.). In prose, especially in Xenophon, ἐν is used to denote
 the means, in the expressions δηλοῦν, δηλὸν εἶναι, σημαίνειν ἐν τινι. X. Cy. 1.
 6, 2. ὅτι μὲν, ὡ παῦ, οἱ θεοὶ σε ἴλεψ τε καὶ εὐμενεῖς πέμπουσι, καὶ ἐν ἱεροῖς δῆ-
 λον καὶ ἐν οὐρανίοις σημείοις (is evident both by the sacrifices and the signs
 from heaven). 8, 7, 3. ἐσημῆνατέ μοι καὶ ἐν ἱεροῖς καὶ ἐν οὐρανίοις
 σημείοις καὶ ἐν οἰωνοῖς καὶ ἐν φήμαις, ἃ τ' ἐχρῆν ποιεῖν καὶ οὐκ ἐχρῆν.
 'Εν δίκῃ, ἐν σιωπῇ. Th. 1, 77. ἐν τοῖς ὁμοίοις νόμοις τὰς κρίσεις
 ποιεῖν (according to the same laws). So ἐν μέρει (according to his part, in turn).
 'Εν ἐμοί, ἐν σοὶ, ἐν ἐκείνῳ (Poet.), ex (according to) meo, tuo, illius iudicio.

2. Σύν (ξύν mostly old Attic) corresponds almost entirely with the
 Latin *cum*, and the English *with*; it always expresses the idea of
 union, participation and accompaniment: (1) in a local relation
 often of an accompaniment which implies help or assistance;—
 (2) in a causal sense to denote: (a) the means and instrument;
 (b) the manner; (c) the measure or rule, by which the action
 of the verb is measured, as it were, or defined; (d) conformity.

(1) 'Ο στρατηγὸς σὺν τοῖς στρατιώταις ἀνεχώρησεν.—Σὺν θεῷ (with
 the help of God). Σὺν τινι εἶναι or γίνεσθαι (to be on the side of one, of one's
 party). Σὺν τινι μάχεσθαι, to fight in company with one, to aid one in fighting
 (2) (a) X. Cy. 8, 7, 13. ἡ κτήσις αὐτῶν (sc. πιστῶν φίλων) ἐστὶν οὐδαμῶς σὺν
 τῇ βίᾳ, ἀλλὰ μᾶλλον σὺν τῇ εὐεργεσίᾳ (not by violence, but rather kindness).
 (b) Ποιεῖναι σὺν κραυγῇ, σὺν γέλωτι ἐλθεῖν (with a shout, etc.). X. Cy.
 8, 1, 15. πότῃ δ' ἡγή, ὡ Κύρε, ἔμεινον εἶναι, σὺν τῷ σφ' ἀγαθῷ τὰς τιμωρίας
 ποιεῖσθαι, ἢ σὺν τῇ σφ' ζημίᾳ; (with, for your advantage, or for your injury)

) 1. 3, 17. σὺν τῷ νόμῳ ὁδὸν ἐκέλευεν ἀεὶ τὸν δικαστὴν τὴν ψῆφον τίσσεσθαι *to vote with, in accordance with the law*. (d) Ἰὺν τῷ νόμῳ τὴν ψῆφον τίσσεσθαι. Ἰὺν τῷ δικαίῳ.

REMARK. Of the adverbs used as improper prepositions, there belong here *μα* (*una cum*), and several which are constructed also with the Gen., as has been seen, in treating of the Gen. and Dat.

‡ 290. 3. PREPOSITIONS WITH THE ACC. ONLY: 'Ανά, εἰς AND ὥς.

1. 'Ανά (*on, up, upon*) signifies from a lower to a higher place, and is directly opposite to *κατά* with the Acc., which signifies from a higher to a lower place; the use of *ἀνά* is more frequent in poetry than in prose. It is used (1) in a local relation: (a) to denote a direction towards a higher object; (b) to denote the extension from a lower to a higher point, from bottom to top: *throughout, through*, both with verbs of motion and rest; — (2) in a temporal relation, to denote *continuance* or a *period* of time: *per* (seldom); — (3) in a causal sense to denote *manner*; then particularly in a *distributive* sense with numerals.

(1) (a) Od. χ, 132. ὦ φίλοι, οὐκ ἂν δῆ τις ἀν' ὀρσοδύρην ἀναβαίη (*up to the lofty gate*). This use is rare and only poetic; in prose only in the phrases *ἀνὰ τὸν ποταμόν*, *ἀνὰ ῥόον πλεῖν*, *up the stream* (the opposite of *κατὰ ποταμόν*, *down the stream*); (b) Il. ν, 547. (φλέψ) ἀνὰ νῶτα Δέουσα διαμπερές (*ab infima dorsi parte usque ad cervicem*); so *ἀνὰ δῶμα*, *ἀνὰ στρατόν*, *ἀνὰ μάχην*, *ἀνὰ ὄμιλον*, *ἀνὰ ἄστυ*, *ἀνὰ δύμον* (*through the house, through the army, etc.*), all in Homer; Her. 6, 131. καὶ οὕτω Ἀλκμαιωνίδαι ἐβόσθησαν ἀνὰ τὴν Ἑλλάδα (*throughout Greece*). X. Vect. 5, 10. ἀνὰ πᾶσαν γῆν καὶ θάλατταν εἰρήνη ἔσται. Hier. 7, 9. ἀνὰ στόμα ἔχειν (*to have continually in the mouth*). (2) Her. 8, 123. ἀνὰ τὸν πόλεμον τοῦτον (*throughout*). So *ἀνὰ πᾶσαν τὴν ἡμέραν*, *per totum diem* (the substantive must here have the article; without the article *ἀνὰ πᾶσαν ἡμέραν*, signifies *daily, day by day*, *ἀνὰ πᾶν ἔτος*, *every year, yearly*, see No. (3) and § 246, 6), *ἀνὰ νύκτα* (*per noctem, all night through*). 7, 10. ἀνὰ χρόνον ἐξέουσι τις ἂν (*in the time*). (3) 'Ανά κρᾶτος (*with all one's might*); *ἀνὰ μέρος* (*by turns*); *ἀνὰ πᾶν ἔτος* (*quotannis*). X. An. 4, 6, 4. Ἕλληνες ἐπορεύθησαν ἑπτὰ σταδμοὺς ἀνὰ πέντε παρασάγγας τῆς ἡμέρας (*five parasangs daily*).

REMARK 1. In the Epic and Lyric languages, *ἀνά* is constructed with the Dat. also; instead of it *ἐν* is elsewhere used, e. g. *ἀνὰ σκήπτρῳ*, *ὥμῳ*, *Γαργάρεσσιν* in Homer. So *εὐθεὶ δ' ἀνὰ σκάπτῳ Διὸς αἰετός*, Pind.

2. *Εἰς* (ἐς Ionic, Doric, and old Attic) is only a modified form of *ἐν*, and denotes the same relations of position as are ex-

pressed by *ἐν*, but always in the direction *whither*; hence it is used of motion *into the interior* of an object, *up to, into the immediate presence of*; in general to denote the *reaching a definite limit*. (1) in a local relation: (a) to denote a *local limit*; (b) a *limit in quantity*: *about, up to*; (c) *extension*; (d) in the sense of *before, in the presence of, coram*, but with the idea of the direction *whither*; — (2) of time, to denote a *temporal limit*: *till, towards*; (3) in a causal sense: (a) of a *mental aim, object or purpose*; (b) of the *manner*; with numerals either in the sense of *about* or in a *distributive* sense; (c) in general to express a *reference to something*: *in respect to*.

(1) (a) ἵέναι εἰς τὴν πόλιν; so also of persons with the accompanying idea of their habitation or country. Pl. Apol. 17, c. εἰς ὑμᾶς εἰσιέναι, i.e. εἰς τὸ δικαστήριον εἰσιέναι. X. An. 4. 7, 1. ἐπορεύθησαν εἰς Ταόχοις (*went into the country of the Taochoi*). Among the Attic writers, also in a hostile sense: *contra, in*. Th. 3, 1. ἐστράτευσαν ἐς τὴν Ἀττικὴν (*into, against Attica*). With the verbs συλλέγειν, συναγείρειν, ἀλίζειν and the like, the Greeks use εἰς, where we say, to assemble *at or in* a place. Comp. § 300, 3. (b). Th. 2, 13, τῶν Πελοποννησίων συλλεγομένων τε ἐς τὸν Ἰσθμὸν καὶ ἐν ὁδῷ ὄντων. Comp. 4, 91. 8, 93. So the Latins say: congregari, convenire, etc., *in urbem*. (b) Th. 1, 74. ναῦς ἐς τὰς τετρακοσίας. (c) Ἐκ θαλάσσης εἰς θάλασσαν. Pl. Gorg. 526, b. εἰς καὶ πάντῃ ἑλλόγιμος γέγονεν εἰς τοὺς ἄλλους Ἕλληνας, Ἀριστείδης (*among*). (d) Λόγους ποιῆσθαι εἰς τὸν δῆμον (*to speak before, in the presence of the people*). Pl. Menex. 239, a. οἱ πατέρες πολλὰ δὴ καὶ καλὰ ἔργα ἀπεφώνησαν εἰς πάντας ἀνθρώπους (*before all men*). (2) Ἐς ἡέλιον καταδύοντα (*till sunset*), Homer; hence εἰς ἑσπέραν (*towards, till evening, properly to evening as a boundary*); so in prose, εἰς τὴν ὑστεραίαν (*till the following day, on the following day*); εἰς τρίτην ἡμέραν (*till, on*). (3) (a) Ἐχρήσατο τοῖς χρήμασιν εἰς τὴν πόλιν (*for the city*). Εἷς τι; (*for what?*); εἰς κέρδος τι δρᾶν (*to do something for gain*). (b) Εἷς καλὸν ἥκεις (*opportune*); εἰς τάχος (*quickly*); εἰς δύναμιν, *according to one's ability*; εἰς ἑκατόν (*about a hundred or by hundreds, centeni*), especially in the arrangement of soldiers, c. g. εἰς δύο (*two deep, two by two*). (c) Θαυμάζειν, ἐπαινεῖν τινα εἷς τι (*to admire, praise one with respect to, on account of something*); so διαφέρειν τινος εἷς ἄρετήν, φρόνιμος, εὐδόκιμος εἷς τι, εἰς πάντα, *in every respect*; βλέπειν, ἀποβλέπειν εἰς τὰ πράγματα, *like πρός*.

3. Ὡς (*ad*), *to*, does not like the other prepositions, denote the relation of position, but only the direction *whither*; it is used only of *persons* or of the names of *cities*, when they stand for the inhabitants.

Th. 4, 79. Βρασίδας ἀφίκετο ὡς Περδικκᾶν καὶ εἰς τὴν Χαλκιδικὴν (*came to*

Perdiccas). Dem. Phil. 1. 54, 48. πρὸς βεῖς πέπομφεν ὡς βασιλέα. Th. 8, 36. ἤκετος ὡς τὴν Μίλητον (*ad Milesios*).

REM. 2. This ὡς is to be distinguished from that which stands with εἰς, ἐπὶ, and πρὸς with the Acc. (ὡς εἰς, ὡς ἐπὶ, ὡς πρὸς τινα). This latter ὡς is not a preposition, but it expresses a *supposition*, just as when it is joined with the participle, and does not denote an actual direction to a place, but only one supposed, and hence intended. X. An. 1. 2, 1. ἄσπολ(εῖ) ὡς ἐπὶ τοὺς τὸ στρατεῦμα (QUASI *his bellum illaturus, he collects AS IF against these*). Hence this ὡς also stands with the prepositions governing other Cases, e. g. Th. 3, 4. ἔκπλουν ἐποίησαντο τῶν νεῶν ὡς ἐπὶ ναυμαχίᾳ (*as if for the purpose of fighting a naval battle*). 1, 134. οἱ δὲ ποιησάμενοι χαλκοῦς ἀνδριάντας δύο ὡς ἀντὶ Πausανίου ἀνέθεσαν (*quasi essent Pausaniae loco, as if in the place of Pausanias*).

4. PREPOSITIONS WITH THE GENITIVE AND ACCUSATIVE: διά, κατὰ, ὑπέρ, μετὰ.

‡ 291. (1) Διά, *through*.

1. With the Gen. (1) in a local relation: (2) to denote a motion extending *through* a space or object and again coming out: *through and out again, out of* (Homer expresses this relation still more distinctly, by uniting the preposition ἐκ or πρό with διά, e. g. Od. ρ, 460. διὰ μεγάρου ἀναχωρεῖν); (b) to denote *extension* through something, but without the accompanying relation stated under (a) of coming out of the object; on the Gen., see ‡ 287, Rem.; — (2) of time, to denote the *expiration* or *lapse of a period*: *after, properly to the end of a period, through and out*; — (3) in a causal sense, to denote *origin* (rare) and *the author* (very frequent); (b) to denote *quality* (possessive Gen.) in connection with εἶναι and γίνεσθαι; (c) the *means*, both of persons and things; (d) *manner*; (e) *worth* (rare); (f) *comparison* (rare).

(1) (a) Her. 7, 8. μέλλω ἐλᾶν στρατὸν διὰ τῆς Εὐρώπης ἐπὶ τὴν Ἑλλάδα. 2, 26. διεξελάσων διὰ πάσης Εὐρώπης. 7, 105. ἐξήλαυσε τὸν στρατὸν διὰ τῆς Θρητικῆς ἐπὶ τὴν Ἑλλάδα. 3, 145. διακρύψας διὰ τῆς γοργύρης (*having crept out through the prison*). (b) Od. μ, 335. διὰ νήσου ἰών, διὰ πεδίου (*per campum*). X. Hier. 2, 8. διὰ πολέμιας πορεύεσθαι (*to march through the enemy's country*). Figuratively in the phrases, διὰ δικαιοσύνης ἰέναι (*to go in the way of justice, to go through justice, i. e. to be just*); διὰ τοῦ δικαίου πορεύεσθαι; διὰ φόβου ἔρχεσθαι (*to fear*), Eur. Or. 747. Διὰ φιλίας ἰέναι τινὶ (*to be friendly to one*), X. An. 3. 2, 8. (2) Δι' ἔτους (*through, for a year*); διὰ πολλοῦ, μακροῦ, ὀλίγου χρόνου (*through, for a long, a short time*); also δι' ὀλίγου, διὰ πολλοῦ without χρόνου, or διὰ χρόνου ἦλθε (*he*

came after a long time); διὰ παντὸς τοῦ χρόνου τοιαῦτα οὐκ ἐγένετο (during the whole time); διὰ ἡμέρας, διὰ νυκτός (through, throughout the day, etc.). So also of an action repeated at stated intervals, e. g. διὰ τρίτου ἔτους συνήεσαν (every third year, tertio quoque anno, always after three years, through and out again); διὰ πέμπτου ἔτους, διὰ πέντε ἐτῶν (every fifth year, etc., quinto quoque anno); διὰ τρίτης ἡμέρας. (3) (a) Διὰ βασιλέων πεφωκός (descending from a continued line of kings, owing one's birth to kings), X. Cy. 7. 2, 24. Πάντα δι' ἐαυτῶν πράττεσθαι (to accomplish everything by themselves); δι' ἐαυτοῦ κτήσασθαι τι. (b) Διὰ φόβου εἶναι, δι' ἐχθρας γίνεσθαι τι, δι' ἐριδος, ὀργῆς, ἀσφαλείας εἶναι ἢ γίνεσθαι (to be in fear, to be hostile, to be angry with, to be safe). (c) Δι' ὀφθαλμῶν ὁρᾶν (to see with the eyes) Pl. Theaet. 184, c. Σκόπει, ἀπόκρισις ποτέρα ὀρθοτέρα, ᾧ ὁρῶμεν, τοῦτο εἶναι ὀφθαλμούς, ἢ δι' οὐ ὁρῶμεν, καὶ ᾧ ἀκούομεν, ἃτα, ἢ δι' οὐ ἀκούομεν. (The Dat. denotes the means used, διὰ with the Gen. the active means.) Ἐχειν τινα δι' ὀργῆς (to be angry with); διὰ χειρῶν ἔχειν (to work upon, to be engaged in, to handle); also of persons, e. g. Ἐπραξαν ταῦτα δι' Εὐρυμάχου, Th. 2, 2. (d) Διὰ σπουδῆς, διὰ τάχους ποιεῖν τι (with earnestness, earnestly, etc.). (e) S. O. C. 584. δι' οὐδενὸς ποιῆσθαι (to consider of no value). (f) Her. 1, 25. Δέξαι ἑμὲ διὰ πάντων τῶν ἀναδημάτων (in comparison with, among).

II. With the Acc. (1) in a local relation to denote *extension through* a place or object: *through, throughout* (only poetic); — (2) of time to denote *extension through* a period of time, *throughout*; — (3) in a causal sense: (a) to denote the *reason, mediation*: *on account of, ob, propter, by*; (b) of the person *by whose means* something is effected.

(1) (a) Eur. Hipp. 762. διὰ πόντιον κύμα ἐπόρευσας ἑμὴν ἄνασσαν (through the wave of the sea). (2) Διὰ νύκτα. (3) X. An. 1. 7, 6. ἔστι μὲν ἡμῖν ἡ ἀρχὴ ἡ πατρίς πρὸς μὲν μεσημβρίαν μέχρις οὗ διὰ καὶ οὐ δύναται οἰκεῖν ἄνθρωποι (on account of the heat). 4. 5, 15. διὰ τὰς τοιαύτας οὐ ἀνάγκας ὑπελείποντο τινες τῶν στρατιωτῶν. (b) An. 7. 7, 7. δι' ἡμᾶς σὺν θεοῖς ἔχετε τήνδε τὴν χώραν (by your means, mediation). Κακοὶ δοκοῦμεν εἶναι διὰ τοῦτον (hujus culpa).

§ 292. (2) Κατά, from above, down.

I. With the Gen. (1) in a local relation: (a) of motion from a *higher* to a *lower* place (*desuper, deorsum*); (b) of a *direction* towards a place or object situated *below*: *down to, down upon, down under* (on the Gen., see § 287, Rem.); (c) seldom of *rest in, upon* or *at* a place or object (§ 287, Rem.); — (2) in a causal and figurative sense, to denote the *cause* or *occasion*.

(1) (a) Π. α, 44. βῆ δὲ κατ' Οὐλύμποιο καρήνων (*down from the heights*). Her. 8, 53. ἀφρίπτεον ἐκωθούς κατὰ τοῦ τείχεος κάτω. (b) Her. 7, 6. ἀφανίζεσθαι κατὰ τῆς θαλάσσης (*to disappear down under the sea*). 235. καταθευκέναι κατὰ τῆς θαλάσσης. X. An. 7. 1, 30. εὐχομαι μυρίας ἐμέ γε κατὰ γῆς ὀργυῖας γενέσθαι (*to be sunk under the earth*). So figuratively of a direction to a lower object, as τοξεύειν κατὰ τινος, παλεῖν κατὰ τινος, *to shoot at something, to strike at something* (the preposition denoting the direction towards the mark, viz., *down*); τύπτειν κατὰ κόρυς, *on the head* (§ 273, Rem. 8); (c) Her. 1, 9. κατὰ νότου γενέσθαι (*to come behind, to be behind*). Th. 4, 32. κατὰ νότου εἶναι (*in the rear*). 33. κατὰ νότου καδεστηκέναι. (2) Λέγειν κατὰ τινος (*dicere de aliqua re*); in this connection, the idea of hostility especially is expressed by the preposition, e.g. λέγειν, λόγος κατὰ τινος (*against one*). X. Apol. 13. ψεύδεσθαι κατὰ τοῦ θεοῦ (*to say anything falsely of or against the God*); but also in an opposite relation, Dem. Phil., 2. 68, 9. ὃ καὶ προστὸν ἐστι καδ' ὑμῶν ἐγκώμιον (*in honor of you*). Aeschin. Ctes. 60. αἱ κατὰ Δημοσθένους ἔπαινοι. Σκοπεῖν κατὰ τινος (*secundum, in respect to*). Plat. Phaed. 70, d. μὴ κατ' ἀνδράπων σκόπει μόνον τοῦτο, ἀλλὰ καὶ κατὰ ζώων πάντων καὶ φυτῶν. So also in Attic adjurations and oaths, e.g. εὐχεσθαι, θμύναι κατὰ τινος, for example, ἱερῶν τελεῖων (Th. 5, 47), *to swear by unblemished victims* (as it were holding the hands over them); so also εὐχεσθαι καδ' ἑκατόμβης, κατὰ βοός.

II. In a local and temporal relation, κατὰ with the Acc. is directly opposite to ἀνά, in respect to the point from whence the motion of the action begins; but it agrees with ἀνά in denoting the direction to an object and the extension over it. The use of ἀνά is more confined to poetry, but κατὰ has no such limitation. (1) In a local relation: (a) to denote the *direction* of the action to a lower object; (b) to denote *extension from above to below*, from a *higher* to a *lower* object: *throughout, through, over*; (c) in the historians in the sense of *e regione, over against, opposite to*; — (2) of time, to denote its *extension or duration*; — (3) in a causal sense: (a) to denote *purpose and design*; (b) *conformity*, and the *respect* in which anything is considered, and hence also a *reason: on account of*; (c) an *indefinite measure (about)*; (d) the *manner*; hence also with the *distributive specifications of number*.

(1) (a) Βάλλειν κατὰ γαστέρα (*to strike on the abdomen*), and the like in Homer. Her. 3, 14. παρήσαν αἱ παρθένοι κατὰ τοὺς πατέρας (*to the fathers sitting*); then of the course of a stream, κατὰ ῥέον, *down the stream* (see ἀνά). Her. 4, 44. (Scylax cum suis) ἔπλεον κατὰ ποταμὸν πρὸς ἧν τε καὶ ἡλίου ἀνατολὰς ἐς δάλασσαν. (b) Her. 3, 109. αἱ ἐχιδναὶ κατὰ πᾶσαν τὴν γῆν εἰσι. Κατὰ γῆν, κατὰ δάλασσαν πορεύεσθαι (*through, over, by*). (c) Th. 2, 30

κεῖται ἡ Κεφαλληνία κατὰ Ἀκαρνανίαν (*opposite to*). (2) Κατὰ τὸν αὐτὸν χρόνον, κατὰ τὸν πρότερον πόλεμον (*during the same time, etc.*); οἱ κατὰ τινα (*contemporaries of any one*). (3) (a) Her. 2, 152. κατὰ λητὴν ἐκπλῶσαντας (*having set sail for the purpose of plunder*). Th. κατὰ θέαν ἦκεν (*spectatum venisse*). Κατὰ τί; *why? wherefore?* (b) Κατὰ νόμον, κατὰ λόγον (*ad rationem, pro ratione, in conformity with, according to*); κατὰ γνώμην τὴν ἐμήν. Her. 2, 3. κατὰ τὴν τροφὴν τῶν παίδων τοσαῦτα ἔλεγον (*in respect to nourishing the boys*). Her. 1, 85. κατὰ τὸν κρητῆρα οὕτως ἔσχε. Κατὰ τι (*in some respect, quodammodo*); κατ' οὐθέν, κατὰ πάντα (*in no. every respect*); κατὰ τοῦτο (*hoc respectu, hence propter hoc*); Th. 1, 60. κατὰ φίλ(αν αὐτοῦ οἱ πλείστοι ἐκ Κορίνθου στρατιῶται ἐδελοῦνται ξυνέσποντο (*on account of his friendship*). Dem. Chers. 90, 2. οὓς κατὰ τοὺς νόμους ἐφ' ἑμῷ ἐστιν, ὅταν βούλησθε, κολάζειν (*to punish according to the laws*). Κατὰ φύσιν (*secundum naturam*); κατὰ δύναμιν (*according to one's ability, to the best of one's ability*); κατὰ κράτος (*with all one's might*). (c) Κατὰ ἐξήκοντα (about sixty years); κατὰ μικρόν (*gradually*); κατ' ὀλίγον, κατὰ πολύ, κατὰ πολλὰ (*by far*). (d) Καθ' ἡσυχίαν (*quietly*); κατὰ τάχος (*quickly*); συντυχίαν (*casu, by chance*); κατὰ τὸ ἰσχυρόν (*per vim, violently*); κατὰ μέρος (*in order, in turn*). Her. 6, 79. ἐποιῶ ἐστὶ δύο μῆναι κατ' ἑνῶρα (*viritim, for each man*); κατὰ κόμας (*vicatim, by villages*); κατὰ μῆνα (*singulis mensibus, every month, monthly*); καθ' ἡμέραν, ἐν καθ' ἑν (*one after the other, one by one, i. e. singly*); καθ' ἑπτὰ, septeni.

REMARK. Very many verbs compounded with κατὰ, are constructed with the Gen. to denote the person who caused the action, and towards whom it is directed, e. g. καταδικάζω, καταγιγνώσκω, κατακρίνω, καταψηφίζομαι τινος, *to give judgment, bring a charge, pass a vote against any one*; καταψεύδομαι τινος, *to lie against any one*; καταγελῶ τινος, *to laugh at, to deride one*; καταφρονῶ τινος, *despicio aliquem*. An Acc. very frequently stands with these, e. g. κατηγορεῖν τί τινος, *to accuse one of something*, καταγιγνώσκειν τι (ὡς ἄνοιαν, κλοπὴν) τινος, *κατακρίνει τινος θάνατον, καταδικάζει τινος θάνατον, καταψηφίζει τινος δειλίαν*.

§ 293. (3) Ὑπέρ, *super, over*.

I. With the Gen. (1) in a local relation, to denote *resting, abiding* over or above a place or object (§ 287, Rem.); — (2) in a causal sense: (a) *for, for the good of*; (b) to denote an *internal, mental cause*, instead of the more usual ὑπό with the Gen.; (c) with verbs of entreating, imploring: *for the sake of some one*; (d) to denote *cause*; in connection with τοῦ and the Inf. to denote *purpose*, which by the language is considered as the cause; (e) in general to denote *in respect to*, instead of the more usual περί with the Gen.

II. With the Acc.: *over, above and beyond*, used in relation to space and time, and also to measure and number.

I. (1) X. C. 3. 8, 9. ὁ ἥλιος τοῦ θέρους ὑπὲρ ἡμῶν καὶ τῶν στεγῶν πορευόμενος σκιὰν αὐτῶν παρέχει (*passing over us and the houses*). Her. 7. 69. Ἀραβίων καὶ Αἰθιοπῶν τῶν ὑπὲρ Αἰγύπτου οἰκημένων ἦρχε Ἀρσάμης (*who dwell above Egypt*). Ὑπὲρ θαλάσσης οἰκεῖν (*properly to dwell beyond the sea, i. e. on, by the sea*). (2) (a) Μάχεσθαι ὑπὲρ τῆς πατρίδος (*to fight in defence of something, as if standing over it*); ὁ ὑπὲρ τῆς Ἑλλάδος θάνατος (*death in behalf of, for Greece*); πολιτεύεσθαι, στρατηγεῖν ὑπὲρ τίνος (*in alicujus gratiam*); ὑπὲρ τῶν πραγμάτων σπουδάζειν, δεδουκέναι ὑπὲρ τίνος (*timere alicui*). (b) ὑπὲρ πένθους (*for, because of grief*). (c) Il. ω, 466. καί μιν ὑπὲρ πατρὸς καὶ μητέρος ἠθοκόμοιο λίσσεο καὶ τέκεος (*entreat him for the sake of his father, etc.*). (d) Pl. Symp. 208, d. ὑπὲρ ἀρετῆς ἀθανάτου καὶ τοιαύτης δόξης εὐκλεοῦς πάντες πάντα ποιοῦσιν (*on account of, for the sake of imperishable distinction, etc.*). Dem. Phil. 1. 52, 43. ὑπὲρ τοῦ μὴ παθεῖν κακῶς ὑπὸ Φιλίππου (*for the purpose of not suffering evil, etc.*). — II. Her. 4, 188. ῥιπτέον ὑπὲρ τὸν δόμον (*over the house*). Seldom of mere extension, as τοῖς Θρᾷξ τοῖς ὑπὲρ Ἑλλάςποντον οἰκοῦσι (*the Thracians dwelling beyond the Hellespont, i. e. on the Hellespont*); ὑπὲρ τὴν ἡλικίαν (*beyond one's years, age*); ὑπὲρ δύναμιν (*beyond one's power*); ὑπὲρ ἀνδρωπον (*beyond man, i. e. beyond what could be expected of him*). Her. 5, 64. ὑπὲρ τὰ τεσσαρὲς κόντα ἔτη (*beyond, more than, forty years*).

§ 294. (4) Μετά, *with*.

I. Μετά, allied to μέσος (*in the middle, between*) denotes the *being in the midst of, being among persons or things*. With the Gen., μετά denotes an intimate connection, a participation, a sharing in (comp. μετέχειν); the Gen. denotes the *whole*, of which the subject of the sentence constitutes a *part*; it consequently differs from σύν with the Dat., which merely denotes the connection (association) of one object with another, without the one being considered a part of the other (comp. συνέχειν). It is used (1) in a local relation: *in the midst, among*; then to denote an *active participation* in aid of some one: *with*; — (2) in a causal and figurative sense: (a) to denote the *means or manner*; (b) *conformity*.

(1) Eur. Hec. 209. μετὰ νεκρῶν κεῖσθαι (*to lie among the dead, and one's self to be dead*). Pl. Rp. 359, e. καθῆσθαι μετὰ τῶν ἄλλων. Μετὰ τίνος μάχεσθαι (*to fight in active participation with one*). Dem. Phil. 3. 117, 24. μετὰ τῶν ἡδικομένων πολεμεῖν (*to participate in carrying on war with those who had been injured*). Εἶναι, στήναι μετὰ τίνος (*to be on the side of one*). Pl. Rp. 467, e. σωθήσονται, μετὰ πρεσβυτέρων ἡγεμόνων ἐπόμενοι (*they follow the older leaders, and as it were, hold fast to them; wholly different from ἐπιστάμενοι μετὰ τινος and σύν τινι*). (2) (a) Th. 1, 18. μετὰ κινδύνων τὰς μελέτας

ποιούμενοι (i. e. surrounded by, in the midst of dangers). X. C. 3. 5, 8. μετ' ἀρετῆς πρωτεύειν (as it were in an intimate connection with virtue). Dem. Phil. 3. 130, 74. ὅμῳ οἱ πρόγονοι τοῦτο τὸ γέρας ἐκτήσαντο καὶ κατέλειπον μετὰ πολλῶν καὶ μεγάλων κινδύνων. (b) Isocr. Archid. 129, 66. τοὺς νόμους, μετ' ὧν οἰκοῦντες εὐδαιμονέστατοι τῶν Ἑλλήνων ἦσαν (agreeably to which, τῶν νόμων ἐχόμενοι, *legibus quasi adhaerentes*). Pl. Ap. 32, c. μετὰ τοῦ νόμου καὶ τοῦ δαικαίου ἔμην μᾶλλον με δεῖν διακινδυνεύειν, ἢ μετ' ὁμῶν γενέσθαι μὴ δίκαια βουλευομένων (in conformity with law and justice).

II. With the Acc. (1) in a local relation: (a) (Poet.) to denote a direction or motion into the midst of something, a striving to be united with a person or thing, in a friendly or hostile relation, and generally to denote a *succession* in space; (b) to denote a *local extension* between two objects, in the prose phrase μετὰ χεῖρας ἔχειν τι, *to have something in hand*; — (2) (prose and Poet.) to denote *succession in time and in order: after, next to, next in order*; — (3) in a causal sense (only Poet.), to denote *purpose and conformity*.

(1) Ἰκέσθαι μετὰ Τρῶας καὶ Ἀχαιοὺς (*to come into the midst of the Tr and Gr.*). Il. ρ, 460. ἀίσων ὤστ' αἰγυπὶς μετὰ χήνας (*among the geese*). Seldom used of things. Il. β, 376. ὅς με μετ' ἀπρήκτους ξρίδας καὶ νείκας βάλλει (*into the midst of contention*). Βῆναι μετὰ Νέστορα (*to go to Nestor, properly into a connection with him*); βῆ δὲ μετ' Ἰδομενῆα, (*to go to Idomen, to follow after him, properly to go into the engagement or battle with him*), Il. ν, 297. Il. ν, 492. λαοὶ ἔπονθ', ὥς τε μετὰ κτίλον ἔσπετο μῆλα (*behind the ram*). (2) Μετὰ τὸν τοῦ παιδὸς θάνατον, X. (*after the death*). Μετὰ ταῦτα (*after*); the Acc. often has a participle agreeing with it, e. g. Her. 1, 34. μετὰ θόλωνα οἰχόμενον (*after the departure of Solon*). Μεθ' ἡμέραν (*interdiu, in the day time, properly after the break of day*), X. An. 4. 6, 12. Κάκεινος ἔλαβε μετ' ἐμὲ δεύτερος (*second after me*), Cy. 2. 2, 4. Πόλιν (εἰχων) τὴν πλουσιωτάτην ἐν τῇ Ἀσίᾳ μετὰ Βαβυλῶνα (*the richest next to Babylon*), 7. 2, 11. (3) Od. α, 184. πλεῖν μετὰ χαλκόν (*ad aes petendum*). Eur. Alc. 67. Εὐρυσδέως πέμψαντος ἵππειον μετὰ ὄχημα (*for, after a chariot*). Il. ο, 52. τῷ κε Ποσειδῶν γε... αἶψα μεταστρέψει νόον μετὰ σὸν καὶ ἐμὸν κῆρ (*agreeably to, according to, your desire and mine*).

REMARK. Μετὰ is constructed with the Dat. only in poetry, particularly in the Epic, to denote merely local union or association in place; in prose, ἐν and σύν are used instead of it. It commonly stands with the plural, or with the singular of collective nouns; the words with which it stands may denote persons, or things considered as such, and the parts or members of animate things, e. g. μετ' ἀθανάτοις, *with, among*; μετὰ στρατῷ; μετὰ χερσὶν, ποσὶ, γένει, γαμφήλαις (*in the midst of*), *between*, μετὰ φρεσίν, *in the mind*, μετὰ ναυσὶ, κύμασι; μετὰ πνοιῇς ἀνέμοιο, Homer.

5. PREPOSITIONS WITH THE GENITIVE, DATIVE, AND ACCUSATIVE: ἀμφί, περί, ἐπί, παρά, πρὸς, ὑπό.

‡ 295. (1) Ἀμφί and περί.

1. The prepositions ἀμφί and περί express nearly the same relations of position: *around, about*; ἀμφί, *on both sides*, περί, *on all sides*; they also agree in their use, though the use of ἀμφί is rarer, and is more Ionic and poetic than περί, which expresses a far greater variety of relations and has a more general application.

2. Ἀμφί denotes in general the *surrounding* of something (on both sides), the *being near and close* to something.

I. With the Gen. (1) in a local relation: (a) to denote *removal* from that which surrounds (Poet.); (b) to denote *dwelling or rest* around something (§ 287, Rem.), though but seldom; — (2) in a causal sense, to denote the *occasion* or *cause*: *about, for, on account of*, though but seldom in prose, περί with the Gen. being generally used instead of it.

II. With the Dat. (1) in a local relation (Poet. only), to denote rest *around, at, near, among*; — (2) in a causal sense (very seldom in prose, indeed not at all in Attic prose): (a) to denote the *cause* or *occasion*, as with the Gen., with this difference, however, that with the Dat., the relation of causality is considered as wholly local; (b) to denote an *internal* and *mental reason* (Poet.).

III. With the Acc. (1) in a local relation, to denote local extension: *about, around, on*; — (2) to denote time and number approximately or indefinitely; — (3) in a causal and figurative sense, to denote a *mental dwelling* upon an object, taking pains, and being employed about it.

L (1) (a) Eur. Or. 1460. ἀμφὶ πορφυρέων πέπλων ἐξήσπασαντες (*from the garments which were around the sword*). (b) Her. 8, 104. ἀμφὶ ταύτης οἰκέουσι τῆς πόλιος (*dwell around this city*). (2) Μάχεσθαι ἀμφὶ τινος (*for, on account of some one, or something*). X. Cy. 3. 1, 8. εἰς καιρὸν ἤκει, ὅπως τῆς δίκης ἀκούσῃς παρὰ τῆς ἀμφὶ τοῦ πατρὸς (*about, relating to your father*). II. (1) Τελαμὼν ἀμφὶ στήθεσιν (*around the breast*), II. β, 388. Ἀμφὶ κλάδοις ἕζεσθαι (*to be surrounded by branches, to sit among*). (2) (a) II. π, 565. ἀμφὶ νέκυι κατατεθνηῶτι μάχεσθαι (*about, on account of a dead body*). II. γ, 157. ἀμφὶ γυναικὶ ἄλγεα πύσχειν. Her. 6, 129. οἱ μνηστῆρες ἔρην εἶχον ἀμφὶ μουσικῇ.

62. φοβηθεὶς ἀμφὶ τῇ γυναικί (*respecting*). 3. 32. ἀμφὶ τῷ θανάτῳ αὐτοῦ διὗς λέγεται λόγος. (b) Ἀμφὶ φόβῳ (*prae metu, for, on account of*); ἀμφὶ θυμῷ (*prae ira*). III. (1) X. Cy. 6. 2, 11. (συλλέγεται) τὸ στρατεύμα ἀμφὶ τὸν Πακτωλὸν ποταμόν. 2. 4, 16. ταῖθρακα ἀμφὶ τὰ ὄρια (*around, on the borders*). Hence also of the persons around any one, as in οἱ ἀμφὶ τινα, see § 263, d. (2) Ἀμφὶ τὸν χειμῶνα (*about winter*); ἀμφὶ δειλὴν (*sub vespere, about twilight*); ἀμφὶ τοὺς μυρίους (*circiter*). (3) Ἐχεῖν ἀμφὶ τι (*to be employed about something*), e. g. ἀμφὶ δέκτον, ἀμφ' ἑπτου, ἄρματα.

3. Περὶ signifies *all round, round, in a circle*.

I. With the Gen. (1) in a local relation, to denote dwelling or rest around an object. This use of it is confined to poetry, and even here is very rare; comp. § 287, Rem. — (2) in a causal and figurative sense: (a) to denote the *cause* or *occasion*, a *respect*, in a great variety of connections: *about, concerning, for, on account of, in respect to*; — (b) to denote a *mental cause*: *for, from, on account of, prae*, though but seldom; (c) to denote the relation of a person or thing to that which belongs to them, which, as it were, surrounds them and refers to them (Gen. of the possessor); (d) to denote *worth* and *superiority*.

(1) Od. ε, 68. αὐτοῦ τετάνυστο περὶ σπείους γλαφυροῦ ἡμερὶς (*there the vine was stretched around the cave*). 130. τὸν μὲν ἐγὼν ἐσάωσα περὶ τρόπιος βεβαῶτα. (2) (a) Μάχεσθαι, ἀποδανεῖν περὶ τῆς πατρίδος (*for, on account of*); with verbs denoting a physical or mental perception, ἀκούειν, εἰδέναι, etc. with verbs of saying and asking, e. g. λέγειν περὶ τινος, λόγος περὶ τινος, with verbs of anxiety, fear, and such as express all other affections, e. g. φοβεῖσθαι περὶ πατρίδος, ἐπιμελεῖσθαι, ἐπιμέλεια περὶ τινος (*to fear for one's country*). Dem. Phil. 1, 52, 43. ἡ ἀρχὴ τοῦ πολέμου γεγένηται περὶ τοῦ τιμωρήσασθαι Φίλιππον (*with respect to taking vengeance on Philip*). (b) Περὶ ὀργῆς (*prae ira, on account of, because of anger*), Th. 4, 130. (c) Τὰ περὶ τινος (*the affairs, fortune, circumstances of any one, etc.*); οἱ περὶ τινος (*those belonging to any one, associated with him, and as it were surrounding him*). Dem. Phil. 1. 50, 36. ἐν τοῖς περὶ τοῦ πολέμου καὶ τῇ τούτου παρασκευῇ ἅτακτα ἅπαντα (sc. ἐστίν) (*in matters pertaining to the war*). (d) In the Common language, περὶ πολλοῦ, περὶ πλείονος, περὶ πλείστου, περὶ ὀλίγου, περὶ ἐλάττονος, περὶ ἐλαχίστου, περὶ οὐδενὸς ποιεῖσθαι ἢ ἡγεῖσθαι τι (*to value high, higher, etc.*); so also περὶ πολλοῦ ἐστὶν ἡμῶν (*of great value*).

II. With the Dat. (1) in a local relation, to denote dwelling or rest around or near something, with the idea of surrounding or encircling it (seldom in Attic prose); (2) in a causal sense: (a) like ἀμφὶ with the Dat., but much more frequently; (b) to denote an *external* or *internal reason* or *cause* (Poet.).

(1) Her. 7, 61. *περὶ τῇσι κεφαλῇσι εἶχον τιάρας*. Pl. Rp. 359, d. *περὶ τῇ χειρὶ χρυσοῦν δακτύλιον φέρειν*. (2) (a) *Μάχεσθαι περὶ τινι* (*for something, some one*), (Poet.), in prose especially with verbs of fearing: Th. 1, 60. *θεδιώτες περὶ τῷ χωρίῳ* (*fearing for the town*). 4, 70. *δείσας περὶ Πελοποννησίοις*. 6, 9. *περὶ τῷ ἑαυτοῦ σώματι ὀρώδω*. Pl. Phaed. 114, d. *σαφρῆν περὶ τινι* (*to be of good courage about something*). (b) (Poet.) *Περὶ χάσματι, φόβῳ, σθένει, ὀδύνῃ* (*prae, for joy, fear, etc., as it were surrounded by them*).

III. With the Acc. (1) in a local relation: *around*, (a) to denote *motion round about* something, *into the circle* or *vicinity* of an object (Poet.); (b) *extension around, in* or *at, through* something, with verbs of rest; — (2) of time and number stated *indefinitely* or *approximately*; — (3) in a causal or figurative sense, to denote a *mental dwelling* about an object, taking pains with it, being employed about it; also *in respect to*.

(1) (a) Il. κ, 139. *περὶ φρένας ἤλυθ' ἰωή*, *the clamor came round his mind*; (b) Her. 3, 61. *Καμβύση χρονίζοντι περὶ Αἴγυπτον ἐπανιστάται ἄνδρες Μάγοι* (*round in Egypt*). 7, 131. *ὁ μὲν περὶ Πιερίην διέτριβε ἡμέρας συχνάς*. Th. 6, 2. *ῥέκον Φοίνικες περὶ πᾶσαν τὴν Σικελίαν ἕκρας τε ἐπὶ τῇ θαλάσῃ ἀπολαβόντες καὶ τὰ ἐπικείμενα νησίδια* (*in Sicily around on all the coasts*). Hence *οἱ περὶ τινά* (*those around any one, connected or associated with him*); *οἱ περὶ Πλάτωνα* (§ 263, d). Comp. *ἄμφι*. (2) Th. 3, 89. *περὶ τούτους τοὺς χρόνους* (*about*). *Περὶ μυρίους* (*about*). (3) *Οἱ περὶ μουσικὴν ὄντες, οἱ περὶ τὴν γεωμετρίαν διατρίβοντες, σπουδάζειν περὶ τι* (*those occupied about, with music, etc.*). *Ἀμελῶς ἔχειν περὶ τινά*. X. An. S. 2, 20. *ἐξαμαρτάνειν περὶ τινά* (*with respect to*). 1, 6, 8. *ἄδικος περὶ τινά*. C. 1, 1, 20. *συφρονεῖν περὶ τοὺς θεούς*. *Αἱ περὶ τὸ σῶμα ἡδοναί; τὰ περὶ τὴν ἀρετὴν* (*the essence of virtue, what pertains to it*).

‡ 296. (2) Ἐπί, *upon*.

With the Gen. (1) in a local relation: (a) to denote rest upon a place or object, bordering on a place, the place being regarded as the point of support, that on which the action leans, hence: *upon, at, near to* (§ 287, Rem.); (b) a *direction* to a place (§ 273, Rem. 8); — (2) in a temporal relation to denote *the time in* or *during which* something takes place (§ 273, Rem. 12); — (3) in a causal and figurative sense: (a) with verbs of *saying, swearing* and *affirming* before any one (as it were leaning or resting on some one); (b) to denote the *occasion* or *author*, especially in the phrase, *to be named after some one or some thing*; (c)

conformity, with verbs signifying *to examine*, *to judge*, *to consider*, *to say*, and *to show*; (d) *dependence* or *resting on* something, a *steadfast abiding by (on)* something; (e) the *manner*; (f) *the purpose*, which is then considered by the language, as the cause, with the verb *ταχθῆναι*, and the like, *to be set over something*, and in certain phrases.

(1) (a) Pl. Menex. 246, d. οὐτ' ἐπὶ γῆς, οὐδ' ὑπὸ γῆς. Her. 7, 111. τὸ μακρότερον τοῦτό ἐστι ἐπὶ τῶν οὐρέων τῶν ὀψηλοτάτων. 6, 129. ἐπὶ τῆς τραπέζης ὀρχήσατο (*danced upon the table*). 2, 35. τὰ ἔχθρα οἱ μὲν ἄνδρες ἐπὶ τῶν κεφαλῶν φορέουσι, αἱ δὲ γυναῖκες ἐπὶ τῶν ὤμων. X. An. 4. 3, 28. Περσῶν πέμψας ἄγγελον κελεύει (αὐτοῖς) αὐτοῦ μέναι ἐπὶ τοῦ ποταμοῦ (αἱ, *near the river*). (b) Th. 1, 116. πλεῖν ἐπὶ Σάμου (*to sail for Samos*). X. Cy. 7. 2, 1. ἐπὶ Σάρδεων φεύγειν. Dem. Phil. 3. 123, 48. ἀπαχωρεῖν ἐκ οἴκου (*to return homewards*). (2) Her. 6, 98. ἐπὶ Δαρείου ἐγένετο πλεῖον κατὰ τῇ Ἑλλάδι (*in the time of, during the reign of Darius*). X. Cy. 1. 6, 31. ἐπὶ τῶν ἡμετέρων προγόνων. So ἐκ' ἐμοῦ, ἐφ' ἡμῶν, ἐφ' ὧμῶν (*mea, nostra, vestra memoria, in, within my memory, etc.*). The Gen. often stands in connection with a participle, but always with the present; hence ἐπὶ often denotes the duration of time, e. g. ἐπὶ Κύρου βασιλεύοντος (*during the reign of Cyrus*). (3) (a) Λέγειν ἐπὶ δικαστῶν, ἐπὶ μαρτύρων (*before, in the presence of, properly, resting or leaning upon*). Dem. Cor. ἐπωμόσωντο ἐπὶ τῶν στρατηγῶν (*took an oath in the presence of the generals*). Similar to the preceding is, Her. 9, 11. εἶπεν ἐκ' ὅρκου (*said on oath, quasi substrato vel supposito jurejurando, leaning or resting on the oath*). (b) Καλεῖσθαι ἐπὶ τινος (*to be called after one*). Her. 7, 40. Νισαῖοι καλέονται ἵπποι ἐπὶ τοῦδε (*for this reason*). 74. ἐπὶ Λυδοῦ τοῦ Ἄττυος ἔσχον τὴν ἐπωνυμίην. Τὴν ἐπωνυμίην ποιεῖσθαι ἐπὶ τινος (*to be called, to take a surname from one*). Ἐφ' ἑαυτοῦ (*of one's own accord, sua sponte*); ἐπὶ προφάσεως (*simulatione, under pretext*). Λέγειν ἐπὶ τινος (*dicere de aliqua re*). Pl. Charm. 155, d. ἐπὶ τοῦ καλοῦ λέγων παῖδός. (c) Ζητεῖν τι ἐπὶ τινος, κρίνειν τι ἐπὶ τινος, σκοπεῖν τι ἐπὶ τινος, λέγειν τι ἐπὶ τινος, ἐπιδείξαι τι ἐπὶ τινος, etc. (*to judge something according to a thing or person, as it were resting upon*). Pl. Rp. 597, b. βούλει οὖν, ἔφη, ἐκ' αὐτῶν τούτων τὸν μιμητὴν τοῦτον ζητήσωμεν, τίς ποτ' ἐστίν; (*visne, ad haec ipsa imitatore istum exigamus?*) (d) Ἐφ' ἑαυτοῦ, ἑαυτῶν, ἡμῶν αὐτῶν, ἑαυτῆς (*by one's self, separately, of one's own accord, properly, resting or depending on one's self, independent of others*). X. An. 2. 4. 10. οἱ Ἕλληνες ὑφορῶντες τοὺς βαρβάρους αὐτοὶ ἐφ' ἑαυτῶν ἐχάρουν ἡγεμόνας ἔχοντες (*marched by themselves*). Her. 5, 98. οἰκέοντας τῆς Φρυγίης χώρον τε καὶ κόμην ἐκ' ἑαυτῶν (*by themselves*). 4, 114. οἰκώμεν ἐκ' ἡμέων αὐτῶν. Here seems to belong the phrase so frequently found in the Attic historians: Ἐφ' ἐνός, ἐπὶ τριῶν, τεττάρων τετάχθαι, στήναι, *one, two, three men deep or in file, properly to be placed or stand on one, the row resting or leaning on one, etc.*) Dem. Phil. 1. 42, 7. ἂν καὶ ὑμεῖς ἐπὶ τῆς τοιαύτης ἐδελήσθητε γενέσθαι γνώμης (*firmiter adhaerere huic rationi*). 9. (Φίλιππος) οὐχ οὐδ' ἐστίν,

ἔχω & κατέστραπται, μένειν ἐπὶ τοῦτων (cannot remain with, satisfied with, those things which he has conquered). Phil. 2. 66, 3. κωλύσαιτ' ἂν ἐκείνων πρόττειν ταῦτα, ἐφ' ὧν ἐστι νῦν (quibus nunc studet). So μένειν ἐπὶ ἀνοίας. (e) Dem. Cor. 230, 17. οὔτε δικαίως, οὔτ' ἐπ' ἀληθείας οὐδεμιᾶς εἰρημένα (stated neither with justice nor in adherence to the truth, as it were, resting on truth). (f) Her. 5, 109. ἐπ' οὗ ἐτάχθημεν (cui rei praeffecti sumus). Dem. Cor. 266, 118. ἐπὶ τοῦ θεωρικοῦ κατασταθεῖς (placed over the theatre-money). Hence αὐτὸ ἐπὶ τῶν πραγμάτων (those placed over business, those at the head of affairs).

II. With the Dat., (1) in a local relation: (a) to denote the *carrying* or *resting upon*, or (b) more frequently, *at*, *by* or *near* a place or object; — (2) of time (mostly only poetic); — (3) in a causal and figurative sense: (a) to denote *dependence*: *penes*, *in the power of*; — (b) a *condition* under which something takes place; (c) the *purpose*, *design*, or *determination*; (d) the *goal* or *limit*; (e) the *reason*, with verbs expressing an affection of the mind (§ 285, Rem. 1).

(1) (a) Th. 1, 56. (Ποτιδαῖται) οἰκοῦσιν ἐπὶ τῷ Ἰσθμῷ τῆς Παλλήνης. X. An. 7, 4, 4. Οἱ Θρᾷκες τὰς ἀλωπεκίδας ἐπὶ ταῖς κεφαλαῖς φοροῦσι καὶ τοῖς ὤσιν, καὶ ξιφὰς μέχρι τῶν ποδῶν ἐπὶ τῶν ἵππων ἔχουσιν, wear fox-skin caps on their heads and ears, and have cloaks reaching to their feet when upon their horses (ἐπὶ with the Dat. purely local, but ἐπὶ τῶν ἵππων, inasmuch as the horses are considered as active). (b) Her. 7, 89. οἱ φοίνικες τὸ παλαιὸν οἶκεον ἐπὶ τῇ Ἐρυθρῇ θαλάσσῃ (upon, by). So also where one thing is said to be along with another, or in addition to it, e. g. ἐσθλεῖν ἐπὶ τῷ σίτῳ ὕψον (to eat the ὕψον with bread); ἐπὶ τῷ σίτῳ πίνειν (to drink with one's food); ἐπὶ τῇ κύλικι ᾄδειν (to sing over one's cups). Hence, ἐπὶ τοῦτοις (upon, in addition to this, i. e. besides); finally it is also used to denote a succession of things in time and space. Od. η, 120. ὄγχνη ἐπ' ὄγχνη γηράσκει (pear on pear). X. Cy. 2, 3, 7. ἀνέστη ἐπ' αὐτῷ Φεραύλας (after him). Φόνος ἐπὶ φόνοφ (murder upon murder), Eur. (2) Ἐπὶ νυκτὶ (Il. 3, 529), in, during the night, comp. § 283, 3, (b). (3) (a) Dem. Chers, 90, 2. ἐφ' ὑμῶν ἐστι (τούτους) κολάζειν (penes vos, it is in your power, etc.). (b) Ἐπὶ τούτῳ, ἐπ' οὐδενί (hac, nulla conditione, nullo pacto, on this condition, etc.). Her. 3, 83. ἐπὶ τούτῳ ὑπεξίσταμαι τῆς ἀρχῆς, ἐπ' ᾧ τε ὑπ' οὐδενὸς ὑμέων ἀρξομαι. Hence of price, e. g. ἐπὶ μισθῷ (on condition of, for, a reward); ἐπὶ μεγάλοις τόκοις δανείζεσθαι (to borrow on high interest); ἐπὶ πόσῳ (at what price). (c) Her. 1, 68. ἐπὶ κακῷ ἀνδράποιο σίδηρος ἀνεύρηται (in perniciem hominis). So ἐπὶ τούτῳ (hac consilio, for this purpose, with this design). X. S. 1, 5. Πρωτογόργα πολλὸ ἀργύριον δέδωκας ἐπὶ σοφίᾳ (ad discendam sapientiam). Pl. Ap. 20, c. ψεύδεται τε καὶ ἐπὶ διαβολῇ τῇ ἐμῇ λέγει. Hence οἱ ἐπὶ ταῖς μηχαναῖς (those placed over the machines); οἱ ἐπὶ τοῖς πράγμασι (those intrusted with business); ἐπὶ τῷ θεωρικῷ ὄν (charged with the money for the public shows). Dem. Cor.

264, 113. (d) Ἀγεῖν ἐπὶ τινί (to pronounce a eulogy on one); νόμους δέσσειν ἐπὶ τινί (for). And so ὀνομάζειν or καλεῖν τι ἐπὶ τινί (nomen alicui imponere, to call a person or thing something). Pl. Rp. 470, b. ἐπὶ μὲν τῇ τοῦ εἰκείνου ἑχθρῇ στάσις κέκληται, ἐπὶ δὲ τῇ τοῦ ἀλλοτρίου πόλεμος (to hostility at home, the name insurrection was given, i. e. hostility at home was called insurrection, that abroad, war). Also, against, in a hostile sense. Her. 6, 88. τὸ πᾶν μηχανήσασθαι ἐπ' Αἰγινῆτῃσι (against the Aeginetians). Th. 1, 102. τὴν γενομένην ἐπὶ τῷ Μήδῳ ξυμμαχίαν. (e) Γεῶν, μέγα φρονεῖν, μαίνεσθαι, ἀγανακτεῖν, etc. ἐπὶ τινί (to laugh at, be greatly elated at, etc.).

III. With the Acc., (1) in a local relation: (a) to denote the local limit, the direction or motion to or upon a place or object; (b) extension over an object: over, upon; — (2) of time: (a) to denote the temporal limit (up to, till), also the limit of quantity (about); (b) extension over a period of time (during); — (3) in a causal and figurative sense: (a) to denote purpose, design; (b) conformity, manner; (c) in respect to.

(1) (a) Ἀναβαίνειν ἐφ' ἵππον, ἐπὶ δρόνον. Pl. Crit. 112, c. (οἱ Ἀθηναῖοι) ἐπὶ πᾶσαν Εὐρώπην καὶ Ἀσίαν κατὰ τε σωμάτων κάλλη καὶ κατὰ τὴν τῶν ψυχῶν παντοίαν ἀρετὴν ἐλλόγιοι ἦσαν (over all Europe, etc.). 'Επὶ δεξιᾷ, ἐπ' ἀριστερᾷ (upon the right, left, to the right, left). (2) (a) 'Εφ' ἑσπέραν (until evening); (b) ἐπὶ πολλὰς ἡμέρας, ἐφ' ἡμέραν. Th. 4, 1. τὸ Ῥήγιον ἐπὶ πολλὸν χρόνον ἐστασίαζε (for a long time). 94. οἱ ὀπλίται ἐπὶ ὀκτὼ πᾶν τὸ στρατόπεδον ἐτάξαντο (by eights, eight in file). 'Επὶ μέγα, ποτὸν, πλεον, μείζων, μᾶλλον, μακρόν, ἐπὶ τόσον, ἐφ' ὅσον (greatly, especially, much rather, etc.). Τετάχθαι ἐπὶ πολλούς (many in file). (3) (a) Her. 1. 37. ἐπὶ θήραν ἵεναι (venatum ire). 3, 14. ἐπὶ ὕδωρ ἵεναι (aquatum ire). Hence ἐπὶ τί; wherefore? In a hostile sense, e. g. στρατεύεσθαι ἐπὶ Λυδοῦς (upon, against the Lydians); ἐλαύνειν ἐπὶ Πέρσας; (b) ἐπ' ἴσα (equally, in the same way). Her. 3, 71. τὴν ἐπιχείρησιν ταύτην μὴ οὕτω συντάχυνε ἀβούλως, ἀλλ' ἐπὶ τὸ σφρονοτέρου αὐτὴν λάμβανε (more according to reflection, more considerably). (c) Pl. Rp. 370, b. διαφέρων ἐπὶ πρᾶξιν. Τὸ ἐπ' ἐμέ (quod ad me attinet).

§ 297. (3) Παρά, by, near.

Παρά denotes nearness to something: by the side of, by, near.

I. With the Gen. (1) in a local relation with verbs of going and coming, to denote a removal from near a person (Poet., also from near a thing); — (2) in a causal sense, to denote the author.

(1) Ἐλθεῖν παρὰ τινος, like the French *de chez quelqu'un* (from near some one, from some one). (2) (a) yet almost purely local: Her. 8. 140. ἀγγελίῃ δι-

παρά βασιλῆος (*comes from the king*, with the accompanying idea that it was done by his direction). So *παρά* is regularly used of ambassadors, e. g. ἄγγελοι, πρέσβεις παρά τινος, ἀγγέλλειν παρά τινος, τὰ παρά τινος (*the commission, command, etc., from any one*); (b) with *passive* verbs (see ‡ 251, Rem. 4); (c) with verbs of *learning* and *hearing*, e. g. μανθάνειν παρά τινος, ἀκούειν παρά τινος; (d) Παρ' ἑαυτοῦ, ἑαυτῶν (*sua sponte, of one's own accord*); (e) with verbs of *giving* and the like, e. g. παρ' ἑαυτοῦ διδόναι (*from himself, i. e. from his own resources*).

II. With the Dat. (1) in a local relation, to denote *dwelling* or *rest* near a person (Poet. also near a thing); — (2) in a causal or figurative sense, to denote the *possessor*; then also in relation to the *judgment* or *opinion* of a person.

(1) Ἔσθ' ἡ παρὰ τῷ βασιλεῖ. (2) Πολλὰ χρήματα παρὰ τῷ βασιλεῖ. ἦν. Her. 3, 160. παρὰ Δαρείφου κριτῇ (*judice Dario, in the opinion of*). 1, 32. παρ' ἐμοί (*meo judicio, in my opinion*). 86. τοὺς παρὰ σφίσι αὐτοῖσι δοκούντας ὀλβίους. Dem. Ol. 1. 18, 3. τοσοῦτῃ θαυμαστότερος παρὰ πᾶσι νομίζεται (ὁ Φίλιππος).

III. With the Acc. (1) in a local relation: (a) to denote a *direction* or *motion* to a person so as to *come* beside or *near* (Poet., also of a thing); (b) a *direction* or *motion* near a place and by or beyond it: *along, along by, by, beyond*; (c) *extension* near a place or object (*along, per*), generally to denote indefinite nearness (*by*); — (2) of time, to denote its *extension* (*during*); — (3) in a causal and figurative sense: (a) to denote *dependence*, the *possessor* (*penes*); (b) a *comparison* and *estimation*; hence (c) *conformity*, with verbs of considering, showing, and the like; (d) a *reason* or *cause* (wholly like *propter, by virtue of, on account of*)

(1) (a) Her. 1, 36. Σόλων ἐς Αἴγυπτον ἀπῆκετο παρὰ Ἀμασίν καὶ δὴ καὶ ἐς Σάρδεις παρὰ Κροῖσον. (b) Παρὰ τὴν Βαβυλῶνα παρίεναι (*along, near, by Babylon*). From this have originated various ethical expressions, e. g. παρὰ μοῖραν (*near fate and by it, i. e. against, contrary to fate*); παρὰ δόξαν (*praeter opinionem, contrary to expectation*); παρ' ἐλπίδα, παρὰ φύσιν, παρὰ τὸ δίκαιον, παρὰ τοὺς ὅρκους, παρὰ δόναμιν. (It is the opposite of *κατὰ*, e. g. κατὰ μοῖραν, δόναμιν, according to.) Hence it has also the signification of *besides, praeter*, e. g. παρὰ ταῦτα (*praeter haec*); (c) Her. 9, 15. παρὰ τὸν Ἀσωπὸν (*along the Asopus*). Dem. Ol. 1. 24, 22. ἡ τύχη παρὰ πάντ' ἐστὶ τὰ τῶν ἀνθρώπων πράγματα (*per omnes res dominatur*). Her. 4, 87. οὗτος κατελείφθη παρὰ τὸν νηδόν (*near*). Στῆναι παρὰ τινα (and παρὰ τινι). (2) Παρ' ἡμέραν, παρὰ τὸν πόλεμον (*during*); παρὰ τὴν πόσιν (*inter potandum, while drinking*). So also of single points of time, during which something takes place, e. g.

παρ' αὐτὸν τὸν κίνδυνον (in ipso discriminis tempore, in the very moment of danger). (3) (a) Isocr. Archid. 126. ἐμαλογέιτο παρὰ τοῦτον γενέσθαι τὴν σωτηρίαν αὐτοῖς (constabat, in hoc iis positam esse salutem, that their safety depended on him). Her. 8, 140. πυνθάνεσθε τὴν νῦν παρ' ἐμὲ εἶναι δύναμιν (is in my power, with me). (b) Her. 7, 20. ὥστε μήτε τὸν Δαρείου (στόλον) τὸν ἐπὶ Σαΐδας παρὰ τοῦτον (sc. τὸν στόλον) μηδὲν φαίνεσθαι (in comparison with this). So παρ' ὀλίγον ποιεῖσθαι τι (to make of little account). Παρ' ὀλίγον, παρὰ μικρόν, βραχύ, nearly, almost, παρὰ πολὺ, by far, παρ' οὐδὲν τίδεσθαι, (to make no account of); after comparatives and expressions implying comparison, as ἄλλος, ἕτερος, διάφορος. Th. 1, 23. ἥλιον ἐκλείψαις πυκνότεραι παρὰ τὰ ἐκ τοῦ πρὶν χρόνου μνημονεύμενα (more frequent in comparison with those mentioned in former times). Pl. Phaed. 93, a. οὐδὲ μὴν ποιεῖν τι, οὐδέ τι πάσχειν ἄλλο παρ' ἂν ἐκεῖνα ἢ ποιῇ ἢ πάσχει. Hence of alternations: ἡμέρα παρ' ἡμέραν (one day in distinction from another, day by day, every other day, alternis diebus, also παρ' ἡμέραν alone). Often with the accompanying idea of preference, *praeter*. X. C. 1. 4, 14. παρὰ τὰ ἄλλα ζῶα, ὥστερ' ὅσῳ, οἱ ἄνθρωποι βιωτέονσι (in comparison with, beyond, other animals). (c) 'Ορῶ, σκοπῶ τι παρ' ἄλλο τι (to consider something in conformity with another thing, in comparison with it, properly, holding it near to something). Dem. Aph. 1. 824, 34. παρὰ τὸν λόγον, ὃν ἀποφέρουσιν, ἐπιδείξω (in conformity with, properly, holding an object near to another.) (d) Dem. 1. 43, 14. οὐδὲ Φίλιππος παρὰ τὴν αὐτοῦ βόμην τοσούτον ἐπεύξεται, ὅσον παρὰ τὴν ἡμετέραν ἀμέλειαν (on account of his own strength). So παρὰ τοῦτο, propterea, παρ' ὅ, quapropter.

§ 298. (4) Πρὸς, before.

Πρὸς (formed from πρό), denotes *before*, in the presence of.

I. With the Gen. (1) in a local relation, to denote a *direction* or *motion from the presence* of an object, especially from the situation of a place; — (2) in a causal relation, to denote an active person, as it were an *outgoing* from the *presence* of a person exercising power, or of an object considered as a person. (a) of *derivation*; (b) of a person or thing to whom or which something *belongs* (*quality, peculiarity*) [§ 273, 2; (c) (a)]; (c) of the *author* or *cause*.

(1) Her. 3, 101. οἰκέουσι πρὸς νότου ἀνέμου (toward the south, properly from the south). Comp. a meridie instead of ad meridiem. 107. πρὸς μεσημβρίης Ἀραβίη ἐστὶ (lies towards the south). X. An. 2. 2, 4. ἔπεσθε τῷ ἡγουμένῳ, τὰ μὲν ὑποζύγια ἔχοντες πρὸς τοῦ ποταμοῦ (towards, on). (2) (a) πρὸς πατρός, πρὸς μητρός (on the father's or mother's side). (b) Πρὸς γυναικός ἐστι (it is the manner of women); πρὸς δίκῃς ἐστὶν (it is conformable to justice). X. An. 1. 2, 11. οὐκ ἦν πρὸς τοῦ Κύρου τρόπου, ἔχοντα μὴ ἀποδιδόναι (was not in accordance with the custom of Cyrus). Antiph. 2. 121, 2. ἡ μὲν δόξα τῷ

πραχθέντων πρὸς τῶν λέγειν δυναμένων ἰστίη, ἡ δὲ ἀλήθεια πρὸς τῷ
 ἔκπαι καὶ ἔκπαι πρᾶσσόντων. Also, εἶναι πρὸς τινος (to stand or be on the
 side of one). Th. 4, 92. χρὴ πιστεύσαντας τῷ θεῷ πρὸς ἡμῶν ἔσεσθαι, ὁμοσε
 χωρῆσαι τοῖς πολεμίοις (trusting in God that he will be on our side). Hence Pl.
 Hipp. 1, 285, b. δοκεῖς μοι τὸν λόγον πρὸς ἐμοῦ λέγειν (for my advantage).
 (c) to receive, to have something from some one, then with passive verbs (§ 251,
 Rem. 4), intransitive (§ 249, 3), and in phrases of a passive sense. Her. 2, 139.
 καὶν τι πρὸς θεῶν ἢ πρὸς ἀνθρώπων λαμβάνειν. X. An. 7. 6, 33. ἔχων
 ἔκπαι πολλὸν πρὸς ἐμῶν ἀπεκρουόμεν (having much praise from you). Her.
 1, 61. ἀτιμίζεσθαι πρὸς Πεισιστράτου. X. An. 1. 9, 20. φίλους ὁμολογεῖται
 ἔκπαι πρὸς πάντων κράτιστος δὴ γενέσθαι δεραπεύειν (is admitted by all). Oec.
 4, 2. αἱ βασιμικαὶ καλούμεναι ἀδοξοῦνται πρὸς τῶν πόλεων (are held in no esteem
 by the cities). Her. 1, 73. ταῦτα πρὸς Κυαξάρει παρόντες (from Cyaxeres). 7,
 5. στρατηλάτεις ἐπὶ τὰς Ἀθήνας, ἵνα λόγος σε ἔχῃ πρὸς ἀνθρώπων ἀγαθός
 (laudaris ab hominibus, as it were, in the presence of men). With forms of swear-
 ing and protestation, e. g. πρὸς θεῶν (per deos, properly, before the gods).

II. With the Dat., to denote *dwelling* or *rest near* or *by* an
 object; also of *being busily engaged in* or *with* a thing; finally,
 in the sense of *besides*, in *addition to* (*praeter*).

Th. 2, 79. ἐς μάχην καθίστανται οἱ Ἀθηναῖοι πρὸς αὐτῇ τῇ πόλει. Εἶναι,
 γίνεσθαι πρὸς πράγμασι. Πρὸς τούτῳ, πρὸς τούτοις (*praeter ea*).

III. With the Acc. (†1) in a local relation: (a) of the situation
 of a *place*: *towards* [where the Gen. also may be used, see No. I,
 (1)]; (b) of the *direction* to persons, or things considered as
 persons, sometimes also to places, both in a friendly and in
 hostile relation; (c) of *extension*; — (2) to denote *time indefi-*
nitely; — (3) causal and figurative: (a) to denote the *purpose*
 or *object*; (b) *conformity*; hence (c) the *reason* or *cause* (*prop-*
ter); (d) a *comparison*, for the most part with the accompanying
 idea of *superiority* or *preference* (*prae, praeter*); (e) *in respect to*.

(1) (a) Πρὸς μεσημβρίαν, πρὸς ἑσπέρα· (*towards*). Th. 2, 55. (ἡ γῆ)
 πρὸς Πελοπόννησον ὄρε. (b) X. An. 5. 7, 20. ἔρχονται πρὸς ἡμᾶς (to
 us, properly, come before us). 7. 6, 6. ὑμᾶς πρῶτ' ἔξομεν πρὸς αὐτούς. 5. 4, 5.
 διασωθῆναι βουλόμεθα πρὸς τὴν Ἑλλάδα (i. e. πρὸς τοὺς Ἕλληνας, to go in safety
 to Greece). Λέγειν, ἀγορεύειν, ἐξετάζειν τι πρὸς τινα (to speak before, to one);
 σκοπεῖν, συμμαχίαν ποιεῖσθαι πρὸς τινα (with one); μάχεσθαι, πολεμεῖν πρὸς
 τινα (against one). These phrases everywhere imply the meaning to come
 into the presence of, before the face of any one; also, λογίζεσθαι, σκέψασθαι, σκο-
 πεῖν, ἐνδομείσθαι πρὸς ἑαυτὸν (secum reputare); likewise, (Σωκράτης ἦν)
 πρὸς χειμῶνα καὶ θέρους καὶ πάντας πόρους καρτερικώτατος (against),
 X. C. 1. 2, 1. (c) Σωκράτης γε καὶ πρὸς τοὺς ἄλλους ἀνθρώπους κόσμους

τῇ πόλει παρείχε (among other men, etc. the preposition here extending the idea), ibid. 61. (2) Πρὸς ἡμέραν (towards daybreak). (3) (a) Dem. Phil. 2. 71, 23. παρτοδὰπὴ εὐρημένα ταῖς πόλεσι πρὸς φυλακὴν καὶ σωτηρίαν (for a guard, etc.); (b) Her. 1, 38. πρὸς τὴν ὅψιν ταύτην τὸν γάμον τοῦτον ἔσπευσα (in accordance with this view). So κρίνειν τι πρὸς τι, λέγειν πρὸς χάριν, πρὸς τὸ ἡδύ, πρὸς τὸ ἀγαθόν. Also, πρὸς βίαν (violently, against the will), πρὸς ἀνάγκην, πρὸς ἡδονήν, πρὸς ἀκρίβειαν (accurately, in conformity with accuracy, etc.). (c) Πρὸς ταῦτα (properly, in accordance with this, hence for this reason, therefore). (d) X. 3. 5, 4. ἡ τῶν Ἀθηναίων δόξα (τεταπεινῶνται) πρὸς τοὺς Βοιωτοὺς (in comparison with the renown of the Boeotians). So also to denote an exchange, e. g. Pl. Phaed. 69, a. ἡδονὰς πρὸς πόρον καὶ λύπας πρὸς λύπας καὶ φόβον πρὸς φόβον καταλλάττεσθαι, καὶ πάλιν πρὸς ἐλάττω, ὥστερ νομίσματα (to exchange pleasures for pleasures, etc.). (e) ἀπειρῶν, βλέπειν πρὸς τι (to consider with respect to something); διαφέρειν πρὸς ἀρετήν, καλὸς πρὸς δρόμον, πρὸς πάλην, τέλος πρὸς ἀρετήν.

§ 299. (5) Ὑπό, *sub, under*.

I. With the Gen. (1) in a local relation: (a) to denote a *motion out from a lower place: forth from under, away from under* (more obvious in the Hom. ὑπὲκ with Gen.); (b) to denote a *quiet rest under* an object (§ 287, Rem.); — (2) in a causal and figurative sense: (a) to denote the *author* with passive and intransitive verbs (§ 254, Rem. 4); (b) an *outward or inward (mental) occasion, influence*; (c) a mere *instrumental cause, means, manner*.

(1) (a) Od. 1, 140. αὐτὰρ ἐπὶ κρατὸς λιμένος ῥέει ἀγλαὸν ὕδωρ, κρήνη ὑπὸ σπείλους (from under the grotto). η, 5. ὑπὸ ἀπήνης λυεῖν ἵππους (from under the chariot). X. An. 6. 4, 25. (Ξενοφῶν) λαβὼν βοῦν ὑπὸ ἀμάξης σφαγιασάμενος ἐβοήθει. (b) Il. 3, 13. ἐλὼν μιν ῥίψω ἐς Τάρταρον... ἥχι βάδιστον ὑπὸ χθονός ἐστι βέρεδρον (under the earth). Ὑπὸ γῆς οἰκεῖν. (2) (a) Κτείνεσθαι ὑπὸ τινος, ἀποθανεῖν ὑπὸ τινος (to be slain by one). (b) X. An. 5. 1, 15. Δέξιππος ἀπέθανεν ὑπὸ Νικάνδρου. 7. 7, 23. μέγα μοι δοκεῖ εἰδ ἀκούειν ὑπὸ ἀνδρώπων (to hear himself well spoken of by men). 3. 4, 11. ἀπώλεσαν τὴν ἀρχὴν ὑπὸ Περσῶν Μῆδοι (lost the government by the Persians = *spoliati sunt imperio a P.*). 7. 2, 22. αἰτίαν ἔχω ὑπὸ τινος (= *accusor ab aliquo*). Her. 3, 104. ὑπὸ τοῦ καύματος οἱ μύρμηκες ἀφανέες γίνονται ὑπὸ γῆν (under the influence of the heat, on account of the heat). Th. 2, 85. ὑπὸ ἀνέμων καὶ ὑπὸ ἀπλοίας ἐνδιέτριψεν οὐκ ὀλίγον χρόνον (on account of the winds, etc.). Ὑπὸ ἀνάγκης (from necessity). Ὑπὸ μέθης μαίνεσθαι, Pl. Ὑπὸ βίγους. Her. 1, 85. ὑπὸ δέους καὶ κακοῦ φωνὴν ἔβηξε (spoke from fear and grief). So ὑπὸ χαρᾶς, φθοροῦ, ὀργῆς, ἀπειρίας, σωφροσύνης, ἀφροσύνης, etc. (c) Her. 7, 21. ἔρυσσον ὑπὸ μαστίγων (dug under the lash, that being the

means); also of persons: 9, 98. ὑπὸ κήρυκος προηγόρευε (*under the help of the herald*, i. e. *praeconis voce*); particularly of the accompaniment of musical instruments, e. g. Her. 1, 17. ἐστρατεύετο ὑπὸ σαλπίγγων. So ὅπ' ἀέλοῦ χορεύειν, ὑπὸ φορμίγγων, ὑπὸ τυμπάνων, etc.

II. With the Dat. (1) in a local relation, to denote a quiet *rest* under an object; — (2) causal and figurative: (a) to denote the *author* (almost exclusively poetic, see ‡ 251, Rem. 4); (b) to denote the *means*, as with the Gen., but only Poet.; (c) to denote *subjection*.

(1) Ὑπὸ τῶν ἑλναι; with mountains, *at the foot of*, e. g. ὑπὸ Τμώλῳ (*at the foot of Tmolus*). Ὑπὸ τῷ Ὑμησσοῦ. (2) (a) Δαμῆναι ὑπὸ τινι, πίπτειν ὑπὸ τινι (*to be conquered by one, etc.*), Hom. (b) Ὑπὸ βαρβίτῳ χορεύειν, ὑπὸ ἀδελῷ, etc. (*to dance to or by the music of the lyre*). (c) Ποιεῖν τι ὑπὸ τινι (*to subject something to one*), and ποιῆσαι τι ὑπ' ἐαυτῷ (*to subject something to one's self, sibi subjicere*). Her. 7, 157. τὴν Ἑλλάδα ὑπ' ἐωυτῷ ποιήσασθαι. Th. 1, 110. Αἰγυπτος ὑπὸ βασιλεῖ ἐγένετο (*was under the power of the king*). X. Cy. 8, 8, 1. Κύρος τοὺς ὑπ' ἐαυτῷ ὥσπερ ἑαυτοῦ παῖδας ἐτήμα (*those subject to him*).

III. With the Acc. (1) in a local relation: (a) to denote the *aim, direction or motion towards* and *under*; (b) *extension* under an object; — (2) of time: (a) in an *indefinite* specification of time (approach to a point of time); (b) *extension* in time (*during*); — (3) causal, to denote *subjection*.

(1) (a) Ἱέναι ὑπὸ γῆν (*to go under*). X. An. 1, 10, 14. ὑπὸ αὐτὸν (τὸν λῆφον) στήσαι τὸ στράτευμα πέμπει Λύκιον. (b) Her. 2, 127. ὕπαστι οἰκήματα ὑπὸ γῆν (*are under the earth*). 5, 10. τὰ ὑπὸ τὴν ἄρκτον ἀόκητα δοκέει εἶναι (*the parts beneath the north pole*). X. An. 7, 4, 5. ἐν ταῖς ὑπὸ τὸ ὄρος κάμασι. (2) (a) Ὑπὸ νύκτα (sub noctem, towards); ὑπὸ τὴν πρῶτην ἐπελθούσαν νύκτα; so also ὑπὸ τι (*aliquatenus, in some measure*). (b) Her. 9, 51. ὑπὸ τὴν νύκτα (*during*). (3) X. Cy. 1, 5, 3. (ὁ Ἀσσυρίων βασιλεὺς) διαπέμψει πρὸς τε τοὺς ὑπ' ἐαυτὸν πάντας, καὶ πρὸς Κροίσον. 6, 2, 11. ὁ σύλλογος τῶν ὑπὸ βασιλείᾳ βαρβάρων.

‡ 300. Remarks on Peculiarities in the use of the Prepositions.

1. The proper prepositions were originally (except ὧς, *to*) adverbs of place (§ 286, Rem. 2), i. e. they denote the *local* relation of an action; in this way nearly all are very often used in the Homeric language. This use is also frequent in Herodotus, but in good Attic prose, only πρὸς δέ, καὶ πρὸς, *praeterea*

Od. ζ, 40. πολλὰν γὰρ ἀπὸ πλυντοῖ εἰσι πόλῃος. ι, 116—118. νῆσος—ταῖς
 νυσταὶ ὀλήσας, ἐν δ' αἷγες ἀπειρέσσιαι γεγάσιν ἔγραι. Also in Her., e. g. 3, 39.
 ἐν δὲ δὴ καὶ Λαοβλόους εἶλε (among them, i. e. in iis). Π. σ, 562. μέλαινες δ' ἀνδ
 βότρυνες ἦσαν (grapes were thereon). Od. ι, 184. περὶ δ' αἰὲλ' ὑψηλὴ δέδμητο κα-
 τ' αὐχέσσιν αἰδοῖσιν. α, 66. δὲ περὶ μὲν νόον ἐστὶ βροτῶν (he is beyond, i. e. eminent
 above). Δ, 44. τῷ γὰρ βα θεὸς περὶ δῶκεν αἰοδὴν (in a special manner, especially).
 Π. σ, 529. κτεῖνον δ' ἐπὶ μηλοβοτῆρας (in addition, besides). Also not rare in
 Her., ἐπὶ δέ (thereupon, tum); μετὰ δέ (postea), Her.; πρὸς γε, πρὸς δέ
 very common from Homer downward, also in Attic poetry and prose. ●

REMARK 1. Sometimes two prepositions stand together in poetry, most fre-
 quently in Epic, the first of which always has an adverbial meaning, but the second
 often may be connected as a preposition with the Case of a substantive. Διὰ πρὸ
 (through and out): Π. ρ, 393. τάνυται δέ τε πᾶσα (βοεῖη) διὰ πρὸ. Ἀμφὶ περὶ
 (round about). Od. λ, 608. ἀμφὶ περὶ στήθεσσιν. Π. φ, 10. ἔχθαι δ' ἀμφὶ
 περὶ μεγάλ' ἴαχον. β, 305. ἀμφὶ περὶ κρήνην. Παρέκ (with the Gen. near
 to, with the Acc. near by, along by), e. g. Od. ι, 116. παρέκ λιμένος. μ, 376.
 ἀλλὰ παρέξ τὴν νῆσον ἐλαύνετε νῆα μέλαιναν. Πάρεξ (as a Paroxytone) often
 in Her. with the meaning besides, e. g. 3, 91. πάρεξ τοῦ ἀργυρίου. Τπέκ
 (from under, out from under), in Homer; also Her. 3, 116. λέγεται ὑπέκ τῶν
 γρυπῶν ἀρκάζειν Ἀριμασποῦς (sc. τὸν χρυσόν). Ἀποπρὸ φέρειν, Π. π, 669, 679.
 Περὶ πρὸ. Π. λ, 180. περὶ πρὸ γὰρ ἔγχεϊ δύνει (around and before).

REM. 2. Also the improper prepositions ἔνεκα and χάριν, though very
 seldom, are connected with the proper prepositions, as in Eng. on account of, for
 the sake of, ἀπὸ βοῆς ἔνεκα (for the cry's sake). Lys. Evandr. 793. περὶ τῶν
 ἐν ὀλιγορχίᾳ ἐρξάντων ἔνεκεν.

2. Since prepositions in composition retain their original meaning as ad-
 verbs of place, and as the older language habitually uses the prepositions as
 adverbs of place, it follows of course, that the ancient language often employs
 the simples, and separates the preposition as an adverb from the verb, where
 the Attic writers regularly use the compounds. The two following instances
 must be distinguished:—

(a) Those instances where the preposition is separated from the verb. Π. γ, 34.
 ὑπό τε τρώμος ἔλλαβε γυνῖα. γ, 135. παρὰ δ' ἔγχεα μακρὰ πέπηγεν. δ,
 63. ἐπὶ δ' ἔψονται θεοὶ ἄλλοι. δ, 161. ἔκ τε καὶ ὀψέ τελεῖ. Δ, 108. οὐδ
 (ἵππους) ποτ' ἀπ' Αἰνείαν ἐλόμεν (ἐλέσθαι τινὰ τι, Π. π, 56).

REM. 3. Here belongs, especially, an abridged mode of expression, where
 several sentences follow each other, which consists in using the compound,
 which should stand in each sentence, only in the first, while in the others
 the preposition merely is repeated, e. g. Π. ψ, 799. κατὰ μὲν δολιχόσκιον ἔγχεος
 δῆκ' ἐς ἀγῶνα φέρων, κατὰ δ' ἀσπίδα καὶ τρυφάλειαν. Often also in Her.,
 e. g. 8, 33. κατὰ μὲν ἔκασαν Δρυμόν πόλιν, κατὰ δὲ Χαρόδρην (where, how-
 ever, the first may be taken as Tmesis. See Rem. 4).

REM. 4. In the later periods of the language, and particularly in the Attic
 writers, the prepositions are so closely connected with the verbs, that both
 mingle and form one whole. It is only from this time that there is what may
 be properly called Tmesis, i. e. the separation of a verb, by means of one or
 more intervening words, from the preposition in connection with which it forms
 one whole or one idea. The Tmesis of compound verbs is found somewhat
 often in Her.; also in Pindar, and in other poets, seldom in the Attic poets in
 the lyric choral songs, and still more seldom in the dialogue; but when it does
 occur, only a particle comes between the two parts of a word, so that the unity

of the idea is not destroyed. Her. 7, 15. *Ἡρέως ἀνὰ τε ἔδραμε ἐκ τῆς κοίτης καὶ πέμπει ἄγγελον.* 8, 89. *ἀπὸ μὲν ἔθανε ὁ στρατηγός.* Eur. Iph. Aul. 1365. *θι' ἄρ' ὀλλώλαμεν.* The Attic prose remains free from this license, with a few special exceptions, e. g. Th. 3, 13. *μὴ ξὺν κακῶς ποιεῖν αὐτοὺς μετ' Ἀθηναίων, ἀλλὰ ξυνελευθεροῦν* (so as to make the contrast emphatic). Pl. Gorg. 520, e. *ἀντ' εὖ ποιεῖν* and *εἰ εὖ ποιήσας ταύτην τὴν εὐεργεσίαν ἀντ' εὖ πείσεται.* Pl. Phaedr. 237, a. *ξύμ μοι λάβεσθε τοῦ μύθου* (take part).

(b) *Those instances where the preposition is separated from the Case of its substantive.* Here also, throughout Homer, the preposition exhibits its original adverbial meaning, and belongs to the verb; the verb and the adverbial preposition together, form one verbal idea, and this, not the preposition alone, governs the Case. Il. ε, 292. *τοῦ δ' ἀπὸ μὲν γλῶσσαν τάμε* (Gen. of separation). ι, 382. *πλεῖστα δόμοις ἐν κτήματα κείται* (lies within the house). ο, 266. *ἀμφὶ δὲ χαῖται δόμοις ἀίσονται,* on the shoulders about (local Dative). π, 291. *ἐν γὰρ Πάτροκλος φόβον ἔκεν ἅπασιν,* he cast fear into all (Dat. of limit or aim, § 284, Rem. 1). So the Acc. denoting local aim or object (§ 277). Il. Σ, 115. *τῷ δ' εἰς ἀμφοτέρω Διομήδεος ἄρματα βήτην* (entered the chariot). Acc. of the object receiving an action (§ 279): Il. β, 156. *Ἀθηναίην Ἥρη πρὸς μῦθον ἔειπεν* (addressed, spoke to Athene).

REM. 5. In the second case (b), a Tmesis is admitted only when mere particles, like *μήν, δέ, τί, ῥά, γάρ, ἄρ', δ' ἔρα,* come between the preposition and the Case of the substantive, — a very frequent usage of the post-Homeric period, and even in the Attic writers. Comp. Rem. 4.

3. It is a peculiarity of the Greek, particularly of the Homeric language, that it often connects prepositions followed by the Dat., with verbs which express the direction *whither*; and, on the other hand, prepositions followed by the Acc., with verbs whose signification presupposes a *quiet resting* in a place or object. This construction arises from a blending of two ideas, since the speaker either conceives and expresses, along with the *moment of motion*, the *moment of the rest* which succeeds; or along with the *moment of rest*, the *moment of motion* which precedes. Hence this may be called the *pregnant Construction*.

(a) *The πρὸ of motion involves the idea of the rest which succeeds, when prepositions with the Dat. stand instead of prepositions with the Acc.* The moment of rest (the relation to the continuing result of the action) must then be regarded as the predominant one. The principle above stated holds with the following prepositions: —

With *ἐν*, particularly in the Epic language. Il. ε, 370. *ἥ δ' ἐν γούνασι πίπτε Διώνη δὲ Ἀφροδίτη* (she fell on her knees, and then lay on her knees). Od. α, 200. *ἐγὼ μαντεύσομαι, ὥς ἐνὶ θυμῷ ἄδάνατοι βάλλουσι.* Il. λ, 743. *ἔριπε δ' ἐν κονίῃσιν* (fell into the dust and lay there). In prose, *τιθέναι ἐν χερσίν* like the Latin, *ponere et collocare in manibus*. X. H. 4, 5, 5. first: *ἐς δὲ τὸ Ἡραίων κατέφυγον,* and then οἱ δ' ἐν τῷ Ἡραίῳ καταπεφευγότες ἔβησαν (those who had fled and were then in the Heraeum). Pl. Euthyd. 292, e. *ἐν ταύτῃ τῇ ἀπορίᾳ ἐνεπεπτάκειν.* (Caes. B. G. 5, 10. *naves in littore ejectas esse*. Sall. Jug. 5. in *amicitia receptus*). — Also with *ἀμφὶ* and *περὶ* with the Dat. instead of the Acc. Il. λ, 17. *κημῖδας μὲν πρῶτα περὶ κνήμηςιν ἔθηκεν* (he put the greaves around his legs, so that then they set fast to them). Od. δ, 434. *ἀμφὶ πυρὶ στήσσαι τρίποδα.* With *ἐπί*: Il. α, 55. *τῷ γὰρ*

ἐπὶ φρεσὶ δῆκε θεὰ λευκώλενας Ἥρη (like ἐν φρεσὶ θεῶναι). With πρὸς: Od. i, 284. νέα μὲν μοι κατέβη Ποσειδάων ἐνοσίχθων, πρὸς πέτρῃσι βαλὼν. 289. σὺν δὲ δῶν μάργας, ὅστε σκόλακας, ποτὶ γαίῃ κόπτε. So βάλλεις ποτὶ γαίῃ. — With ὑπό, in prose, in the phrases, ὑπό τινι γίγνεσθαι (to come under the power of any one, and continue under his power); ποιεῖν τι ὑπό τινι (alicui aliquid subicere); ποιεῖσθαι ὑφ' αὐτοῦ [sibi subicere, § 299, II, (2) (c)].

REM. 6. In the following and like examples from Homer, the Dat., without doubt, expresses the relation of aim or object: χεῖρας ἰάλλειν ἐπὶ σίτῃ, ἦκαί βέλος ἐπὶ τινι, πέμψαι ὄνειρον ἐπὶ τινι, ἐλαύνειν ἵππους ἐπὶ νηυσὶν, τιταίνεσθαι τόξα ἐπὶ τινι, ἀλλεσθαι ἐπὶ τινι, μάχεσθαι ἐπὶ τινι, πέτεσθαι ἐπ' ἀνδρῶν. See § 284, Rem. 1.

(b) The verb expressing rest involves the idea of the motion which precedes, when the preposition εἰς stands with the Acc., instead of the preposition ἐν with the Dat. The moment of the preceding motion must then be regarded as predominant.

II. ο, 275. ἐφάνη λῆς εἰς ὁδόν (came into the road and appeared). Her. A. 14. φανῆναι εἰς Προκόννησον. Eur. Iph. T. 620. ἀλλ' εἰς ἀνδράκων κατέμεθα (to come into and to be in). Her. 3, 62. προηγόρευε στὰς εἰς μέσον τῆς ἐντεταλμένης (placing himself in the midst and there standing). Very frequent in prose is παρῆναι εἰς τόπον τινά (to have come to a place, and to be present there); comp. "he is in church, in town, or on the land," in which the idea of previous motion is necessarily supposed. X. An. 1. 2, 2. παρήσαν εἰς Σάρδεες (came to Sardis and were there). Her. 8, 60. ἐς τὴν Σαλαμίνα ὑπέκκειται ὑμῖν τέκνα τε καὶ γυναῖκες (to carry to Salamis and leave there in safety). Pl. Rp. 468, a. τὸν ζῶντα εἰς τοὺς πολεμίους ἀλόντα, i. e. εἰς τοὺς πολεμίους πεσόντα ἀλῶναι.

(c) Verbs signifying to hang, to attach to, to suspend, etc., as κρεμαννύναι, ἀναρτᾶν, ἐκ-, κατα-, ἀναδεῖν, ἀνάρπτεν, αἰωρεῖσθαι, are connected with the prepositions ἀπό and ἐκ (as in Lat. with ab and ex), in order to express, together with the idea of suspending anything to a place, the idea of hanging down from or depending from a place.

Od. 3, 67. καὶ δ' ἐκ πασσαλόφει κρέμασεν φόρμιγγα λίγειαν (he hung the lyre on the peg, so that it then hung down from it). X. H. 4. 4, 10. Πασίμαχος καταδήσας ἀπὸ δένδρων τοὺς ἵππους μετὰ τῶν ἐδελοντῶν θεί ἐναντίον τοῖς Ἀργείοις (having fastened the horses to the trees). X. C. 3. 10, 13. Δώρακες ἐκ τῶν ὤμων κρεμόμενοι (hanging upon the shoulders and depending from them). So ἀναρτᾶν τι ἐκ τινος. Her. 4. 10. ἐκ τῶν ζωστήρων φορεῖν φιάλας (on the girdles, so that the bowls hung down). In poetry, this usage is very widely extended. See Larger Grammar, II. § 622, (c).

REM. 7. Adverbs of place, as well as prepositions, are sometimes used in a pregnant sense: (a) adverbs denoting rest instead of those denoting the direction whither. S. Trach. 40. κείνος δ' ὅπου (instead of ὅπου, quo) βέβηκεν, οὐδὲς οἶδε (no one knows where [whither] he has gone). X. H. 7. 1, 25. ὅπου βουληθεῖεν ἐξελεῖν. — (b) adverbs expressing the direction whither, instead of adverbs expressing the relation where. Eur. H. F. 74. ποῖ πατὴρ ἄπρεστι γῆς; 1157. ποῖ κακῶν ἐρημίαν εὖρω; (quo me vertam, ut requiem inveniam?). Arist. Av. 9. ὅποι γῆς ἐσμεν; (whither [where] are we?). Dem. Chers. 102, 50. ποῖ ἀναδυόμεθα; (quo nos vertamus, ut perniciem vitemus?). Phil. 1. 51, 40. ὁ πληγὴς ἀπὸ τῆς πληγῆς ἔχεται, κἂν ἐτέρωσε πατέρη τις, ἐκ εἰς εἰς αἱ χεῖρες.

(4) A second peculiarity in the construction of prepositions is, when the article (alone or with a substantive) in connection with a preposition and its

Case, has a substantive idea, and when the preposition *ἐν*, which expresses the relation *where* only in the most general manner, should be used, this preposition is changed either into *ἀπό* and *ἐκ* or into *εἰς*, attracted, as it were, by the verb, expressed or understood, which denotes either the direction *whence* or *whither*. This construction may be called the *attraction* of prepositions:—

(a) *Ἀπό* and *ἐκ* instead of *ἐν*, or *παρά* with the Gen. instead of *παρά* with the Dat. *Οἱ ἐκ τῆς ἀγορᾶς ἄνθρωποι ἀπέφυγον* (instead of *οἱ ἐν τῇ ἀγορᾷ ἄνθρωποι ἀπέφυγον ἐκ τῆς ἀγορᾶς* (*those IN the agora fled FROM it*)). X. H. 4. 6, 4. *πάντες οἱ ἐκ τῶν ἀγρῶν Ἀκαρῶνες ἔφυγον ἐς τὰ ἕστη* (instead of *πάντες οἱ ἐν τοῖς ἀγροῖς ἔφυγον ἐκ τῶν ἀγρῶν ἐς τὰ ἕστη*). Th. 1, 18. *οἱ ἐκ τῆς ἑλλης Ἑλλάδος (τύραννοι) ὑπὸ Λακεδαιμονίων κατελύθησαν*. 2. 22. *ἦσαν οἱ ἐκ τῶν πύργων φύλακες* (the guards UPON the towers *removed it FROM the towers*). 7, 70. *οἱ ἀπὸ τῶν καταστροφμάτων τοῦ ἀκοντίου ἐχρῶντο* (those UPON the decks used their darts *FROM the decks*). Pl. Apol. 32, b. *ὅμοις τοὺς δέκα στρατηγούς τοὺς οὐκ ἀνελομένους τοὺς ἐκ τῆς ναυμαχίας ἐβούλεσθε ἄδρους κρίνειν* (you wished to condemn all at once *those commanders IN the naval battle, who did not carry off the dead FROM it*). Dem. 109, e. *οἱ ἐκ τῆς θαλάττης ἰχθύες ἀνακύπτοντες* (the fish *IN the sea coming up OUT of it*). Dem. Phil. 3. 114, 15. *τοὺς ἐκ Ξερξίου τελευτῶν στρατιώτας ἐξέβαλεν*. X. An. 1. 1, 5. *ὅστις δ' ἀφικνοῖτο τῶν παρὰ βασιλέως πρὸς αὐτόν* (instead of *τῶν παρὰ βασιλεῖ ὄντων παρὰ βασιλέως ἀφικνοῖτο*).

REM. 8. The same principle of attraction holds, also, with adverbs of place, e. g. *ἐκεῖθεν* and *ἐνδοθεν* instead of *ἐκεῖ* and *ἐνδον*. Dem. Ol. 3. 13, 15. *ἀγροῖ τὸν ἐκεῖθεν πόλεμον δεῦρο ἤγοντα*. X. Cy. 1. 3, 4. *ἵνα ἦσσαν τὰ οἴκαδε παροῖ*. See Larger Grammar, II. § 622, Rem. 2.

(b) *Εἰς* instead of *ἐν* (far more seldom). Her. 2, 150. *ἔλεγον οἱ ἐπιχώριοι, ὡς ἐς τὴν Σύρτιν τὴν ἐς Λιβύην ἐκδιδοῖ ἡ λίμνη αὕτη ὑπὸ γῆν* (empties into the Syrtis which is in Libya). X. H. 1. 7, 29. *Ἐρασίνδης (ἐκέλευεν) ἐπὶ τοὺς ἐς Μιτυλήνην πολεμίους τὴν ταχίστην πλεῖν πάντας* (against the enemies in Mitylene).

5. On the repetition and omission of prepositions, the following things are to be noted:—

(a) In a series of coördinate substantives, the preposition is either repeated before each single substantive, when each single idea is to be considered separately and is to be made emphatic, or when the contrast or difference between the ideas is to be denoted, e. g. Pl. Tim. 18, c. *κατὰ τε πόλεμον καὶ κατὰ τὴν ἄλλην διαίταν*; or the preposition is placed only before the first substantive, and omitted with the others, when the ideas are meant to express one whole, whether they are of the same kind or different, e. g. X. C. 1. 4, 17. *περὶ τῶν ἐνδοθῶν καὶ περὶ τῶν ἐν Αἰγύπτῳ καὶ ἐν Σικελίᾳ φροντίζειν* (instead of *καὶ περὶ τῶν ἐν Σικελίᾳ*). 2. 1, 6. *ἀγυμνάστως ἔχειν πρὸς τε ψύχῃ καὶ σώματι*. X. H. 1. 1, 3. *ἀπὸ τε τῶν νεῶν καὶ τῆς γῆς*. Pl. Phaed. 99, a. *ἡ περὶ Μέργαρα ἡ Βοιωτούς*.

(b) When a substantive connected with a preposition, is followed by a relative pronoun standing in the same relation with the substantive, the preposition in prose is often repeated before the relative, but more frequently omitted: Pl. Symp. 213, c. *ἀπ' ἐκείνου τοῦ χρόνου, ἀφ' οὗ τούτου ἤρσασθην*. X. Hier. 1,

11. οἱ ἰδιῶται (cives) ἔρχονται εἰς πόλεις, ἃς ἂν βούλωνται, δεσμεύων ἑνεκα. X. S. 4, 1. ἐν τῷ χρόνῳ, ᾧ ἑμὼν ἀκούω. (Comp. in Latin Cic. Fin. 4, 20. Zeno negat Platonem, si sapiens non sit, eadem esse in causa, quia tyrannum Dionysium).

(c) The preposition is very often omitted in *questions* and *answers*, e. g. Pl. Soph. 243, d. περὶ δὲ τοῦ μεγίστου τε καὶ ἀρχηγοῦ πρώτου νῦν σκεπτόμεν. Theact. Τί νος δὴ λέγεις; X. S. 5, 5. οἶσθα οὖν, ἔφη, ὀφθαλμῶν τί νος ἔνεκα δεόμεθα; Δῆλον, ἔφη, ὅτι τοῦ ὁρᾶν.

(d) The preposition is commonly omitted with a word in apposition. X. An. 5, 5, 3. οἱ Ἕλληνες ἀφίκοντο εἰς Κοτύωρα, πόλιν Ἑλληνίδα. Comp. 4, 8, 22. 5, 3, 2. 6, 2, 1. But when a greater emphasis rests upon the word in apposition, as is particularly the case, when it is used to explain a preceding pronoun, then the preposition is regularly repeated. X. Cy. 3, 1, 28. (φίλοις λάβοις ἂν) παρ' ἐκείνων, οἶμαι, ἔφη, παρὰ τῶν μηδέποτε πολεμίων γεγενημένων (you might acquire friendship from those who have never been enemies). Pl. Prot. 358, b. αἱ ἐπὶ τούτου πράξεις ἀπασαι, ἐπὶ τοῦ ἀλύτως (ἦν καὶ ἡδέως, ἀρ' οὐ καλὰ; (all the actions pertaining to this, viz., the living without grief, are they not praiseworthy?); also in clauses expressing comparison, subjoined by ὥς, ὥσπερ, the preposition may be either omitted or repeated. Pl. Rp. 330, c. περὶ τὰ χρέματα σπουδάζουσιν, ὥς ἔργον ἑαυτῶν. Pl. παρ' ἡμᾶς φοιτῆς, ὥς παρὰ φίλους. But when the member expressing the comparison precedes the other, the preposition stands with the first member only, if the particle of comparison is ὥς; but the preposition is repeated, if it is ὥσπερ. Pl. Rp. 1, 4, 14, c. δεῖ ὥς περὶ μητρὸς καὶ τροφοῦ τῆς χάρας ἀμύνην (i. e. περὶ τῆς χάρας). X. Cy. 1, 6, 4. ὥς πρὸς φίλους ὕπτας μοι τοὺς θεοὺς οὕτω δίδκεμαι. — Pl. Phaed. 82, c. (ἡ ψυχὴ ἀναγκάζεται) ὥσπερ δι' εἰργμοῦ διὰ τοῦ σώματος σκοπεῖσθαι τὰ ὄντα.

6. The natural position for prepositions is directly before their substantive, or before the attributive belonging to a substantive, e. g. πρὸς τὸν ἄνδρα, πρὸς τὸν σοφὸν ἄνδρα. But this position is often changed in the following instances:—

(a) When a particle follows the substantive, as γέ, μέν, γάρ, μὲν γάρ, δέ, οὖν, also μὲν οὖν, αὖ, καί, εἰαί, τούτων, ἴσως, also οἶμαι used as an adverb; these small words often come between the preposition and the substantive, e. g. ἐν μὲν εἰρήνῃ, ἐν μὲν γὰρ εἰρήνῃ.

(b) The preposition πρὸς in oaths and exclamations is separated from its substantive. Soph. O. C. 1333. πρὸς νῦν σε κρηνῶν, ποδὲς θεῶν ὁμογενῶν αἰτῶ πιδέσθαι. So in Latin, per te deos oro.

(c) The preposition sometimes follows its substantive, though it then is subject to anastrophe; in Attic prose, this takes place only with περί when connected with the Gen., but here it is very frequent. Pl. Rp. 469, b. πρώτον μὲν ἀνδραποδισμοῦ περί; it is also separated by other words. Her. 6, 101. τούτου σφί ἐμελεε περί. Pl. Apol. 19, c. ὧν ἐγὼ οὐδὲν οὔτε μέγα οὔτε σμικρὸν περί ἐπαίω. See § 31, IV.

CHAPTER IV.

§ 301. The Pronoun as Subject, Predicate, Attribute, and Object.

The subject, predicate, attribute, and object are expressed by pronouns, when these members of a sentence are not designed to represent objects or qualities themselves, but when it is to be denoted merely, that an object refers either to the speaker himself, or to the person addressed, or to another person or thing.

2. All the rules which have been given on the substantive and adjective, apply also to substantive and adjective pronouns; still, some remarks are here subjoined on the use of the pronouns.

§ 302. I. *Personal Pronouns.*

The substantive personal pronouns, as the subject (in the Nom.): *ἐγώ, σύ, ἡμεῖς*, etc., and also the adjective (possessive) pronouns, as attributives, e. g. *ἐμὸς πατήρ*, are used in Greek, as in Latin, only when they are specially emphatic; hence particularly in antitheses, but also, for the sake of perspicuity, e. g. *Καὶ σὺ ταῦτα ἐπραξας. Καὶ ὁ σὸς πατήρ ἀπέθανεν. Ἐγὼ μὲν ἄπειμι, σὺ δὲ μένει.* But where this is not the case they are omitted, and the substantive pronouns are expressed by the endings of the verb, and the adjective (possessive) pronouns, by the article prefixed to the substantive, e. g. *Γράφω, γράφεις. Ἡ μήτηρ ἐπέ μοι (my mother). Οἱ γονεῖς στέρғουσι τὰ τέκνα (their children).*

REMARK 1. The distinction between the accented and the enclitic forms of the personal pronouns, e. g. *ἐμοῦ* and *μου*, etc. (§ 87), lies in the greater or less emphasis with which they are pronounced in discourse. Thus, the accented forms are always employed, for example, in antitheses, e. g. *ἐμοῦ μὲν κατεγέλασε, σὺ δὲ ἐπνευσεν.* — The personal pronouns are often used instead of the reflexive (No. 2). On the use of the Gen. of the substantive instead of the adjective (possessive) pronouns, see Rem. 4. On an appositive in the Gen. joined with a possessive pronoun, e. g. *ἡμέτερος αὐτῶν πατήρ*, see § 266, 2.

REM. 2. The adjective personal pronouns more commonly have a *subjective* or *actiօn* sense, e. g. *ἐμὴ βουλή* (*my counsel*, i. e. one which I originate, not one which

relates to me) but sometimes they take the place of the objective Gen. and then have an *objective* or *passive* sense. Od. λ, 201. *ὄς πόθος*, a desire FOR thee (like Ter. Heaut. II. 3, 66. *desiderio tuo* instead of *tui*). X. Cy. 3. 1, 28. *εὐνοία καὶ φιλία τῇ ἐμῇ* (*benevolentia et amore MEI*, from good will and love TO me).

2. The reflexive pronouns always refer to something already named, to the Subject or Object, since the person or thing to which the reflexive refers, stands in contrast with itself as an *object* or *attribute*:—

(a) In relation to the subject: 'Ο σοφὸς *ἐαυτοῦ* κρατεῖ. *Σὺ σεαυτῷ ἀρέσκεῖς*. 'Ο παῖς *ἐαυτὸν* ἐπαινεῖ. Οἱ γονεῖς ἀγαπῶσι τοὺς *ἐαυτῶν* παῖδας. Γυνῶδι *σεαυτόν*. Οὗτος δ' ἄνθρωπος πάντα δι' *ἐαυτοῦ* μεμάδηκεν. 'Ο στρατηγὸς ὑπὸ τῶν *ἐαυτοῦ* στρατιωτῶν ἀπέθανεν.

(b) In relation to an object of the sentence: X. Cy. 1. 1, 4. *Κῦρος δαΐμονος τῶν ἄλλων βασιλέων, τῶν ἀρχὰς δι' ἐαυτῶν κτησαμένων*. Ar. Nub. 384. *ἀπὸ σαυτοῦ ἐγὼ σε διδάξω* (*per te ipsum*).

(3) The reflexive pronouns may also be used in Greek, as in Latin, in the construction of the Accusative with the Infinitive and of the Participle; also in such subordinate clauses as stand in a close relation to the principal clause, particularly in clauses expressing *design*, and in *dependent* interrogative clauses, as well as in all other subordinate clauses which do not contain the sentiment of the speaker, but the sentiment of the subject of the principal sentence. Also in this case the reflexive refers either to the subject or to an object. When the subject of the principal clause and the subject of the subordinate clause (or of the Inf.), are different, the reflexive may refer either to the former or to the latter, its particular reference being determined only from the context. In the cases mentioned under this rule, the English often uses the *personal* pronouns *him*, *her*, *it*, etc. instead of the *reflexive*.

'Ο τύραννος νομίζει τοὺς πολίτας ὑπηρετεῖν *ἐαυτῷ*. X. Cy. 1. 1, 5. *Τῶν ἑδνῶν τούτων ἤρξεν (Κῦρος) οὕδ' ἐαυτῷ δημογλῶττων ὄντων, οὔτε ἀλλήλοις*. C. 1. 2, 8. *ἐπίστευε (Σωκράτης) τῶν ξυνόντων ἐαυτῷ τοὺς ἀποδεξαμένους, ἅπερ αὐτὸς ἐδοκίμαζεν, εἰς τὸν πάντα βίον ἐαυτῷ τε καὶ ἀλλήλοις φίλους ἀγαθοὺς ἐσεσθαι*. 52. *ὁ κατήγορος ἐφη τὸν Σωκράτην ἀναπεύδοντα τοὺς νέους, ὥς αὐτὸς εἴη σοφώτατος τε καὶ ἄλλους ἱκανώτατος ποιῆσαι σοφοὺς, οὕτω διατιθέναι τοὺς ἐαυτῷ συνόντας, ὥστε μηδαμοῦ παρ' αὐτοῖς τοὺς ἄλλους εἶναι πρὸς ἐαυτόν* (in comparison with him). Th. 2, 92. *τὰ ναύαγια, ὅσα πρὸς τῇ ἐαυτῶν (γῇ) ἦν, ἀνέλονται* (= *τὰ ναύαγια τὰ πρὸς τῇ ἐαυτῶν γῇ ὄντα*). Her. 8, 24. *ὅσοι σοῦ στρατοῦ τοῦ ἐαυτοῦ ἦσαν νεκροὶ ἔδειψα*. Comp. the examples in Rem. 3.

4. On the contrary, the oblique Cases of the pronoun αὐτός, -ή, -ό: viz., αὐτοῦ, -ῆς, αὐτῷ, -ῇ, αὐτόν, ἣν, -ό, αὐτῶν, or even those of a demonstrative pronoun, are universally employed, when an object does not stand in contrast with itself, but with another object, e. g. ὁ πατήρ αὐτῷ (to him, the son) ἔδωκε τὸ βιβλίον. Στέργω αὐτόν (him). Ἀπέχομαι αὐτοῦ (from him). The pronoun αὐτοῦ, etc. is merely the personal pronoun of the third person, but is much weaker than the demonstrative οὗτος; wherefore, it does not, like οὗτος, usually stand first in a sentence.

REM. 3. The personal pronoun οἷ, οἱ, etc. has commonly a reflexive sense in the Attic writers (but, in the Ion. writers and in the poets, also the meaning of the personal pronoun). But it is regularly employed, only when the reflexive relation has respect, not to the nearest subject, but to the remoter one. It is in general much more freely used than the compound reflexive, since it is also employed where the connection with the principal clause is much looser, e. g. Ὁ τύραννος νομίζει τοὺς πολίτας ὑπηρετεῖν οἱ (but not ὁ τύραννος χαρίζεται οἱ). X. An. 7. 5, 9. Ἡρακλείδης εἰσαγαγὼν τοὺς ἄλλους στρατηγοὺς πρὸς Ἀκείδην λέγειν ἐκέλευεν αὐτοὺς, ὅτι οὐδὲν ἂν ἦττον σφείς ἀγάγοιεν τὴν στρατίαν, ἢ Ξενοφῶν (se ducturos esse). Th. 5, 73. οἱ Ἀθηναῖοι ὥς ἐξέκλινεν (ὁ Ἅγις) ἀπὸ σφῶν τὸ στράτευμα, καθ' ἥσυχίαν ἐσώθησαν. 6, 32. ξυνεκέχυοντο καὶ ὁ ἄλλος, δμίλος, τῶν τε πολιτῶν καὶ εἰ τις ἄλλος εὐνους παρὴν σφίσι. Even after γάρ, e. g. X. H. 1. 7, 5. οἱ στρατηγοὶ βραχέα ἕκαστος ἀπελογήσατο· οὐ γὰρ προὔτρεξε σφίσι λόγος κατὰ τὸν νόμον. But Thucydides and some later writers use it, also, in relation to the nearest subject, e. g. Th. 7, 5. ὁ Γύλιππος ἐτείχε(ε τοῖς λείδοις) χρώμενος, οὗς οἱ Ἀθηναῖοι προπαρεβόλοντο σφίσιν. The forms οἱ, σφίσι and σφᾶς have sometimes also the meaning of personal pronouns: οἱ, him, her (e. g. X. Cy. 3. 2, 26); σφίσι, to them (e. g. X. H. 6. 5, 35); σφᾶς, them, e. g. Th. 5, 49), when the object to which they refer, is more important in respect to the sense, than the subject of the sentence. Still, it is to be remarked in relation to the use of this pronoun, that in place of it with a reflexive sense, the compound reflexive ἐαυτοῦ, -ῆς, etc. is commonly employed; and in place of it with the sense of the Pers. pronoun third person, the corresponding forms of αὐτός are used by the Attic writers. The form οὗ (ού) is used in prose only in Pl. Symp. 174, d. Rp. 617, b. 617, e.; εἰ (ἐ) 327, b. 617, e. Symp. 175, a. c. 233, b.; οἱ occurs far oftener (seldom accented οἱ), and σφείς, σφῶν, σφίσι, σφᾶς, somewhat often.

5. In the instances mentioned under No. 3, the corresponding forms of αὐτός are very frequently used instead of the reflexive pronoun; this is always the case where a member of a sentence or a subordinate clause is not the expression or sentiment of the person to whom the pronoun refers, but the sentiment of the speaker (writer).

X. Cy. 1. 4, 19. (Οἱ πολλοίμοι) εὐδὸς ἀφήσουσι τὴν λείαν, ἐπειδὴν ἴδωσι τινὰς ἐπ' αὐτοὺς λαβόντας (contra se). C. 4. 7, 1. Τὴν ἑαυτοῦ γνώμην ἀπεφαίνετο Σωκράτης πρὸς τοὺς ὁμιλοῦντας αὐτῷ. Apol. 33. (Σωκράτης) ἔγνω τοῦ ἔτι (ἦν τὸ τεθνάναι αὐτῷ) κρείττον εἶναι.

6. In compound reflexive pronouns, the pronoun αὐτός either retains its *exclusive* force, or loses it, i. e. it is sometimes *emphatic*, and sometimes not.

(a) Isocr. Panath. 16, 242. δίκαιόν ἐστι φίλους μὲν ποιεῖσθαι τοὺς ὁμοίους αὐτοῖ· τε (or σφίσι τε αὐτοῖς) καὶ τοῖς ἄλλοις χρωμένους, φοβεῖσθαι δὲ καὶ δεδιέναι τοὺς πρὸς σφᾶς μὲν αὐτοὺς (or ἑαυτοὺς) οἰκαιότατα διακειμένους, πρὸς δὲ τοῖς ἄλλοις ἁλλοτρίως (se ipsis and se ipsis). Th. 4, 102. ἐποίκους σφῶν τε αὐτῶν καὶ τῶν ἄλλων τὸν βουλόμενον πέμψατες. 1, 60. πέμπουσιν ἑαυτῶν τε ἐδελοντάς καὶ τῶν ἄλλων Πελοποννησίων μισθῷ πείσαστες. 8, 8. ἐφ' ἑαυτῶν διανοοῦντο ἄλλῃ στόλῃ πλεῖν (solū per se). The Nom. αὐτός is sometimes added to strengthen this *exclusive* or *emphatic* force (comp. in Lat. *Cato se ipse interemit*), e. g. Pl. Phaed. 94, e. οὔτε γὰρ ἂν Ὀμήρῳ ὁμολογῶμεν, οὔτε αὐτοὶ ἡμῖν αὐτοῖς. — (b) Οἱ στρατιῶται παρείχον ἑαυτοὺς (or σφᾶς αὐτοὺς) ἀνδρειοτάτους (se). Th. 7, 82. παρέδωκαν οἱ πάντες σφᾶς αὐτούς (or ἑαυτούς) (se).

REM. 4. The reflexive possessives are either used *alone*, e. g. Dem. c. Nicostr. 4, 1250. τῶν χρημάτων σοι τῶν ἐμῶν κίχημι. c. Nausim. 11, 993. δικαιοτέρων δῆπου τὰ ἡμέτερα ἡμᾶς ἐστὶν ἔχειν, ἢ τούτους. c. Boeot. 2, 1010. ὁμῆες ἔπαυτες τοὺς ὑμετέρους παῖδας ἀγαπάτε. Οἱ πολῖται τὰ σφέτερα σάξεν ἐπειρήντο; or with the *addition* of the Gen. of αὐτός according to § 266, 2; or instead of the possessives, the Gen. of the compound substantive-reflexive is used; indeed in Prose, this is uniformly the case with the Sing. (*mine, thine, his*, thus ὁ ἐμαυτοῦ, σεαυτοῦ, ἑαυτοῦ πατὴρ, and not ὁ ἐμὸς αὐτοῦ, ὁ σὸς αὐτοῦ πατὴρ, which last mode of expression is found only in poetry), and with the third Pers. Pl., it is more frequent than the possessive; but the possessives are commonly used when the pronoun is plural (*our, your*), except in the third Person. Hence as follows:—

S. τὸν ἐμαυτοῦ (σεαυτοῦ, ἑαυτοῦ) πατέρα not	τὸν ἐμὸν (σὸν) αὐτοῦ π.
τὴν ἐμαυτοῦ (σεαυτοῦ, ἑαυτοῦ) μητέρα not	τὴν ἐμήν (σὴν) αὐτοῦ μ.
τοὺς ἐμαυτοῦ (σεαυτοῦ, ἑαυτοῦ) λόγους not	τοὺς ἐμοὺς (σοὺς) αὐτοῦ λ.
P. τὸν ἡμέτερον αὐτῶν πατέρα	very rare τὸν ἐμῶν αὐτῶν π.
τὴν ὑμετέραν αὐτῶν μητέρα	very rare τὴν ὑμῶν αὐτῶν μ.
τὰ ἡμέτερα αὐτῶν ἀμαρτήματα	very rare τὰ ἡμῶν αὐτῶν ἀ.
τὸν σφέτερον αὐτῶν πατέρα	more frequent τὸν ἐαυτῶν πατέρα, but never τὸν σφῶν αὐτῶν π.

Here also the Pronoun αὐτός either retains its *exclusive* or *emphatic* force, or loses it: (a) Ὁ παῖς ὑβρίζει τὸν ἑαυτοῦ πατέρα (SUUM IPSIUS patrem). Ὑμεῖς ὑβρίζετε τοὺς ὑμετέρους αὐτῶν πατέρας (VESTROS IPSORUM patres). Οἱ παῖδες ὑβρίζουσιν τοὺς ἑαυτῶν πατέρας (suos ipsorum p). X. Hier. 3, 8. πολλοὺς δὲ καὶ ὑπο γυναικῶν τῶν ἑαυτῶν τυράννους διεφθαρμένους (ἐθρήσεις) (a SUIUS IPSORUM conjugibus). X. An. 6, 1, 29. (νομίζω) ὅστις ἐν πολέμῳ ὢν στασιάζει πρὸς ἔρχοντα, τοῦτον πρὸς τὴν ἑαυτοῦ σωτηρίαν στασιάζειν (contra SUAM IPSIUS salutem). In order to strengthen the *exclusive* or *emphatic* force, the Pronoun αὐτός is frequently added: αὐτὸς τὸν ἐμαυτοῦ, etc.; αὐτός is also sometimes placed between the article and the reflexive of the third Pers., e. g. Aeschin. Ctes. 85, 87. καταλέλυκε τὴν αὐτὸς αὐτοῦ δυναστείαν. — (b) Th. 2, 101. Στρατονίκην, τὴν ἑαυτοῦ ἀδελφὴν, δίδωσι Ζεύδῃ (SUAM sororem). Aeschin. fals. leg. 30, 40. πρὸς τὴν βουλὴν τὸν ἀδελφὸν τὸν ἐμαυτοῦ καὶ τὸν ἀδελφίδου καὶ τὸν ἱατρὸν ἔπειμα. Th. 6, 21. πολλὸ ἀπὸ τῆς ἡμετέρας αὐτῶν μέλλουσιν πλεῖν (a nostra patria). Lysias. ἡγούνται οὐκέτι τοῖς σφετέροις αὐτῶν ἀμφ-

τήμασι τὸν νοῦν ὁμᾶς παρέξειν. Her. 5, 87. (λέγουσιν) εἰρωτῶν ἐκάστην αὐτέων (τῶν γυναικῶν), δεη εἴη ὁ ἐωυτῆς ἀνὴρ (ὡς σουσ vir esset). X. H. 4. 4, 17. οἱ Λακεδαιμόνιοι τῶν ἑαυτῶν συμμάχων κατεφρόνουν.

REM. 5. It is very rare in good classical authors, that the *Gen. of Pers. Pronouns* refers to the nearest subject, e. g. Pl. Lach. 179, c. αἰτιώμεθα τοὺς πατέρας ἡμῶν, ὅτι ἡμᾶς μὲν εἶων τρυφᾶν (instead of τοὺς ἡμετέρους πατέρας or τοὺς ἡμετέρους αὐτῶν π.). Antiph. 1, 114. ἐγὼ δ' ὁμᾶς ὑπὲρ τοῦ πατρός μου τεθνεώτος αἰτοῦμαι (instead of ὑπὲρ τοῦ ἑμαυτοῦ πατρός). Th. 4.8. ἐπὶ τὰς ἐν τῇ Κερκύρᾳ ναῦς σφῶν ἐπεμψαν (instead of ἐπὶ τὰς ἐν τ. Κ σφετέρας αὐτῶν ν. or τὰς ἑαυτῶν ν.).

REM. 6. The pronoun αὐτός with a reflexive meaning, regularly stands after both the substantive and adjective (possessive) personal pronouns, whether its exclusive power be retained or lost, e. g. ἡμῶν αὐτῶν, ὑμῶν αὐτοῖς, σφᾶς αὐτοῖς, ὁ ὑμέτερος αὐτῶν πατήρ, etc. In the Attic writers the exceptions to this position are extremely few, e. g. X. Cy. 6. 2, 25. νῦν τὰ ἐπιτήδεια (ἡμᾶς) δεῖ εἰς τὴν δδὸν συσκευάζεσθαι αὐτοῖς τε ἡμῖν, καὶ ὁπόσοις τετράποσι χρώμεθα. But in other writers, also, such exceptions are quite rare, e. g. Her. 5, 91. συγγινώσκομεν αὐτοῖσι ἡμῖν οὐ ποιήσασι ὀρθῶς. This position is never found with the third Pers. Pl., consequently never αὐτοὺς σφᾶς instead of σφᾶς αὐτοῖς. But when the Pers. pronouns are used without their reflexive force, then αὐτός, in its exclusive or emphatic sense, may either precede or follow the personal pronoun: (a) αὐτοῦ ἐμοῦ (μου), αὐτῷ ἐμοὶ (μοι), αὐτὸν ἐμέ (με), αὐτοὺς ἡμᾶς, etc., e. g. Pl. Phaed. 91, a. αὐτῷ ἐμοὶ ὅτι μάλιστα δόξει οὕτως ἔχειν. Symp. 220, c. συνδιέσσευε καὶ τὰ ὄπλα καὶ αὐτὸν ἐμέ. X. C. 2. 9, 2. ἡδέως γ' ἂν (sc. δρέψαμι τὸν ἄνδρα), ἔφη, εἰ μὴ φοβοίμην, ὅπως μὴ ἐπ' αὐτόν με τράποιτο. — (b) ἐμοῦ αὐτοῦ, ἐμοὶ αὐτῷ, σὲ αὐτόν, ἡμῶν αὐτῶν, etc., e. g. Dem. Ol. 3, 36. πῶδε γὰρ ἄλλοθεν ἰσχυρὸς γέγονεν ἢ παρ' ἡμῶν αὐτῶν Φίλιππος; X. C. 3. 8, 9. τοῦ θέρους ὁ ἥλιος ὑπὲρ ἡμῶν αὐτῶν καὶ τῶν στεγῶν πορευόμενος σκιὰν παρέχει. Cy. 5. 5, 20. σὲ μὲν αὐτὸν ἀφήκα. 6. 1, 14. στέγαι ἡμῖν αὐτοῖς εἰσιν. Pl. Apol. 41, a. ἐμοί γε καὶ αὐτῷ δαυμαστὴ ἂν εἴη ἡ διατριβὴ αὐτόδω.

7. The reflexive pronoun is very often used instead of the reciprocal pronoun, in all the persons.

Dem. C. Olympiod. 1169. τόδ' ἡμῖν αὐτοῖς διαλεξόμεθα. Pl. Rp. 621, c. δικαιοσύνην μετὰ φρονήσεως παντὶ τρόπῳ ἐπιτηδεύομεν, ἵνα καὶ ἡμῖν αὐτοῖς φίλοι ὦμεν, καὶ τοῖς θεοῖς. Lys. 114. ἐπειδὴν ὑμῖν ἐγὼ μνηίσω, πρὸς ὑμᾶς αὐτοὺς τρέφεσθε κἄπειτα καδ' ἕνα ἕκαστον ὑμῖν αὐτοῖς ἀπεχθῆσεσθε. X. C. 3. 5, 16. φθονοῦσιν ἑαυτοῖς μᾶλλον, ἢ τοῖς ἄλλοις ἀνδράποισι.

REM. 7. Both the reciprocal and reflexive pronoun is used when the action refers to an object that has been named. Both consequently express a reflexive idea, and are related like the species and genus; since now the genus includes the species, so the reflexive may take the place of the reciprocal, in cases where it is readily perceived that several persons so perform anything together that the action appears as reciprocal. But when the reciprocal is antithetic to ἑαυτὸν ἕκαστος, but the reflexive used for the reciprocal, to ἄλλους, it is clear that the reciprocal must then necessarily stand, where the antithesis ἑαυτὸν ἕκαστος is either expressed or implied, e. g. Isocr. Paneg. μᾶλλον χαίρουσιν ἐπὶ τοῖς ἀλλήλων κακοῖς, ἢ τοῖς αὐτῶν ἰδίοις ἀγαθοῖς (i. e. ἢ ἐπὶ τοῖς αὐτοῦ ἕκαστος ἀγαθοῖς), they rather rejoice in each other's evils, than in their own good, i. e. than each one in his own. Pl. Phaedr. 263, a. ἀμφισβητοῦμεν ἀλλήλοισι τε καὶ ἡμῖν αὐτοῖς. On the contrary, it is natural that the reflexive should be regularly used, where other persons (ἄλλους), either expressly or by implication, are contrasted with the reflexive, e. g. Isocr. Aegin. 387. παρὰ

πλέονος ἡ μᾶς αὐτοὺς ἡγοῦμεθα, ἢ τοὺς ἀδελφούς (*we think more of ourselves than of [others] our brothers*). de Pac. οἱ μὲν (Θετταλοί) σφίσι αὐτοῖς πολιοῦσιν (*inter se, non contra externos hostes*). With the Nom. αὐτοί added, e. g. X. H. 1. 5, 9. (δεῖ) σκοπεῖν ὅπως τῶν Ἑλλήνων μηδένες ἰσχυροὶ ὦσιν, ἀλλὰ πάντες ἀσθενεῖς, αὐτοὶ ἐν ἑαυτοῖς στασιάζοντες. So ὁμολογεῖσθαι, ἀμφισβητεῖσθαι, διενεχθῆναι, ἐναντίον εἶναι and πράττειν σφίσι αὐτοῖς or ἑαυτοῖς. But when neither the one nor the other antithesis exists, then the reflexive and the reciprocal are used without distinction, often in the same sentence, merely for the sake of variety, e. g. X. C. 2. 6, 20. φθονοῦντες ἑαυτοῦς μισοῦσιν ἀλλήλους. 7, 12. ἀντὶ ὑφορμμένων ἑαυτὰς ἡδέως ἀλλήλας ἐώρων.

8. The reflexive pronoun of the third Pers. often takes the place of the reflexive of the first and second Person. The reflexive then denotes not a definite person, but only confines the reflexive force to the subject; hence it has often merely the meaning of ἴδιος; the particular person, to whom it refers, must be clearly denoted by the construction of the sentence.

X. C. 1. 4, 9. οὐδὲ γὰρ τὴν ἑαυτοῦ [= σεαυτοῦ] σύ γε ψυχὴν ὄρεῖς (*his own soul; σεαυτοῦ is a false reading*). 2. 1, 31. τοῦ δε πάντων ἡδίστου ἀκούσματος ἐπαῖνον ἑαυτῆς [= σαυτῆς], ἀνῆκοος εἰ (*self-praise*). Andoc. de myst. αὐτὸς, μὲν αὐτὸν ἀπώλλον (*instead of ἑμαυτόν*). Pl. Prot. 312, a. σὺ δὲ οὐκ ἂν αἰσχύναιο εἰς τοὺς Ἕλληνας αὐτὸν σοφιστὴν παρέχων; Isocr. Paneg. διετελέσαμεν ἀσταςίαςτοι πρὸς σφᾶς αὐτούς. X. H. 1. 7, 19. εὐρήσετε σφᾶς αὐτοὺς ἡμαρτηκότας τὰ μέγιστα ἐς θεοῖς.

REM. 8. In the Epic language, this usage occurs also with σφίσι and δς (*suus*). Il. κ, 392. φύξιν βουλεύοιτε μετὰ σφίσιν (*instead of μεδ' ὑμῖν*). Od. ι, 28. οὔτοι ἐγενε ἧς γαίης δύναιμαι γλυκερώτερον ἄλλο ἰδέσθαι.

§ 303. II. *The remaining Pronouns.*

1. Οὗτος, οὕτως, τοιοῦτος, τοσοῦτος, and ὅδε, ὥδε, τοιόςδε, τοσόςδε, are commonly used with this distinction, that the first four refer to what immediately precedes, the others, to what immediately follows.

Her. 6, 53. ταῦτα (the foregoing) μὲν Λακεδαιμόνιοι λέγουσι—τὰδε (the following) δὲ—ἐγὼ γράφω. Th. 1, 53. οἱ μὲν δὴ (Κορίνθιοι) τοιαῦτα εἶπον—οἱ δὲ Ἀθηναῖοι τοιάδε ἀπεκρίναντο.

REMARK 1. Still, not seldom οὗτος, τοιοῦτος, τοσοῦτος, οὕτως refer to what follows; far more seldom ὅδε, τοιόςδε, τοσόςδε, ὥδε refer to what goes before. X. C. 1. 2, 61. Λίχας ὀνομαστὸς ἐπὶ τούτῳ γέγονε (*by what follows*). Th. 2, 34. ὥδε μὲν δάπτουσι (*in reference to what precedes*). But often ὅδε, ὥδε, etc., are so used that they represent an object as *present*, as it were before our eyes, e. g. X. Cy. 3. 3, 35. ἐγὼ δὲ ὑμῖν μὲν παραινῶν, πολεῖν τινὰς χρὴ εἶναι ἐν τῷ τοιῷδε, αἰσχυροῖμην ἂν (= *in PRÆSENTI rerum statu*). Regularly, however, οὗτος precedes the relative clause, e. g. οὗτός ἐστιν.

ὁ οὗτος ἄνθρωπος. — When *οὗτος* and *ἐκεῖνος* are used in opposition to each other, the latter refers to what is more remote, the former, to what is nearer, though the reverse is sometimes the case, as with the Latin *hic* and *illud*.

2. The adjective demonstratives are often used in poetry, especially in Epic, and sometimes in prose, instead of the adverbs *here, there*, according to § 264, 3.

Od. α, 76. ἀλλ' ἄγεθ', ἡμεῖς οἷδε περιφραζόμεθα πάντες (*let us HERE deliberate*). 185. νηὺς δέ μοι ἥ δ' ἔστηκεν ἐπ' ἀγροῦ νόσφι πόλλος (*stood there in the field*). Od. σ, 239. ὡς νῦν Ἴριος ἐκεῖνος ἐπ' αὐλείῃσι δούρησιν ἦσται (*there*). Th. 1, 53. ἡμῶς τοὺς δὲ πρώτους λαβόντες χρῆσασθε ὡς πολέμοις (*nos, qui HIC sumus*). Pl. Rp. 327, b. ἡρόμην, οὐκ εἶπεν. Οὗτος, ἔφη, οὐκ ἔρχεται προσέρχεται (*HERE he comes behind thee*). Hence in the Attic poets *ἀνὴρ δδὲ* instead of *ἐγώ*, e. g. S. O. T. 1464, and *οὗτος* in prose instead of *σύ*, e. g. Pl. Gorg. 489, b. οὗτος ἀνὴρ οὐ παύεται φλυαῶν; instead of *σύ οὐ παύσῃ*;

REM. 2. In the Epic language, where two sentences, whose subject is not *identical*, follow each other, the subject is often repeated in the second by *δγε* with a certain emphasis, in order to bring out prominently the identity of the subject for both sentences, e. g. Il. β, 664. αἶψα δὲ νῆας ἔπηξεν, πολλὴν δ' *δγε* (*idemque*) λαὸν ἀγείρας βῆ φεύγων ἐπὶ πόντον. Il. ο, 586. Ἀντίλοχος δ' οὐ μείνει, δόσος περ ἐὼν πολέμοιός τις, ἀλλ' *δγε* ἄρ' ἔτρεσε. So also in the Epic language and particularly in Her., far rarer in the Attic writers, when a series of actions follow each other, *δ δέ* is used with reference to the *same* subject, where we may translate *δ δέ* by, *on the contrary, then*, etc. Her. 6, 3. τὴν μὲν γενομένην αἰτοῖσι αἰτὴν οὐ μάλ' ἐξέφαινε, *δ δέ* ἔλεγέ σφι (*on the contrary*). X. An. 4, 2, 6. οἱ δὲ ... ἐν ταῦτα ἔμενον, ὡς κατέχοντες τὸ ἄκρον· οἱ δ' κατέχον (*idemque*). This usage very often occurs in Hom. and Her. in disjunctive clauses: *ἢ—ἢ δγε*. Od. β, 327. ἢ τινὰς ἐκ Πύλου ἔξει ἀμύντορας..., *ἢ δγε* καὶ Σπάρτηθεν. Her. 2, 173. λάδοι ἀν' ἢ τοὶ μανέει, *ἢ δγε* ἀπόπληκτος γεόμενος.

3. The use of the pronoun *αὐτός* is as follows:—

(1) *Αὐτός* properly means *αὐτός*, *again he*, and then *self, ipse*, e. g. *ὁ υἱὸς αὐτός* or *αὐτὸς ὁ υἱός*, *the son himself*. It can also refer to the person implied in the predicate, e. g. *αὐτὸς ἀπέβη*. So *αὐτὸ τοῦτο* or *τοῦτ' αὐτό*, *hoc ipsum, this itself (not another)*. When used with *ἐκαστος*, *αὐτός* always precedes. Her. 7, 19. θάλων αὐτὸς ἐκαστος τὰ προκείμενα δῶρα λαβεῖν.

(2) In the oblique Cases, it is used for the third person of the personal pronouns (§ 302, 4).

(3) In connection with the article (*ὁ αὐτός*), it means *the same, idem* (§ 246, 3). On the position of the article with *αὐτός* in connection with a substantive, see § 246, 3.

REM. 3. Hom. and Her. often use *αὐτός* in the place of the reflexive pronouns of the three persons. Od. δ, 247. ἄλλω δ' αὐτὸν (*instead of ἐαυτὸν*)

φωτὶ κατακρύπτων ἤϊσκεν. ζ, 27. σοὶ δὲ γάμος σχεδὸν ἐστίν, ἢ αὐτὴν καλὰ μὲν αὐτὴν (instead of *σαντήν*) ἐγνωσθαι. Her. 7. 10, 1. τὸ δὲ αὐτοῖσι ἐνεσθαι δεινόν, ἐμὲ σοὶ δίκαιόν ἐστι φράζειν (*quid autem in NOBIS timendum insit*).

REM. 4. From the exclusive or emphatic force of this pronoun, the following specific significations arise: (a) *self* in contrast with another, hence *alone*, *solus* (*ipse*, *non alius*); *μόνος*, on the contrary, in contrast with several. X. An. 4. 7, 11. ἄλλον οὐδένα (παρακαλέσας) χωρεῖ αὐτός (*goes alone*); (b) *even* and *self*, like *ipse*, e. g. Αὐτὸς δὲ Σωκράτης ἐδάκρυεν (*even Socrates, Socrates himself*); so καὶ αὐτός, οὐδ' αὐτός, *vel ipse, ne ipse quidem*; (c) *self* in contrast with foreign aid, *of himself*, etc., *sponte*, like *ipse*; (d) in Homer especially, αὐτός often forms a contrast with another object, expressed or understood, this object being different from that denoted by αὐτός, as the soul in distinction from the body, or the body in distinction from the soul, e. g. Il. α, 4. αὐτοὺς δὲ ἐλάρια τεύχε κύνεσσιν (*made them [their bodies, not their souls] a prey*), or a man in distinction from his affairs, or associates, etc. Hence αὐτός is sometimes used of a *lord, master*, e. g. αὐτὸς ἔφη; so also αὐτό, *id ipsum*, often in connection with a following adjective-clause; (e) it is used with a *proper name* and an *ordinal* from *τρίτος* upwards, to denote the number of official associates with the person named, who is generally the principal one, e. g. Th. 1, 46. Κορινθίων στρατηγὸς ἦν Ξενοκλείδης πέμπτος αὐτός (*Xenoclidēs was the commander of the Corinthians with four associates*).

4. The indefinite pronoun *τις* when joined with *adjectives*, *indefinite numerals*, and *adverbs*, is used like the Latin *quidam*, to bring out distinctly the idea expressed by these words, sometimes making them more, sometimes less emphatic, according to the meaning of the word or the connection of the discourse; but with *pronouns* and *cardinal numbers*, it corresponds to the Latin *fere* (*almost, about, somewhat*).

Μέγας τις ἀνὴρ (*some great man*), μικρός τις, πᾶς τις, ἕκαστός τις, οὐδὲς τις, ἄλλοι τινές, ποῖός τις, πόσος τις, βραχύ τι, ἐγγύς τι, σχεδόν τι, πᾶν τι, παντάπασί τι, πολλό τι, οὐδέν τι, πάλαι τι, διαφερόντως τι. Δεινὴν τινα λέγεις δύναμιν τῆς ἀρετῆς εἶναι (*incredibilem QUANDAM vim, a kind of incredible power*). X. C. 1. 1, 1. ἡ γραφή κατ' αὐτοῦ (Σωκράτους) τοιαύδε τις ἦν (*haec fere, was nearly, was for substance this*). 3. 6, 5. λέξον, πόσαι τινές εἰσι (sc. αἱ πρόσδοι τῇ πόλει), tell me about how much the revenues are. So οὕτω τι, or οὕτω, ὥδέ πως (*sic, fere, nearly thus*); τρεῖς τινες (*about three, some three or so*).

REM. 5. The regular position of the pronoun *τις*, as an enclitic, is after the word to which it belongs, e. g. ἀνὴρ τις, καλὸς τις ἀνὴρ. But sometimes, in connected discourse, it precedes, e. g. ἐστὶ τοίνυν τις εὐρήνης λόγος. On the relative and interrogative pronouns, see under adjective and interrogative sentences.

REM. 6. The indefinite pronoun *one, any one*, is usually expressed in Greek (a) by *τις*, e. g. Οὐκ ἂν τις εὕροι ἄνδρα σοφώτερον (*one would not find, etc.*); (b) by the second Pers. Sing. Opt. with *ἄν*, and the Ind. of a historical tense with *ἄν*, when it is intended to represent the subject as indefinite, e. g. φάις ἄν (*dicas, one may, can say*); νομίζοις ἄν (*credas, one might suppose*), εἶδες ἄν (*videres, one might have seen*); ἡγήσῃς ἄν (*putares, etc.*). The English however, frequently translates the second Pers. by *you*, e. g. *you may, can say*.

§ 304. *Prospective and Retrospective Use of the Pronoun.*

1. The personal pronoun *οὔ, οἱ, ἐγώ, μιν*, and the demonstrative *ὁ, ἡ, τό*, are frequently used in Homer to direct the attention to a following substantive, and as it were to prepare for it. Il. v, 321. *αὐτίκα τῷ μὲν ἔπειτα κατ' ὀφθαλμῶν χέεν ἀχλύν*, Πηλεΐδῃ Ἀχιλλῆϊ. Il. φ, 249. *ἵνα μιν παύσειε πόνοιο, δῖος Ἀχιλλῆα*.

2. In the same way, the Neut. of a demonstrative is used to prepare for a following substantive, or a following Inf. or entire sentence. Pl. Apol. 37, a. *τούτου τιμῶμαι, ἐν πρυτανείῳ σιτήσεως* (*I am deemed worthy of this, viz., a maintenance in the Prytaneum*). X. Cy. 8. 7, 25. *τί τούτου μακαριώτερον, τοῦ γῆ μιχθῆναι*; (*what can be more blessed than this, to mix with the earth?*); Pl. Gorg. 515, c. *ἀλλὰ τόδε μοι εἰπὲ ἐπὶ τούτῳ, εἰ λέγονται Ἀθηναῖοι διὰ Περικλέα βελτίους γεγονέναι*. Dem. Phil. 1. 41, 5. *οἶδεν... τοῦτο καλῶς ἐκείνος, ὅτι ταῦτα μὲν ἐστὶν ἅπαντα τὰ χωρία ἄδρα τοῦ πολέμου κείμενα ἐν μέσῳ*. Comp. § 266, Rem. 3.

3. On the contrary, a demonstrative pronoun, particularly *αὐτός*, is frequently put in the same sentence after a preceding substantive or pronoun, partly for the sake of *perspicuity*, e. g. when between the Case and the verb which governs it, there is an unusually long intermediate clause, and partly for the sake of *rhetorical emphasis*. Such a pronoun again resumes the preceding substantive or pronoun, and either recalls it to the memory, or fixes the attention particularly upon it. Her. 3, 63. *ὁ δέ μοι Μάγος, τὸν (= ὃν) Καμβύσης ἐπιτροπὸν τῶν οἰκίων ἀπέδεξε, οὗτος ταῦτα ἐνετείλατο* (*Magos, whom Cambyses appointed steward of his domestic affairs, he gave me these commands*). Th. 6, 69. *αἱ οἰκίαι τοῦ προαστείου ἐπάλξεις λαμβάνουσαι, αὗται ὑπὸν ἔρυμα*. So also with the personal pronouns, in which case the pronoun which resumes a preceding one, is regularly an *enclitic* form. Eur. Phoen. 507. *ἐμοὶ μὲν, εἰ καὶ μὴ καδ' Ἑλλήνων χθόνα τεθρόμμεδ' (educati sumus), ἀλλ' οὐκ ἐννεγά μοι δοκεῖς λέγειν*.

CHAPTER V.

The Infinitive and the Participle as an Object and Attribute.

§ 305. A. *The Infinitive.*

The Infinitive represents the idea of the verb as an abstract substantive idea, but differs from the substantive in the following respects:

(1) The Inf. without the article can be used only as a *Nom.*

(either as a *subject*, or in connection with ἐστί(ν) as a *predicate*), and as an *object* in the Accusative;

Subject: Ἐπεταὶ τῇ ἀρετῇ σὺ ζεσθαὶ εἰς τὸν πλεῖον χρόνον μᾶλλον, ἢ τῇ κακίᾳ (to be preserved for a longer time results rather from bravery than cowardice), X. R. L. 9, 1. Predicate: Τὸ δίκην διδόναι πότερον πᾶσχειν τί ἐστὶν, ἢ ποιεῖν Pl. Gorg. 464, d. Object: Βούλομαι γράφειν. See § 306.

(2) Yet it so far retains the nature of the verb, as

(a) It denotes, by different forms, the different circumstances of the action: *duration*, *completion*, *futurity*, and has active, middle, and passive forms.

Γράφειν, scribere, γεγραφέναι, scripsisse, γράψαι, scripsisse or scribere (§ 257), γράψαι, scripturum esse; βουλευέσθαι, to deliberate or be advised, βεβουλευέσθαι, to have deliberated or have been advised, βουλευσασθαι, to have deliberated or to deliberate, βουλευθήναι, to have been advised or to be advised, etc.

(b) It retains the government of the verb, i. e. it governs the same Case as its verb, e. g. Γράφειν ἐπιστολὴν, ἐπιθυμῶ τῆς ἀρετῆς, μάχεσθαι τοῖς πολεμίοις;

(c) It has an *adverb* for its attributive expletive, and not, as in the case of an actual substantive, an adjective, e. g. Καλὸς ἀποθανεῖν (on the contrary, καλὸς θάνατος).

The Inf. will first be considered without the article, and then with it.

§ 306. 1. The Infinitive, as an Object, without the Article.

1. The Inf. is used, as the complementary¹ object in the Acc., to express something *aimed at* or *effected*:—

(a) With verbs of *willing* and the contrary (*verba voluntatis*), e. g. βούλομαι, ἐθέλω, μέλλω, ἐπιθυμῶ, ἀξιῶ, δικαιῶ, ζητῶ, προθυμοῦμαι, πρόθυμός εἰμι, ἐπιχειρῶ, πειρῶμαι, βουλεύομαι, παρασκευάζομαι, μηχανῶμαι, τολμῶ, ὑπομένω, εὔωδα, etc. — δέομαι (to entreat), ἱκετεύω, παραινῶ, ἐπιτέλλω, παροξύνω, πείθω, συμβουλεύω, νουθετῶ, κελεύω, προστάττω, etc. — ἐῶ, συγχωρῶ, ἀμελῶ, etc. — δέδοικα, φοβοῦμαι,

¹ The verbs which take an Infinitive after them, are usually such as do not express a complete idea of themselves, but require an Inf. or some other construction, to complete the idea. The Inf., therefore, is the *complement* of the verb on which it depends. Other verbs take a Participle for their complement See § 309.

φείγω, ἀναβάλλομαι, δκνῶ, etc. — ἀπαγορεύω, κατέχω, καλύω, etc.; — ἡσυχίαν, πράγματα, ἀσχολίαν, ὄχλον παρέχω τῷ, ἐξουσίαν διδόναι, and the like.

Βούλομαι γράφειν. Ἐπιδυμῶ πορεύεσθαι. Τολμῶ ὑπομένειν τὸν κίνδυνον. Παραίνῳ σοι γράφειν. Ἀναβάλλομαί σοι ἀποκρίνεσθαι. Pl. Gorg. 457, e. φοβοῦμαι διελέγχειν σε. Phaed. 98, d. ἀμελῶ τὰς ὥς ἀληθῶς αἰτίας λέγειν. Dem. Ol. 3. 16, 25. τίς ἂν αὐτὸν ἔτι καλύσει δεῦρο βαδίσειν; X. Ag. 1, 7. Ἀγησίλαος ὑπέστη ἀσχολίαν αὐτῷ (τῷ βασιλεῖ) παρέξειν στρατεύειν ἐπὶ τοὺς Ἕλληνας. Dem. Chers. 102, 53. ἡσυχίαν ποιοῦσιν ἐκείνῃ πράττειν, ὅτι βούλεται.

REMARK 1. On the difference between the Inf. and the Part. with ἀσχεῖν, αἰδεῖσθαι, περιῶν, ἔρχεσθαι, παύειν, πατοῖον γίγνεσθαι, παρασκευάζεσθαι, πειρᾶσθαι, see § 311. Verbs of preventing and hindering, and the like, have the following constructions: (a) (not very frequent) Εἰργω σε ἀπιέναι. Οὐ καλῶς σε ἀπιέναι. (b) (usually) Εἰργω σε μὴ ἀπιέναι according to § 318, 7; and after a preceding negation: Ἀστυάγης, ὅτι δέοιτο αὐτοῦ ὁ Κύρος; οὐδὲν δδόντο ἀντιέχειν μὴ οὐ χαρίζεσθαι, X. Cy. 1. 4, 2. according to § 318, 9. (c) Τοῦ δραπέτεῦν (οἱ δέσποται τοὺς οἰκέτας) δεσμοῖς ἀπείργουσι, X. C. 2. 1, 16. (d) Πᾶς ἀσκὸς δύο ἄνδρας ἔξει τοῦ μὴ καταδύναι, X. An. 3. 5, 11. (e) (seldom) Μέλλομεν τοὺτους εἰργεῖν, ὥστε μὴ δύνασθαι βλάπτειν ἡμᾶς, ib. 3. 3, 16. (f) Τὸν πλείστον ὁμιλον τῶν ψιλῶν εἰργον τὸ μὴ τὰ ἐγγὺς τῆς πόλεως κακουργεῖν, Th. 3, 1. according to § 308, Rem. 1. (g) very frequently after a preceding negation: Οὐκ ἀπείχοντο οὐδ' ἀπὸ τῶν φίλων τὸ μὴ οὐχὶ πλεονεκτεῖν παρ' αὐτῶν πειρᾶσθαι, X. Cy. 1. 6, 32. according to § 318, 9.

REM. 2. The verb πείθειν, to persuade, regularly takes for its object a substantive-sentence, expressed by the conjunction ὥς and a finite verb; it takes the Inf. (Acc. with the Inf.) more seldom. X. C. 1. 1, 1. πολλὰκις ἐδαύμασα, τίσι ποτὲ λόγοις Ἀθηναίους ἐπεισαν οἱ γραψάμενοι Σωκράτην, ὥς ἕξις εἶη θανάτου τῇ πόλει.

REM. 3. In order to express more definitely the idea of something which is to be done, effected, etc., the Greeks sometimes join the conjunction ὥστε with the Inf. governed by verbs of this class. Her. 7, 6. ἀνέπεισε Εἰρξέα, ὥστε ποιεῖν ταῦτα (to do this). Sometimes, also, in order to make the purpose or object more emphatic, ὅπως, ὥς with the Subj., Opt. or Fut. Ind., is used. So in Attic prose, the verbs προδυμεῖσθαι, διανοεῖσθαι, μηχανᾶσθαι, παρακελεύεσθαι, διακελεύεσθαι, παρασκευάζεσθαι, are connected with ὅπως and the Fut. Ind.

(b) With verbs of thinking, supposing, saying, and the contrary (verba cogitandi, putandi, et dicendi), e. g. λογίζεσθαι, ἡγείσθαι, νομίζειν, ἐλπίζειν, εὔχεσθαι, δοκεῖν, κινδυνεύειν, etc. — λέγειν, φάναι, etc. — ἀρνείσθαι (to deny), ἀπιστεῖν, etc.

Νομίζω ἁμαρτεῖν (I think [to have erred] that I have erred). Ἐλπίζω εὐτυχῆσειν (I hope to be happy). Αἰτῇ ἡ δόξα καλῶς δοκεῖ εἶχειν. Th. 3. 74. ἡ πόλις ἐκινδύνευσε πᾶσα διαφθαρῆναι. Λέγω εἰδέναι ταῦτα (I say [to know] that I know this).

REM. 4. On the difference between the Inf. and Part. after the verbs

ἀκούειν, εἰδέναι, ἐπίστασθαι, μανθάνειν, γιγνώσκειν, μνησκεισθαι, πυθίσκεισθαι, αἰσθάνεσθαι; δεικνύναι, ἀποφαίνειν, δηλοῦν, ἀγγέλλειν, φαίνεσθαι, ἰοικέναι, see § 311.

REM. 5. It will be seen (§ 329), that, after the verbs above mentioned, the object may be expressed also by a complete substantive-sentence with *ὅς* or *ὅτι*.

(c) After expressions denoting *ability, cause, power, capacity, or fitness* (verba *facultatis*), e. g. δύναμαι, δυνατός, ἀδύνατος, οἶός τ' εἰμί, ἔχω, (*possum*) — ἔστιν, πάρεστιν, ἔξεστιν, ἔνεστιν (*licet*) — ποιῶ, διαπράττομαι, κατεργάζομαι, κατασκευάζω, etc. — δεινός (*powerful, capable, fit*), ἱκανός, ἐπιτήδειος, κακός, ἥπτων, αἰτιός εἰμι, etc.; — after verbs of *choosing, appointing, naming, educating, teaching*.

Δύναμαι ποιεῖν ταῦτα. Her. 2, 20. οἱ ἐτησίου ἄνεμοι εἰσι αἵτιοι πληθύνειν τὸν ποταμόν. 7. 129. ἄνωνύμους τοὺς ἄλλους εἶναι ποιεῖν. 5, 97. στρατηγὸν ἀποδέξαντες αὐτῶν εἶναι Μελάνδιον. Οἶός τ' εἰμί ποιεῖν ταῦτα. X. Cy. 1. 4, 12. τίς ἂν σοῦ γε ἱκανώτερος πείσῃ; 3, 18. δεινότερος διδάσκειν. Ποιῶ σε γελᾶν. Διδάσκω σε γράφειν.

REM. 6. On ποιεῖν with the Part., see § 310, 4 (b).

REM. 7. The relation of the *result*, the thing to be effected, which is expressed by the Inf. with these verbs, is sometimes stated more definitely by adding the conjunction *ὥστε*. Pl. Prot. 348, c. ἀδύνατον ὑμῖν, ὥστε Πρωταγόρου τοῦδε σοφώτερόν τινα εἰλέσθαι. So often in Plat. ἱκανὸς ὥστε. X. Ag. 1, 37. ἐποίησεν (sc. Agesilaus), ὥστ' ἄνευ φυγῆς καὶ θανάτων τὰς πόλεις διατελέσαι.

(d) The Inf. is also used after the verb *πεφυκέναι*, after the impersonal verbs and phrases *προσῆκει, πρέπει, συμβαίνει, δεῖ, χρῆ, ἀναγκαῖον, δίκαιον, ὠφέλιμόν ἐστιν* and the like; after verbs of *giving, taking, going, sending*, and many others; after adjectives of various significations, e. g. ἄξιος, δίκαιος (*worthy, worth*), ἥδύς, ῥάδιος, χαλεπός and many others; after abstract substantives, especially in connection with *εἶναι* and *γίγνεσθαι*, as *ἀνάγκη, ἐλπίς, σχολή, ὥρα ἐστίν*, to express a *purpose or determination, a result or effect*.

Th. 4, 61. πέφυκε τὸ ἀνδρώπειον διὰ παντὸς ἄρχειν μὲν τοῦ εἰκοτος, φυλάσσεσθαι δὲ τὸ ἐπιόν (men are so constituted as always to rule those who yield, but to guard against those who assail). Ἡκομεν μανθάνειν (ad discendum). Th. 2, 27. τοῖς Αἰγυπτίοις οἱ Λακεδαιμόνιοι ἔδοσαν θυρεῶν οἰκεῖν καὶ τὴν γῆν νέμεσθαι. Pl. Apol. 33, b. ὁμοίως καὶ πλουσίῳ καὶ πένητι παρέχω ἐμαυτὸν ἐρωτᾶν. X. An. 5, 2, 1. τὸ ἡμῖν τοῦ στρατεύματος κατέλιπε Ξενοφῶν φυλάττειν τὸ στρατόπεδον. Ἀξιός ἐστι θάυμαζεσθαι. Her. 4, 53. Βορυσθένης πίνεσθαι ἡδιστός ἐστι (dulcissimus ad bibendum). 6, 112. τέως ἦν τοῖσι Ἑλλησι καὶ τὸ ὄνομα τὸ Μήδων φόβος ἀκοῦσαι (a terror to hear).

REM. 8. Homer makes the Inf. depend on adjectives also, to express the same relation as is denoted by the Acc. of more definite limitation (§ 279, 7). Il. κ,

437. *Θελεῖν δ' ἀνέμοισιν ὁμοῖοι (ἴπποι) (equal to the winds in speed).* In a similar manner, the Inf. εἶναι in the phrase ἐκὼν εἶναι, must probably be explained (*willing so far as it depends on my being or nature, as far as depends on me, i. e. actually willing*). Her. 7, 104. ἐκὼν τε εἶναι οὐδ' ἂν μονομαχέομι (*could I have my own choice, or so far as concerns me, I would not fight even in single combat*). Pl. Phaedr. 252, a. ὅθεν δὴ ἐκοῦσα εἶναι οὐκ ἀπολείπεται ἡ ψυχή. This phrase is used but seldom in affirmative sentences.

REM. 9. As the poets say θαῦμα ἰδέσθαι (*a wonder to see*), so also in prose, the complementary Infinitive ὁρᾶν, εἰσορᾶν and ἰδεῖν, are sometimes joined with verbs of *appearing* and *showing one's self*. X. Cy. 5. 4, 11. σὲ πᾶνα-θεασόμενος ᾖα, ὁποῖός τις φαίνη ἰδεῖν ὁ τοιαύτην ψυχὴν ἔχων (*I came to see what sort of a looking person you are, you, who have such a soul*).

REM. 10. It is a peculiarity of the Greek, that, instead of the Pass. Inf., it commonly uses the Inf. Act. or Mid., with the adjectives mentioned under (c) and (d), e. g. δυνατός, ἔξιος, etc., and with substantives e. g. θαῦμα, φόβος, and with verbs of *giving*, etc. Such Infinitives, the English translates both actively and passively, e. g. ταῦτα ῥᾷδι ἐστὶ μαθεῖν (*these things are easy to learn or be learned*). Καλὸς ἐστὶν ἰδεῖν (*pulcher est visu, he is beautiful to see or to be seen*). Th. 1, 38. ἔξιος θαυμάσαι. Pl. Phaed. λόγος δυνατὸς κατανοῆσαι (*capable of being understood*). The active subject of the Inf. is easily supplied, in all examples of this kind, e. g. *he is beautiful for us to see*. A Dat. is often expressed with such an Inf., e. g. Pl. Rp. 599, a. ῥᾷδια ποιεῖν μὴν εἰδότες τὴν ἀλήθειαν. So Σωκράτης πᾶσι παρέχεν αὐτὸν ἐρωτᾶν (*he yielded himself to all to question, i. e. he permitted all to question him*).

REM. 11. From the use of the Inf. after verbs of *willing, wishing, entreating, and imploring* and the like, the following peculiarities in the use of the Inf. are to be explained:

a. The Inf. is very frequently used in the Epic writers instead of the *second person Imperative*, sometimes also instead of the *third person*; instead of the *second person*, not seldom also in other poets, and even likewise in Herodotus and in the Attic prose-writers. The Inf. must then be considered as the object depending on the Imp. of a verb of *willing*, which is to be supplied, e. g. *Θελεε*. Hence when *predicative expletives* are joined with the Inf., these, inasmuch as they refer to the subject σὺ contained in the omitted Imp., are put in the Nom. The Imp. is also often interchanged with the Inf. Od. a, 290, sq. νοστήσας δὲ ἔπειτα φίλην ἐς πατρίδα γαίαν σήμα τέ οἱ χεῦναι, καὶ ἐπὶ κτῆρα κτερεῖται... καὶ ἀνέρι μητέρα δοῦναι (*and then having returned to your dear fatherland, hear up a mound, etc.*). Il. β, 75. ὑμεῖς δ' ἄλλοθεν ἄλλος ἐρητύειν ἐπέεσσιν. Il. ζ, 89-92. ἡ δὲ... οἴξασα κληῖδι δούρας ἱερόιο δόμοιο, πέπλον... θεῖναι Ἀθηναίης ἐπὶ γούνασιν ἠυκόμοιο. Her. 6, 86. σὺ δὲ μοι καὶ τὰ χρήματα δέξαι, καὶ τᾷδε τὰ σύμβολα σῶζε λαβών· ὥς δ' ἂν ἔχων ταῦτα ἀπαιτή, τούτῳ ἀποδοῦναι (*ei reddere*). Th. 5, 9. σὺ δὲ, Κλεαρίδα, αἰφνιδίως τὰς πόδας ἀνοίξας ἐπεκδεῖν καὶ ἐπεείγεσθαι ὡς τάχιστα ζυμῆσαι.

b. When the Inf. refers to the *third Pers.*, its subject as well as the accompanying expletives of the predicate, are commonly in the Acc. This Acc. with the Inf. is to be considered as the object of a verb of *willing*, which is to be supplied, e. g. *εἴχομαι, δός, ποιεῖ*, or of a verb denoting *what ought to be, must be*, e. g. *χρή, δεῖ*; so with *wishes, entreaties, precepts and compacts*. Il. η, 179, sq. ὧδε δὲ τις εἶπεσκεν, ἰδὼν εἰς οὐρανὸν εὐρύν· Ζεῦ πάτερ, ἢ Αἴαντα λαχεῖν, ἢ Τυδῆος ἰδόν, ἢ αὐτὸν βασιλῆα πολυχρόσιο Μυκήνης! (*grant or cause that either Ajax may obtain it by lot, etc.*). Aesch. Suppl. θεοὶ πολλῶν, μὴ με δουλείας τυχεῖν. X. Ven. 6, 11. τὸν δὲ κυνηγέτην ἔχοντα ἐξίεναι ἐλαφρὰν ἐσθλήτα ἐπὶ τὸ κυνηγέσιον, τὸν δὲ ἀρκυαρόν ἐπεσθαι.

c. Hence the Inf. is sometimes used in reference to the *first and second Pers.*, in questions denoting indignation. Her. 1, 88. ὦ βασιλεῦ, κότερον λέγειν πρὸς

σὲ τὰ νοέων τυγχάνω, ἢ σιγᾶν ἐν τῷ παρόντι χρόνῳ; (*shall I speak or be silent?*). Od. κ, 431. ἃ δειλοὶ πόσ' ἴμεν; τί κακῶν ἱμείρετε τούτων; (*whither are you, i. e. whither are you to go?*).

d. Finally, the Inf. is used instead of the Opt., with αἰ γάρ, εἴθε, as the expression of a wish. Od. ω, 375, sq. αἰ γάρ, Ζεῦ τε πάτερ..., τοῖος ἔών τοι χθιδὲς ἐν ἡμετέροισι δόμοισι, τεύχε' ἔχων ὤμοισιν, ἐφ' ἐστάμεναι καὶ ἀμύνειν ἄνδρας μνηστῆρας. (instead of ἐφ' ἐσταίην κ. ἀμύνοιμι).

† 307. *Nom., Gen., Dat., and Acc. with the Infinitive*

1. Most verbs which take the Inf. have, in addition to this object, also a personal object, which is put in the Case that the verb requires, e. g. Δέομαι σου ἐλθεῖν. Συμβουλεύω σοι σωφρονεῖν. Ἐποτρύνω σε μάχεσθαι.

REMARK 1. So also κελεύειν, which signifies *to impel, to urge*, hence *to command (jubere)*, in Attic prose, is always constructed with the Acc. and the Inf., e. g. κελεύω σε γράφειν (*jubeo te scribere*).¹⁵

2. When *predicative expletives*, consisting of adjectives or substantives, and referring to the personal object of the governing verb, are joined with the Infinitive, they are either put by *attraction* in the same case as the personal object, or in the *Accusative* without attraction.

(a) *Gen. with Inf.* Δέομαι σου προθύμου εἶναι (*I beg you to be zealous*). Δέομαι σου πρόθυμον εἶναι. X. H. 1. 5, 2. Κύρου ἐδέοντο ὡς προθυμοτάτου πρὸς τὸν πόλεμον γενέσθαι (*begged C. to be as zealous as possible in the war*). Her. 6, 100. Ἀθηναίων ἐδεήθησαν σφίσι βοηθούς γενέσθαι (*requested the Athenians to aid them*). If the Gen. is followed by the Inf. accompanied by a more definite expletive, this expletive is always put in the Acc., e. g. Lys. 118. δέομαι ὑμῶν καταψηφίσασθαι Θεομνήστου, ἐνδυμουμένους, ὅσος μοι ὁ ἀγὼν ἐστίν (*I pray you to condemn Th., considering, etc.*). Th. 1, 120. ἀνδρῶν ἀγαθῶν ἐστίν, ἀδικουμένους ἐξ εἰρήνης πολεμεῖν (*it is the characteristic of brave men, when injured, to exchange peace for war*).

(b) *Dat. with Inf.* Συμβουλεύω σοι προθύμῳ εἶναι (*I advise you to be zealous*). Συμβουλεύω σοι πρόθυμον εἶναι. X. An. 2. 1, 2. ἔδοξε τοῖς τῶν Ἑλλήνων στρατηγοῖς συσκευασάμενοις ἃ εἶχον καὶ ἐξοπλισαμένοις προΐεναι. X. Hipparch. 7, 1. παντὶ προσήκει ἄρχοντι φρονίμῳ εἶναι (*it becomes every ruler to be prudent*). X. An. 1. 2, 1. Ἐνίφ' ἦκειν παρήγγειλε λαβόντα τοὺς ἄνδρας (*com*

wanted Xenias to come, having taken men). 7. 1, 21. *νῦν σοι ἔξεστω ἀνδρὶ γενέσθαι* (you can show yourself a man). X. Cy. 2. 1, 15. *ἔξεστω ὑμῖν εἰ βούλεσθε, λαβόντας πᾶσα εἰς κίνδυνον ἐμβαλεῖν*.

(c) *Acc. with Inf.* Ἐποτρύνω σε πρόθυμον εἶναι. Καλεῖω σε πρόθυμον εἶναι.

REM. 2. The *Acc.* in the examples under (a) and (b), may be explained by considering the object of the governing verb, e. g. *δέομαι ὑμῶν*, as being at the same time the *subject* of the *Inf.*, i. e. this object stands in a two-fold relation, being both the object of the governing verb, and the subject of the *Inf.* (see Rem. 3), e. g. *Δέομαι ὑμῶν [ὑμᾶς] βοηθῶνς γενέσθαι* (*I beg you that you will aid*).

REM. 3. Verbs which take the simple substantive object, in the *Gen.* or *Dat.*, sometimes take, in the construction with the *Inf.*, this object in the *Acc.*, the object of the governing verb and the subject of the *Inf.* being united in one. This construction is used when the *whole action* of a person and not the *person* himself, is made specially prominent. Lys. Fragm. S. 3, p. 144. *δέομαι ὅν ὑμᾶς συγγνώμην ἔχειν* (*I beg therefore that you would pardon*). Th. 4, 97. *προαγορεύω αὐτοὺς ἐκ τοῦ ἱεροῦ ἀπιδόντας ἀποφέρεισθαι τὰ σφέτερά αὐτῶν* (instead of *αὐτοῖς ἀπιούσιν ἀποφ.*), *I give orders that they, going out of the temple, should carry their effects with them*. So *παραγγέλλω, ἀπαγγέλλω, προστάττω, διακελεύομαι* *σε ἀπέναι*. X. C. 4. 7, 1. *Σωκράτης αὐτάρκεις ἐν ταῖς προσηκούσας πράξεσιν αὐτοὺς (τοὺς ὁμιλοῦντας αὐτῷ) εἶναι ἐπεμελεῖτο*. So also the verbs *εἰπεῖν, λέγειν, φράζειν, φωνεῖν* in the sense of *jubere*, are constructed with the *Acc.* and the *Inf.*, in the Attic poets. S. Ph. 101. *λέγω σ' ἐγὼ δόλῳ φιλοκλήτην λαβεῖν*. Also *προσέχει, πρέπει, ἔξεστι, συμβαίνει, ἐξυμφορὸν ἐστί* with *Dat.* or *Acc. with Inf.*, *δεῖ, χρή* (§ 279, Rem. 4). The *Acc.* is necessary, when the statement in the sentence does not refer to a definite person, but is altogether general in its nature. Pl. Ion. 539, e. *οὐκ ἂν πρόποι γὰρ ἐπιλήσμονα εἶναι ραψῳδὸν ἄνδρα* (*it would not be fitting that a rhapsodist should be forgetful*).

3. Besides the case already mentioned, the *Acc. with the Inf.* is used in Greek, as in Latin, in the following case also. When a subject with its predicate, as *Ὁ ἀγαθὸς ἀνὴρ εὐδαιμονεῖ*, is made the object of our thought or will, the subject is put in the *Acc.* (*τὸν ἀγαθὸν ἄνδρα*) and the predicate in the *Inf.* (*εὐδαιμονεῖν*, e. g. *Νομίζω τὸν ἀγαθὸν ἄνδρα εὐδαιμονεῖν* (*I believe that the good man is happy*)). If the predicate is an adjective, participle, or substantive with *εἶναι γίνεσθαι*, etc. (§ 240, 2), as *Ὁ ἀγαθὸς ἀνὴρ εὐδαίμων ἐστίν*, then these words also are put in the *Acc.*, e. g. *Νομίζω τὸν ἀγαθὸν ἄνδρα εὐδαίμονα εἶναι*.

4. But when the subject of the governing verb is at the same time the subject of the *Inf.* also, the subject of the *Inf.* is not expressed in Greek, as it is in Latin, by the *Acc.* of a personal pronoun, but is wholly omitted; and when adjectives or substantives stand with the *Inf.* as expletives of the predicate, they are put, by attraction, in the *Nom.*

Οἶομαι ἁμαρτεῖν (*I believe I have erred, or that I have erred, credo me errasse*). Οἶοι ἁμαρτεῖν (*you think that you have erred*). Οἴεται ἁμαρτεῖν. Οἰόμεθα ἁμαρτεῖν. Οἶομαι εὐδαίμων εἶναι (*I think I am happy, or that I am happy, credo me beatum esse*). Οἶοι εὐδαίμων εἶναι. Οἴεται εὐδαίμων εἶναι. Οἰόμεθα εὐδαίμονες εἶναι. Ὁ στρατηγὸς ἔφη πρόθυμος εἶναι ἐπιβοηθεῖν.

REM. 4. If, however, where the subject of the governing verb and of the Inf. is the same, the subject of the Inf. is to be made emphatic, which is particularly the case in antitheses, then the Acc. with the Inf. is used, as in Latin, e. g. Her. 2, 2. οἱ Αἰγύπτιοι ἐνόμιζον ἑωυτοὺς πρώτους γενέσθαι πάντων ἀνθρώπων (*se, non alios homines*). 1, 34. Κροῖσος ἐνόμιζε ἑωυτὸν εἶναι πάντων ἀλβιάτατον. But instead of *ἐαυτόν*, where there is a contrast between persons, αὐτός (*= se ipsum*) is likewise used, by attraction. Her. 7, 136. Πέρξης οὐκ ἔφη ὁμοίως ἔσεσθαι Λακεδαιμονίοισι· κείνους μὲν γὰρ συγχέαι τὰ πάντων ἀνθρώπων νόμιμα, ἀποκτείναντας κήρυκας, αὐτὸς δὲ ταῦτα οὐ ποήσειν. Th. 4, 28. Κλέων οὐκ ἔφη αὐτός, ἀλλ' ἐκείνον (Νικίαν) στρατηγεῖν. So also by means of attraction the personal pronouns ἐγώ, σύ, ἡμεῖς, ὑμεῖς, σφεῖς, are joined with the Inf. Ἐπομύνυ σοι . . ἥ μὴν ἐγὼ βούλεσθαι ἂν μετὰ σοῦ (ἀποδανεῖν), *I swear to you that I would rather, etc.*, X. Cy. 6, 4, 6. Εἰ οἴεσθε Χαλκιδέας τὴν Ἑλλάδα σώσειν, ὑμεῖς δ' ἀποδράσεσθαι τὰ πράγματα, οὐκ ὀρθῶς οἴεσθε. Dem. Ph. 3, § 74 (*if you think that the Chalcidians will save Greece, and that you will escape the trouble of it, etc.*). (Οἱ ἐν Σάμῳ ἔφασαν) πόλιν σφίσις ὑπάρχειν Σάμον οὐκ ἄσθενῃ . . καὶ δυνατώτεροι εἶναι σφεῖς . . πορίεσθαι τὰ ἐπιτήδεια τῶν ἐν τῇ πόλει, Th. 8, 76. — Sometimes the enclitic pronouns are used without any special emphasis. Pl. Rp. 400, b. οἶμαι μὲ ἀκηκοέναι. — When the governing verb has an object, and this object is at the same time the subject of the Inf. also, then the Inf. merely (without the Acc.) is used, but the predicative expletives are put in the same case as this object. Οὐδ' ἂν τοῦτοῖς ἐπίστευον ἐμυόνοις ἔσεσθαι, X. Cy. 3, 3, 55 (*I would not even trust these that they will be steadfast*). Οὐδενὶ ἀνθρώπων ὑφείμην ἂν οὔτε βέλτιον οὐδ' ἥδιον ἐμοῦ βεβιωκέναι, X. C. 4, 8, 6 (*to no one would I grant that he had lived better, etc.*). When the object of the governing verb is also the object of the Inf., this also is used only in the first place, but is omitted in the second. Σωκράτης, ἔφη ὁ κατήγορος, τοὺς πατέρας προφηλακίζειν ἐδίδασκε, πείδων μὲν τοὺς συνόντας αὐτῷ σοφωτέρους ποιεῖν τῶν πατέρων, X. C. 1, 2, 49 (*persuadens discipulis suis, se eos sapientiores reddere patribus*).

5. When the governing word is an oblique Case of a participle, the predicative expletives which are connected with the Inf., are put, by attraction, in the same Case as that participle.

Pl. Apol. 21, b. ἤλθον ἐπὶ τινα τῶν δοκούντων σοφῶν εἶναι (*veniebam ad aliquem eorum, qui se sapientes esse opinabantur*). Her. 1, 176. τῶν νῦν Λυκίων φαμένων Ξανθίων εἶναι οἱ πολλοὶ εἰσι ἐπήλυδες (*eorum Lyciorum, qui se Xanthios esse dicebant*). X. Cy. 6, 1, 34. (Κῦρος ἀνεγέλασεν) ἐπὶ τῷ κρείττονι τοῦ ἔρωτος φάσκοντι εἶναι (*at the one affirming that he was above the influence of love*).

6. The Acc. with the Inf., like the Inf. alone, is used after the following classes of verbs and expressions: (a) of *willing* and the contrary [§ 306, 1, (a)]; (b) of *thinking, believing, saying* [§ 306, 1, (b)]; (c) of *causing, choosing, appointing, naming*

[‡ 306, 1, (c)]; (d) after impersonal verbs and expressions signifying *must, ought, should, it happens*, e. g. δέι, προσήκει, πρέπει, ἔξεστιν, ἐπιεικές, καλόν, κακόν (etc.) ἔστιν, συμβαίνει.

Ἀστυάγης βουλόμενος τὸν παῖδα ὡς ἡδίστα δεῖπνεῖν προσήγαγεν αὐτῷ παντοδατὰ βρώματα, X. Cy. 1. 3, 4. Νομίζω ὑμᾶς ἐμοὶ εἶναι καὶ πατρίδα καὶ φίλους καὶ συμμάχους, X. An. 1. 3, 6. Ἐλπίζω ἐκείνους ἐλθεῖν πρὸς σέ μᾶλλον, ἢ πρὸς ἐμέ, X. Cy. 2. 4, 15. Τὸν μισθὸν ὑπισχνεῖτο αὐτοῖς ἄλι-γων ἡμερῶν ἐκπλεων παρέσεσθαι, X. An. 7, 5, 9. Τὸν μὲν καλὸν ἐλ-γαθὸν ἄνδρα εὐδαίμονα εἶναι φημι τὸν καὶ πονηρὸν ἄδλιον, Pl. Gorg. 407, c. Κρεῖττον (sc. ἐστὶ) σὺν πολλοῖς οἰκοῦντα ἀσφαλῶς ἀρκοῦντα ἔχειν, ἢ μόνον διαιτῶμενον τὰ τῶν πολιτῶν ἐπικινδύνως πάντα κεκτῆσ-θαι, X. C. 2. 3. 2.

REM. 5. With the impersonal verbs and expressions above mentioned, the *Acc. with the Inf.* is not to be regarded as the grammatical object, but as the *grammatical subject* of the sentence; but *logically*, i. e. in respect to the sense, the *Acc. with the Inf.* must even here be regarded as the object, and the im-*personal expressions* as transitive verbs, e. g. Δοκεῖ μοι (= νομίζω) Κύρον σοφώτατον γενέσθαι. Thus it can also be explained why the Greeks and Lat-*ins* in quoting a phrase, e. g. εὐδαίμονα εἶναι, *felicem esse, βασιλέα εἶναι, regem esse*, use this construction.

REM. 6. The Greeks are fond of changing the impersonal construction into the personal, by elevating the object into a subject, making the impersonal expression personal, and referring it to the person of the subject. By this construction, the subject is rendered prominent; while in the construction of this *Acc. with the Inf.* the whole idea of the sentence is made the principal thing. This is the case: (a) with λέγεται, ἀγγέλλεται, ὁμολογεῖται and the like; (b) with δοκεῖ, *it seems*; (c) with συμβαίνει, *accidit*; where this last verb is used personally, the subject stands before it, while with the *Acc. and the Inf.* it follows the verb; (d) in the phrases δίκαιον, ἄξιον, ἐπίδοξον, δυνατόν, ἀμήχανον, χαλεπὸν ἔστιν, etc.; (e) in the phrase τοσοῦτου δέω with the *Inf.* followed by ὥστε with the *Inf.* or *Ind.* (*tantum adest, ut — ut*) so far is it from, and πολλοῦ δέω with the *Inf.*

Λέγεται τὸν βασιλέα ἀποφυγεῖν and λέγεται ὁ βασιλεὺς ἀποφυγεῖν. X. Cy. 5. 3, 30. ὁ Ἀσσύριος εἰς τὴν χώραν ἐμβάλλειν ἀγγέλλεται. Her. 3, 124. ἐδόκει οἱ τὸν πατέρα λούσθαι μὲν ὑπὸ τοῦ Διός, χρίεσθαι δὲ ὑπὸ τοῦ Ἥλιου. X. An. 3. 1, 21. λελύσθαι μοι δοκεῖ καὶ ἡ ἐκείνων ὕβρις καὶ ἡ μετέρα ὑποψία. Pl. Phaed. 74, a. ἄρ' οὐκ οὐ κατὰ πάντα ταῦτα συμβαίνει τὴν ἀνέ-μνησιν εἶναι μὲν ἀφ' ὁμοίων κτλ. 67, c. κἀδα ρσις εἶναι οὐ τοῦτο ξυμβαίνει. — Δίκαιός εἰμι τοῦτο πράττειν instead of δίκαιόν ἐστὶ με τοῦτο πράττειν. Δί-*καίος* εἰμι εἶναι ἐλευθέρως. Her. 6, 12. ἐπίδοξοι τωτὶ τοῦτο πέσεσθαι εἰσι. X. Cy. 5. 4, 19. ἄξιοί γέ ἐσμεν τοῦ γεγενημένου πράγματος τούτων ἀπολαῦσαι τι ἡγαθόν. Isocr. Paneg. 76, 168. τοσοῦτου δέουσιν ἐλεεῖν, ὥστε καὶ μᾶλλον χαίρουσιν ἐπὶ τοῖς ἀλλήλων κακοῖς (so far are they from pitying, that they rather rejoice even, etc.).

REM. 7. The personal construction with the verbs δοκεῖν, δοκέειν, λέγεσθαι and the like, extends also to clauses with ὥς, expressing comparison, as is the case in Latin with *ut videor, ut videris*, etc., instead of *ut videtur*. Pl. Rp. 426, b. οὐκ ἐπαινέτης εἰ, ἔφη ἐγώ, ὥς ξοικας, τῶν τοιούτων ἀνδρῶν (you do not praise, as *it seems* [instead of as you seem] such men). X. An. 1. 10, 18. ἦσαν δ' αὖται, ὥς ἐλέγοντο, τετρακόσια ἅμαξαι (these chariots were four hundred, as it was said). 6. 3, 25. οἱ πολέμοι δέ, ὥς γ' ἡμῖν ἐδόκουν, τοῦτο δεισάυτες ἀπῆλθον.

REM. 8. On the Acc. with the Inf. in exclamations, see § 308, Rem. 2. On ξτ: and ω: after verba sentiendi and dicendi, see § 329.

§ 308. II. *Infinitive with the Article.*

1. The Inf. with the article is treated in all respects like a substantive, and, indeed, is such, since, by means of the article, it can be declined through all the Cases, and is capable of expressing all the relations, which are indicated by the Cases of the substantive with and without prepositions. On the contrary, it here also, as in the Inf. without the article [§ 305, (2)], retains the nature of a verb.

(a) Τὸ γράφειν, τὸ γράψαι, τὸ γεγραμέναι, τὸ γράψειν. (b) Τὸ ἐπιστολὴν γράφειν, τὸ τῆς ἀρετῆς ἐπιδιμεῖν, τὸ τοῖς πολεμίοις μάχεσθαι. (c) Τὸ καλῶς γράφειν, τὸ καλῶς ἀποθανεῖν (*honorable death*). Yet pronouns in the Neut. Sing., as attributive adjectives, are joined with the Inf., e. g. Πλάτωνα τὸ ἀποδηήσκειν. By prefixing the article, whole sentences can be represented as one extended substantive-idea.

2. When the Inf., whether as a subject or object, has a subject of its own and predicative expletives, both the subject and expletives, as in the case of the Inf. without the article, are put in the Acc., because the Inf., even as a subject, is considered *dependent* (§ 307, Rem. 5). When, however, the subject of the Inf. is not different from the principal subject of the sentence, it is not expressed, and the predicative expletives are put, by attraction, in the same Case as the principal subject of the sentence, i. e. in the Nom.

(a) Nominative (subject). X. Cy. 5. 4, 19. τὸ ἀμαρτάνειν ἀνδρώπους ὄντας οὐδέν, οἶμαι, θάυμαστόν (*that men constituted as they are should err, is not strange*); here τὸ ἀμαρτάνειν which is the subject of ἐστί, has ἀνδρώπους for its own subject, and ὄντας as its predicative expletive. 7. 5, 82. οὐ τὸ μὴ λαβεῖν τὰ ἀγαθὰ οὕτω γε χαλεπὸν, ὥστε τὸ λαβόντα στέρηθῆναι λυπηρόν.

(b) Genitive: (a) as the object of verbs and adjectives or as an attributive of a substantive. X. An. 1. 3, 2. Κλέαρχος μικρὸν ἐξέφυγε τοῦ μὴ καταπετρωθῆναι (*just escaped being stoned to death*). Cy. 1. 4, 4. ὥς δὲ προῆγεν ὁ χρόνος αὐτὸν (τὸν Κῦρον) σὺν τῷ μεγέθει εἰς ὥραν τοῦ πρόσηβον γενέσθαι (*as time advanced him to the period of [becoming a man] manhood*); here the Inf. γενέσθαι, which is used as an object in the Gen., has its predicative expletive πρόσηβον in the Acc. 1. 5, 13. τί οὖν ἐστὶν ἢ τοῦ ἀλέξασθαι δικαίωτερον, §

—οὐ τοῖς φίλοις ἀρήγειν κάλλιον; C. 1. 2, 55. Σωκράτης παρεκαλεῖ ἐπιμελεῖσθαι τοῦ ὡς φρονιμώτατον εἶναι καὶ ὠφελιμώτατον. Very frequently τοῦ, τοῦ μή is used to denote a purpose, object: in order that, in order that not [§ 274, 3, (a)], since by the language, as is frequently the case, that which calls forth the action, is substituted for that which is to be done, or for the result. Th. 1, 4. Μίνως τὸ ληστικὸν καθήρει ἐκ τῆς θαλάσσης τοῦ τὰς προσόδους μᾶλλον εἶναι αὐτῷ (in order that his revenues might come in better). X. Cy. 1. 3, 9. οἱ τῶν βασιλέων οἰνοχόοι εἰς τὴν ἀριστερὰν (οἴνου) ἐγχέμενοι καταβροφούσι, τοῦ δὲ, εἰ φάρμακα ἐγχέοιεν, μὴ λυσιτελεῖν αὐτοῖς (in order that it may not be well for them, if thou mingle poison with it). 6, 40. τοῦ μή διαφύγειν τὸν λάγωνα ἐκ τῶν δικτύων σκοποῦς καθίστης. (β) With prepositions, e. g. ἀντί, instead of, or in the sense of the Latin tantum obest, ut — ut, ἐκ, from, in consequence of, μετὰ, in connection with, πρό, for, περί, in order that, especially ἐνεκα and ὑπέρ in connection with μή, in order that not, in order not; also ἐνεα and χωρίς, without, μέχρις, until. Th. 1, 69. ἀντί τοῦ ἐπολεθεῖν (invenire) αὐτοὶ ἀμύνεσθαι βούλεσθε μᾶλλον ἐπιόντας. X. H. 3. 4, 12. δ' Ἀγησίλαος ἀντί τοῦ ἐπὶ Κάρῳ εἶναι, εὐδὲς τὰναντία ἀποστρέφας ἐπὶ Φρυγίας ἐπορεύετο. Hier. 4, 3. δορυφοροῦσιν ἐπὶ τοὺς κακούργους ὑπὲρ τοῦ μηδένα τῶν πολιτῶν βιάσθαι θανάτῳ ἀποδυνήσκειν.

(c) Dative: (α) As the object of single verbs and adjectives, e. g. ἀπιστῶ, πιστεύω, ἵστω, ὅμοιος, ἀναντίος, very often as the instrumental Dat. X. Ap. 14. ἀπιστοῦσι τῷ ἐμὲ τετιμῆσθαι ὑπὸ δαιμόνων (do not believe in my having been honored, that I have been honored). Pl. Phaed. 71, c. τῷ ᾧ ἐστὶ τι ἐναντίον, ὥσπερ τῷ ἐγρηγορέναι τὸ καθεύδειν; (is there something opposite to living, as sleeping is to waking). X. Hier. 7, 3. δοκεῖ τοῦτο διαφέρειν ἀνὴρ τῶν ἄλλων ζώων, τῷ τιμῆς ὀρεγέσθαι (seems to differ from other animals in this, that). (β) With prepositions: ἐν, in, ἐπὶ, on the condition that, in order that, because, πρόσ, besides. Pl. Gorg. 456, e. παρέδωσαν ἐπὶ τῷ δικαίως χρῆσθαι τοῦτοῖς (τοῖς δπλοῖς) πρὸς τοὺς πολεμίους (they put them [arms] into their hands in order that they might use them aright). S. Aj. 554. ἐν τῷ φρονεῖν — ἡδιστος βίος.

(d) Accusative: (α) Sometimes as the object of transitive verbs. Pl. Gorg. 522, e. αὐτὸ τὸ ἀποδυνήσκειν οὐδεὶς φοβεῖται (no one fears death itself). (β) With prepositions: ἐπὶ, εἰς, πρόσ, in order that, in order to, in relation to, κατὰ, in relation to, παρά, in comparison, especially διὰ, on account of, because that. X. C. 1. 2, 1. Σωκράτης πρὸς τὸ μετρίων δεῖσθαι πεπαιδευμένος (ἦν) (was trained to have moderate desires). Cy. 8. 1, 3. μέγιστον ἀγαθὸν τὸ παιδαρχεῖν φαίνεται εἰς τὸ καταπράττειν τὰ ἀγαθὰ. With attraction: X. Ven. 12, 21. ἡ ἀρετὴ πανταχοῦ πάρεστι διὰ τὸ εἶναι ἀθάνατος (on account of its being immortal, because it is immortal); here ἀθάνατος is attracted into the case of ἀρετῇ, instead of being in the Acc. Cy. 1. 4, 3. δὲ Κύριος διὰ τὸ φιλομαδεῖς εἶναι πολλὰ τοὺς παρόντας ἀνθρώπα, καὶ ὅσα αὐτὸς ὑπ' ἄλλων (sc. ἀνησπᾶτο), διὰ τὸ ἀγχινοῦς εἶναι ταχὺ ἀπεκρίνετο (because he was fond of learning).

REMARK 1. Many verbs and verbal expressions, which are commonly constructed with an Inf. merely, sometimes take also the Inf. with the article τὸ,

even when they would have their object, if a substantive, in the Gen. The addition of the article gives greater emphasis to what is expressed by the Inf. X. C. 3. 6, 6. τὸ πλουσιωτέραν τὴν πόλιν ποιεῖν ἀναβαλούμεθα. Th. 3. 1. τὸν πλείστον ὁμιλὸν τῶν ψιλῶν εἶργον τὸ μὴ τὰ ἐγγὺς τῆς πόλεως κακοῦργεῖν (εἶργειν τινά τινος). But when a preposition precedes an Inf., the article can never be omitted, because then the Inf. becomes an actual verbal substantive.

REM. 2. As the Acc. of a substantive, so also the Inf. with the Acc. of the article, is used in exclamations and questions implying indignation. In poetry, however, the article is sometimes omitted with the Inf. X. Cy. 2. 2, 3. ἐκεῖνος παρὸν ἀνιθεὶς εἶπε πρὸς αὐτόν. Τῆς τύχης, τὸ ἐμὲ νῦν κληθέντα δεῦρο τυχεῖν! (that I have just now been called hither!). Without the article: Aesch. Eum. 835. ἐμὲ παθεῖν τάδε, φεῦ, ἐμὲ παλαίφρονα κατὰ γὰρ οἶκεῖν, ἀτιέτον, φεῦ, μύσος!

REM. 3. There are many phrases, used as adverbial expressions, in which the article τὸ is placed before the Inf. εἶναι which stands in connection with an adverb or a preposition and its Case. These must be regarded as adverbial Accusatives. See § 279, Rem. 10. The Inf. εἶναι denotes a state or condition, e. g. τὸ νῦν εἶναι, the present state, condition, and as an adverbial expression, with respect to, or according to the present state of affairs, pro praesenti temporis conditione; τὸ τήμερον εἶναι, pro hodierni diei conditione. X. An. 1. 6, 9. τὸ κατὰ τοῦτον εἶναι (so far as he is concerned). H. 3. 5, 9 τὸ μὲν ἐπ' ἐκείνοις εἶναι ἀπολόλατε (so far as it depends on them).

§ 309 B. The Participle.

1. The Participle represents the idea of the verb as an *adjective* idea, and is like the adjective, both in its form and in its attributive use; for it has three genders, and the same declension as the adjective, and cannot, more than the adjective, be used independently, but must always depend upon a substantive, and hence agrees with it in Gender, Number, and Case. The Participle denotes either an active or passive *condition*, but the adjective, a *quality*.

2. On the contrary, the participle differs from the adjective, in retaining, like the Inf., the following properties of the verb:

(a) The participle has different forms to denote the different *circumstances* of the action: *duration*, *completion*, and *futurity*, e. g. γράφων, *writing*, γεγραφώς, γράψας, *one who has written*, γράψων, *one who will write* (§ 257, Rem. 3);

(b) The participle has Act., Mid., and Pass. forms, e. g. γράψας, γραψάμενος, γραφείς.

(c) The active and middle (deponent) participle governs the same Case as its verb, e. g. γράφων ἐπιστολήν, ἐπιθυμῶν τῆς ἀρετῆς, μαχόμενος τοῖς πολεμίοις.

3. The participle is used as follows :—

(a) Either as an immediate attributive qualification of a substantive, e. g. ὁ γράφων παῖς or ὁ παῖς ὁ γράφων, the *writing boy*; or in connection with εἶναι, as a predicate (§ 238, Rem. 5), e. g. τὸ ρόδον ἀνθοῦν ἐστίν (*the rose is blooming*).

(b) As the complement of the verb, e. g. Ὁρῶ τὸν παῖδα τρέχοντα.

(c) To denote such an attributive qualification of the substantive as is expressed in English by placing the participle after the substantive, or by the relative *who*, *which*, and the verb, e. g. Ἰνὴ τις ὄρνις εἶχε καθ' ἑκάστην ἡμέραν ὠδὸν αὐτῇ τίκτουσαν (*a hen laying, or which laid an egg daily*).

(d) To denote, adverbially, subordinate qualifications of the principal action, e. g. Κῦρος γελῶν εἶπεν (*said laughing, or laughingly*).

REMARK. As the use of the participle, mentioned under 3, (a), is explained in §§ 264, 1. and 238, Rem. 7, and as No. (c) has no further difficulty, only the usage mentioned under 3, (b) and (d) now remains to be considered.

‡ 310. I *The Participle as the complement of the verb.*

1. As the participle is an *attributive*, and consequently expresses an action as already attached or belonging to an object, only those verbs can take a participle for their complement which require, as a complement, an action, in the character of an *attribute*, so attached or belonging to an object, that this object appears in some action or state. The action or state denoted by the participle is, therefore, usually *prior* to that denoted by the verb with which it is connected, sometimes *coincident*.

2. The construction is here evident. The Participle agrees in Case with the substantive-object of the principal verb, this object being in the Case which the principal verb requires. Ἀκούω Σωκράτους and ἤκουσά ποτε Σωκράτους περὶ φθλῶν διαλεγομένου. Χαίρω σοι and χαίρω σοι ἐλθόντι. Ὁρῶ ἀνδρῶπον and ὄρῳ ἀνδρῶπον τρέχοντα.

3. But when the subject of the principal verb is at the same time its object also, as Οἶδα (ἐγὼ) ἐμειντὸν θνητὸν ὄντα, then the personal pronoun, which would denote the object, is omitted, and the participle is put, by means of attraction, in the same Case

as the subject of the principal verb, i. e. in the Nom. (Comp. § 307, 4), e. g. οἶδα θνητὸς ὢν. For more examples, see No. 4.

REMARK 1. Yet the Acc. of the personal pronoun and participle, as the object of the principal verb, is *expressed*, when the subject as an object is to be made *emphatic*. Comp. § 307, Rem. 4. X. Cy. 1. 4, 4. οὐχ, ἀ κρείττων ᾗδει ὢν, ταῦτα προὔκαλεῖτο τοὺς συνόντας, ἀλλ' ἅπερ εὖ ᾗδει ἑαυτὴν ἥτονα ὄντα, ταῦτα ἐξῆρχε. 5, 10. περιεῖδον αὐτοὺς γῆρα ἀδυνάτους γενομένους (*they permitted themselves to become enfeebled by old age*).

REM. 2. With σύννοια, συγγιγνώσκω ἑμαυτῷ, the participle can either refer to the subject contained in the verb, or to the reflexive pronoun which stands with the verb; if the participle refers to the subject, it is put in the Nom., if to the pronoun, in the Dat., e. g. σύννοια (συγγιγνώσκω) ἑμαυτῷ εὖ ποιήσας or σύννοια ἑμαυτῷ εὖ ποιήσαντι (*I am conscious that I have done well*). Pl. Apol. 21, b. ἐγὼ ξύνοῖδα ἑμαυτῷ σοφὸς ὢν (*I am conscious that I am wise*). 22, d. ἑμαυτῷ ξυνῆδειν οὐδὲν ἐπισταμένῳ. But when the subject is not at the same time the object, but is different from the object, then the object with its participle is either put in the Dat., e. g. σύννοιά σοι εὖ ποιήσαντι, — X. S. 4, 62. τί μοι σύνοισθα τοιοῦτον εἰργασμένῳ; (*quid me tale commisit scis?*), or (though more seldom) the substantive is put in the Dat., but the participle in the Acc., e. g. ἐγὼ σοι σύννοια εὖ ποιήσαντα. X. O. 3, 7. ἐγὼ σοι σέ- νοῖδα ἐπὶ μὲν κωμῶδων δέαν καὶ πάνν πρῶτ' ἀνιστάμενον, καὶ πάνν μικρὰν ἔδην βαδίζοντα καὶ ἐμὲ ἀναπείδοντα προθύμως συνδεῖσθαι. Also λαθεῖν ἑμαυτὸν ποιῶν τι (*I conceal myself doing something, i. e. I do something secretly*). X. An. 6, 3, 22 (οἱ ἱππεῖς) ἔλαδον αὐτοὺς ἐπὶ τῷ λόφῳ γενόμενοι (*reached the height unobserved*). — With εἰκέναι, to appear, to seem, to be like, and ὁμοιον εἶναι, the participle in relation to the subject, sometimes stands in the Nom., though more frequently in the Dat., and with ὁμοιον εἶναι, in the Dat. almost without an exception. X. H. 6, 3, 8. εἰσέκατε τυραννίσιν ἄλλων ἢ πολιταῖς ἡδόμενοι. An. 3, 5, 13. ὁμοιοὶ ἦσαν θανμάζοντες. Pl. Menon. 97, a. ὁμοιοὶ ἔμεν οὐκ ὁρθῶς ὁμολογηκόσι. Rp. 414, c. εἰσικας, ἔφη, δκροῦντι λέγειν. See § 311, 9.

4. The verbs and expressions, with which the participle is used as a complement, are the following: —

(a) Verba sentiendi, i. e. such as denote a perception by the senses or by the mind, e. g. ὁρᾶν, ἀκούειν, εἰδέναι (*to know*), ἐπίσ- τασθαι (*to know*), μανθάνειν (*to perceive*), γινώσκειν (*to know*), ἐν- θυμείσθαι (*to consider*), πυνθάνεσθαι (*to perceive*), αἰσθάνεσθαι, μμνήσκεσθαι, ἐπιλανθάνεσθαι, etc.

Th. 1, 32. ἡμεῖς ἀδύνατοι ὁρῶμεν ὄντες περιγεῖσθαι (*we see that we are unable, etc.*). Ὅρῳ σε τρέχοντα. Ἀκούειν with the Gen. when one hears with his own senses, or with the Acc. when one learns by hearsay. X. C. 2, 4, 1. ἤκουσα Σωκράτους περὶ φίλων διαλεγομένου (*I heard Socrates discoursing concerning friends*). H. 4, 8, 29. ἤκουσε τὸν Θρασύ- βουλον προσιόντα (*he heard that Thrasybulus was coming*). Cy. 1, 4, 25. Καμβύσης ἤκουσεν ἀνδρὸς ἤδη ἔργα διαχειριζόμενον τὸν Κῦρον. Οἶδα θνητὸς ὢν (*I know that I am mortal*). Οἶδα ἐνδρῶπον θνητὸς ὄντα. Her. 3, 1. ὁ βασιλεῦ, διαβεβλημένος ὑπὸ Ἀμέσσις οὐ μανθάνεις (*do you not see that you have been deceived?*). 40. ἡδὸν πυνθάνεσθαι ἐνδρα

φίλον καὶ ξεῖνον εὖ πρήσσοντα. X. Cy. 1. 1, 2. ἄνθρωποι ἐπ' οὐδένας μᾶλλον συνίστανται, ἢ ἐπὶ τούτους, οὓς ἂν αἰσθωνται ἔρχειν αὐτῶν ἐπιχειροῦντας (whom they know are endeavoring to rule them). With the Gen. [§ 273, 5, (e)]. 4. 4, 11. ἤσθησαι οὖν πάποτε μου ψευδομαρτυροῦντος ἢ συκοφαντοῦντος.

(b) Verba *declarandi*, i. e. verbs which signify to declare, to show, to make clear, and the like, e. g. δεικνύναι (to show, to exhibit), δηλοῦν, δῆλον ποιεῖν, φαίνειν (to show), φαίνεσθαι (to show one's self, apparere), δῆλον and φανερόν εἶναι, ἐλέγχειν, ἐξελέγχειν, (to prove, to convict), ἀλίσκεσθαι (to be convicted), ποιεῖν (to represent), εὐρίσκειν (to find), etc.

Pl. Phaed. 101, c. ἡ ψυχὴ ἀθάνατος φαίνεται οὕσα (the soul appears to be immortal). Her. 6, 21. Ἀθηναῖοι δῆλον ἐποίησαν ὑπεραχθεδέντες τῇ Μιλήτῳ ἄλλοσι (made it evident that they were exceedingly grieved on account of the capture of Miletus). Isocr. Evag. 190, d. τοῖς ποιηταῖς τοὺς θεοὺς οἷον ἔστι ποιῆσαι καὶ διαλεγόμενους καὶ συναγωνιζομένους, οἷς ἂν βουλευθῶσιν (the poets can represent the gods both conversing, etc.). Dem. Aph. 1. 819, 20. ῥαδίως ἐλεγχθήσεται ψευδόμενος (will easily be convicted [that he falsifies] of falsehood, or if he falsifies).

REM. 3. Instead of the impersonal phrases δῆλον ἐστι, φανερόν ἐστι, φαίνεται, apparet, the Greek uses the personal construction (comp. § 307, Rem. 6), e. g. δῆλός ἐστι, φανερός εἰμι, φαίνομαι τὴν πατρίδα εὖ ποιήσας (I am evident having done well, i. e. it is evident that I have done well for my country). X. An. 2. 6, 23. στήργων φανερός μὲν ἦν οὐδένα, ὅτ' δὲ φαίη φίλος εἶναι, τοῦτ' ἐνδελος ἐγίγνετο ἐπιβουλεύων (he was evident loving no one, i. e. it was evident that he loved, etc.). Pl. Apol. 23, d. κατὰ δὲ λοιποὶ γίγνονται προσποιούμενοι μὲν εἶδέναι, εἰδότες δὲ οὐδέν.

(c) Verba *affectuum*, i. e. verbs which denote an affection or state of the mind, e. g. χαίρειν, ᾔδεσθαι, ἀγάλλεσθαι, ἀγαπᾶν (to be content), ἄχθεσθαι, ἀγανακτεῖν, αἰδεῖσθαι and αἰσχύνεσθαι (to be ashamed), μεταμελεῖσθαι, μεταμελεῖ, ὀργίζεσθαι, βαρύνεσθαι, ῥαδίως, χαλεπῶς φέρειν, etc.

X. H. 6. 4, 23. ὁ θεὸς πολλάκις χαίρει τοὺς μὲν μικροὺς μεγάλους ποιῶν, τοὺς δὲ μεγάλους μικροὺς (rejoices to make the small great). Hier. 8, 4. διαλεγόμενοι τε ἀγαλλόμεθα τοῖς προτιμημένοις μᾶλλον, ἢ τοῖς ἐκ τοῦ ἴσου ἡμῖν οὖσι (we are proud to converse with those preferred in honor, etc.). Th. 1, 77. ἀδικούμενοι οἱ ἄνθρωποι μᾶλλον ὀργίζονται, ἢ βιάζόμενοι (men are more indignant when they are injured than when they suffer violence). 4, 27 (οἱ Ἀθηναῖοι) μετεμέλοντο τὰς σπονδὰς οὐ δεξάμενοι. 5. 35. τοὺς ἐκ τῆς νήσου δεσμάτας μετεμέλοντο ἀποδεδωκότες. Eur. Hipp. 8. τιμώμενοι χαίρουσιν (οἱ θεοὶ) ἀνδράπων ὑπὸ (rejoice to be honored). Χαίρω σοι ἐλθόντι (I rejoice that you have come). Pl. Rp. 475, b. ὑπὸ σμικροτέρων καὶ φαυλοτέρων τιμώμενοι ἀγαπῶσιν.

(d) Verbs signifying *to be satisfied with, to be pleased with, to enjoy, to be full of*, e. g. *τέρπεσθαι, ἐμπίπλασθαι, μεστὸν εἶναι*, and the like.

Od. α., 369. νῦν μὲν δαινύμενοι τερπόμεθα (*let us delight ourselves in feasting*). II. ω., 633. ἐπεὶ τάρπησαν ἐς ἀλλήλους δρόωντες (*when they were satisfied at looking at each other*). S. O. C. 768. μεστὸς ἦν θυμούμενος. Eur. Ion. 924. οὐ τοι σὸν βλέπων ἐμπίπλαμαι πρόσωπον. Her. 7, 146. ἐπεὶ ταῦτα θεεύμενοι ἔωσι πληρές.

(e) Verbs signifying *to overlook, to permit, to endure, to persevere, to continue*, also *to be weary, to be exhausted*, e. g. *περκαθ- eis- ἐφορᾶν, προίεσθαι (to neglect, to permit), ἀνέχεσθαι καρτερεῖν, ὑπομένειν, λιπαρεῖν (perseverare), κάμνειν, ἀπειπεῖν*, etc.

Her. 7, 168. οὐ περιοπτή ἐστὶ ἡ Ἑλλὰς ἀπολλυμένη (*Hellas is not to be permitted to be destroyed*). 101. εἰ Ἕλληες ὑπομένεουσιν χεῖρας ἐμοὶ ἀνταειρόμενοι (*will venture to withstand me*). 9, 45. λιπαρέετε μένοντες (*continue to remain*). 3, 65 (ὑμῖν ἐπισκήπτω) μὴ περιιδεῖν τὴν ἡγεμονίην αὐτὸς ἐς Μήδους περιελθοῦσαν (*not to permit the hegemony to return again to the Medes*). Isocr. Archid. 125, 47. ἀπείποιμεν ἂν ἀκούοντές τε καὶ λέγοντες, εἰ πάσας τὰς τοιαύτας πράξεις ἐξετάζοιμεν (*we should be weary of hearing and speaking*). An. 5, 1, 2. ἀπείρηκα ἤδη συσκευαζόμενος καὶ βαδίζων καὶ τρέχων καὶ τὰ ὄπλα φέρων καὶ ἐν τάξει ἰὼν καὶ φυλακὰς φυλάττων καὶ μαχόμενος (*I am weary of packing up, walking, running, etc.*). Th. 1, 86. τοὺς ξυμμάχους οὐκ ἐπιψόμεθα ἀδικουμένους (*will not permit the allies to be injured*). 2, 73. Ἀθηναῖοι φασιν, ἐν οὐδενὶ ἡμᾶς προέσθαι ἀδικουμένους. Pl. Gorg. 470, c. μὴ κάμης φίλον ἄνδρα εὐεργετῶν (*do not be weary of doing good to a friend*). For ἀνέχεσθαι with the Gen., see § 275, 1.

(f) Verbs signifying *to begin and cease, cause to cease, to omit, to be remiss*, e. g. *ἄρχεσθαι, ὑπάρχειν; παύειν, παύεσθαι, λήγειν, διαλλάττειν, ἀπαλλάττεσθαι; μεθίεσθαι, λείπεσθαι, ἐκλείπειν, ἐπιλείπειν*, etc.

Her. 6, 75. Κλεομένης παραβὰν τὸν σίδηρον, ἄρχετο ἐκ τῶν κνημέων ἐωτὸν λωβώμενος (*began to mutilate himself*). Παύω σε ἀδικοῦντα (*I cause you to cease doing wrong*). Παύομαι σε ἀδικῶν (*I cease to do wrong to you*). X. O. 1, 23. (αἰ ἐπιθυμία) αἰκίζόμεναι τὰ σώματα τῶν ἀνδρῶν καὶ τὰς ψυχὰς καὶ τοὺς οἴκους οὐποτε λήγουσιν, ἔστ' ἂν ἔρχωσιν αὐτῶν (*never cease to torment*). Καὶ ἄλλα γε δὴ μυρία ἐπιλείπω λέγων (*to omit in speaking*). Ὁ ἀγαθὸς οὐκ ἐλλείπεται εἰς ποίων τοὺς εὐεργετοῦντας ἑαυτὸν (*does not fail to do good to his benefactors*). Pl. Phileb. 26, b. 186, b. ἄρξομαι ἀπὸ τῆς ἱατρικῆς λέγων. Menex. 249, b. τοὺς τελευτήσαντας τιμῶσα οὐδέποτε ἐκλείπει (ἡ πόλις).

(g) Verbs signifying *to be fortunate, to distinguish one's self, to excel, to be inferior, to do well, to err*, e. g. εὐτυχεῖν, νικᾶν, κρατεῖν, ἡττᾶσθαι, εὖ ποιεῖν, ἁμαρτάνειν, ἀδικεῖν, etc.

Hec. 5, 24. εἰ ἐποίησας ἀπικόμενος (you did well in coming, that you came). Th. 1, 53. ἀδικεῖτε πολέμου ἔρχοντες καὶ σπονδὰς λύοντες (you do wrong in beginning war, etc.). 2, 71. οὐ δίκαια ποιεῖτε ἐς γῆν τὴν Πλαταιέων στρατεύοντες. Ἄμαρτάνεις ταῦτα ποιῶν (you are in fault in doing this). Pl. Phaed. 60, c. εἰ γ' ἐποίησας ἀναμνήσας με (you did well in reminding me). X. Hec. 11, 14. 34. πάντας (τοὺς φίλους) πειρῶ νικᾶν ἐν ποιῶν· ἐὰν γὰρ τοὺς φίλους κρατῇς εὖ ποιῶν, οὐ μὴ σοι δύνωνται ἀντέχειν οἱ πολέμοι (to endeavor to excel all in doing good). An. 2, 3, 23. οὐχ ἡττησόμεθα εὖ ποιοῦντες (we will not be inferior in acts of kindness).

(h) The verbs πειρᾶσθαι (especially in Herodotus), *to try or attempt something*, παρασκευάζεσθαι (usually with ὥς and the Fut. Part.), and the Ionic phrases πολλὸς εἰμι, ἔγκειμαι, γίγνομαι, *to be urgent about, to lay it to heart, to consider important*.

Hec. 7, 9. ἐπειρήθην ἐπελαύνων ἐπὶ τοὺς ἄνδρας τούτους (I attempted to march against). Pl. Phileb. 21, a. ἐν σοὶ πειρώμεθα βασανίζοντες ταῦτα (let us try to examine these). Th. 2, 7. οἱ Ἀθηναῖοι παρεσκευάζοντο ὥς πολεμήσοντες (were preparing to wage war). Without ὥς: 18 (οἱ Πελοποννήσιοι) προσβολὰς παρεσκευάζοντο ποιησόμενοι. X. H. 4, 1, 41. παρεσκευάζετο πορευσόμενος. Hec. 7, 158. ὁ Γέλων πολλὰς ἐνέκειτο λέγων (spoke urgently). 9, 91. πολλὰς ἦν λισσόμενος ὁ ξείνος (entreated earnestly, was all entreaties). 1, 98. Δηϊόκης ἦν πολλὰς ὑπὸ πάντων ἀνδρῶν αἰνεόμενος (was much praised). 7, 10, 3. παντοῖοι ἐγένοντο Σκύθαι θεόμενοι Ἰώνων λῦσαι τὸν πόντον (earnestly entreated the Ionians to break down the bridge).

(i) Certain expressions, mostly impersonal, e. g. *it is fit, useful, profitable, good, agreeable, shameful, it is to my mind*, and the like.

Πρέπει μοι ἀγαθὸν εἶναι and ἀγαθὸν εἶναι (it is proper for me to be good). Th. 1, 118. ἐπηρώτων τὸν θεόν, εἰ (sc. αὐτοῖς) πολεμοῦσιν ἄμεινον ἔσται (whether it will be better for them to engage in war). Pl. Alcib. 1, 113, d. σκοποῦσιν, ὅποτέρᾳ συνοίσει πράξασιν. After these expressions, however, the Inf. is more frequent, since the action of the dependent verb is not considered as already attached or belonging to the person, but as first resulting from the action implied in the above impersonal expressions.

(k) The verb ἔχειν, in the sense of *to be in a condition or state*, has an active, middle, or deponent participle joined with it, in

order to express the *continued condition* of the action (similar to the Latin *aliquid pertractatum habere*).

Her. 3, 65. δόλω ἔχουσι αὐτὴν (τὴν ἡγεμονίην) κτησάμενοι (properly, *they have themselves as those who have acquired the hegemony, i. e. they have acquired and still possess, comp. principatum partum habent*). X. An. 1. 3, 14. πολλὰ χρήματα ἔχομεν ἀνηπακότες (we have plundered much property and still have it). 4. 7, 1. χωρὶς ἔκουν ἰσχυρὰ οἱ τάσχοι, ἐν οἷς καὶ τὰ ἐπιτήδεια πάντα εἶχον ἀνακεκομισμένοι (into which having conveyed all their provisions they had them there, or, as this idiom is more commonly expressed in English, *into which they had conveyed their provisions*). Dem. Phil. 3. 113, 12. καὶ περὶς πρὸς ὥς φίλος εἰς Θετταλίαν ἑλθὼν ἔχει καταλαβών. (On the contrary, *ἔγω λέγειν, I can say*).

(1) Finally, the participle is used as a complement with the following verbs: (α) τυγχάνω, *to happen*; (β) λανθάνω, *to be concealed*; (γ) διατελῶ, διαγίγνομαι, διάγω, *to continue*; (δ) φθάνω, *to come before, to anticipate*; (ε) οἶχομαι, *to go away, to depart*. In English, most of these verbs are often rendered by an adverb, and the participle connected with them, inasmuch as it contains the principal thought, by a finite verb.

Her. 1, 44. ὁ Κροῖσος φονέα τοῦ παιδὸς ἐλάνθανε βόσκων (Croesus nourished the murderer of his son UNWITTINGLY, WITHOUT KNOWING IT). Διάγω, διατελῶ, διαγίγνομαι καλὰ ποιῶν (I ALWAYS, CONTINUALLY do what is honorable). 1, 157. ἔφθετο φεύγων (he fled away). 6. οἶχομαι φέρων (I carry away). Th. 4, 113. ἔτυχον ὀπλῖται ἐν τῇ ἀγορᾷ καθεύδοντες ὥς πενήκοντα (about fifty hoplites were THEN, JUST THEN sleeping in the agora, happened to be, were by chance, sleeping). Τυχάνω is always used, where an event has not taken place by our intention or design, but by the accidental coöperation of external circumstances, or by the natural course of things. In English it can sometimes be translated by *just, just now, just then, by chance*; often it cannot be translated at all. X. Cy. 1. 3, 12. χαλεπὸν ἦν ἄλλον φθάσαι τοῦτο ποιήσαντα (it was difficult for another to do this before him, or to anticipate him in doing it). Her. 4, 136. ἔφθησαν πολλῶ οἱ Σκύθαι τοὺς Πέρσας ἐπὶ τὴν γέφυραν ἐπικόμενοι (anticipated the Persians much in coming to the bridge, came to the bridge long before the Persians). Also the conjunction πρὶν ἢ (or ἢ alone) with the Inf. can follow φθάνειν, e. g. Her. 6, 116. ἔφθησαν ἀπικόμενοι, πρὶν ἢ τοὺς βαρβάρους ἤκειν (they arrived before the barbarians came). Οὐ φθάνειν followed by καὶ, καὶ εὐθύς, may be translated by *scarcely — when, no sooner — than*, e. g. Isocr. Paneg. 58, 86 (οἱ Λακεδαιμόνιοι) οὐκ ἔφθησαν πυθόμενοι τὸν περὶ τὴν Ἀττικὴν πόλεμον, καὶ πάντων τῶν ἄλλων ἀμελήσαντες ἦκον ἡμῖν ἀμυνούντες (the Lacedaemonians no sooner heard of the war in Attica, than they left everything to come to our defence, or they scarcely heard when, etc.). So in the phrase, οὐκ ἂν φθάνοις ποιῶν τι (you should do nothing quicker, i. e. you cannot do it too quickly, or do it quickly). X. C. 2. 3, 11. οὐκ ἂν φθάνοις

λέγων; (you could not be too quick in speaking = speak quickly). 3. 11, 1. οὐκ ἂν φθάνοιτ', ἔφη, ἀκολοθοῦντες; (will you not follow immediately? = follow immediately). οὐκ ἂν φθάνοις περαινών; (= statim reliqua conclude).

REM. 4. With λαμβάνειν and φθάνειν the relation is sometimes reversed, the participles of these verbs being used as the complement of the governing verb. X. Cy. 3. 3, 18. φθάνοντες ἤδη δροῦμεν τὴν ἐκείνων γῆν (we ravage their country, anticipating them = we anticipate them in ravaging their country). 6. 4, 10. ἡ δὲ λαβοῦσα αὐτὸν συνεφείπετο (she followed unknown to him).

REM. 5. The Part. of the verb εἶναι, connected with adjectives or substantives, with several of the above named verbs, is sometimes omitted, even when εἶναι is an essential word; thus after Verba sentiendi and declarandi, e. g. Dem. Ph. 1. 45, 18. εἰδὼς εὐτρεπεῖς ὑμᾶς (knowing that you are ready). 54. 41. ἂν ἐν Χερρόνησῳ πύδῃσθε Φίλιππον (sc. ὄντα, if you should learn that Philip is in, etc.); very often with φαίνομαι, not seldom also with τυγχάνω, 3. ατελῶ, διαγίγνομαι, e. g. X. C. 1. 6, 2. ἀνυπόδητός τε καὶ ἀχίτων διατελεῖς.

§ 311. Remarks on the interchange of the Participle and Infinitive.

Some verbs of the classes above mentioned are also constructed with the Inf., yet with a different meaning.

1. Ἀκούειν with a Part., implies both a direct perception by one's own senses, and an indirect one, though certain and well-grounded; with the Inf., it implies only an indirect perception obtained by hearsay, e. g. Ἀκούω αὐτοῦ διαλεγομένου (i. e. ejus sermones auribus meis percipio). Καμβύσης ἤκουσε τὸν Κύρον ἀνδρὸς ἤδη ἔργα διαχειριζόμενον. See § 310, 4, (a). But X. Cy. 1. 3, 1. ἰδὲν ἐπεδύμει δ' Ἀστυάγης τὸν Κύρον, ὅτι ἤκουε (ex aliis audiverat) καλὸν κἀγαθὸν αὐτὸν εἶναι.
2. Εἰδέναι and ἐπίστασθαι with the Part., to know; with the Inf. to know how to do something, to be able. Οἶδα (ἐπίσταμαι) θεοὺς σεβόμενος (I know that I honor the gods); but Eur. Hipp. 1009. ἐπίσταμαι θεοὺς σέβειν (I know how to honor the gods, I can honor the gods). S. Aj. 666. εἰσόμεσθα μὲν θεοῖς εὔκειν. — Also νομίζειν in the sense of to be assured, to know (εἰδέναι), has a participle connected with it; still this occurs very rarely. X. An. 6. 6, 24. νόμιζε δ', ἂν ἐμὲ νῦν ἀποκτείνῃς. . . ἄνδρα ἀγαθὸν ἀποκτείνων (be assured that, if you slay me, you slay a good man).
3. Μανθάνειν with the Part., to perceive; with the Inf. to learn. Μανθάνω σοφὸς ἔν (I perceive that I am wise); σοφὸς εἶναι (I learn to be wise). X. Cy. 4. 1, 18. μαθήσονται ἐναντιοῦσθαι (τοῖς πολεμίοις).
4. Γινώσκειν with the Part. to know, to perceive; with the Inf. to learn, to judge, to determine. Γινώσκω ἀγαθοὺς ὄντας τοῖς στρατιώταις τοὺς ἀγῶνας (I know, I perceive that the prize-fights are useful, but ἀγαθὸς εἶναι, I judge that, etc.). X. Apol. 33 (Σωκράτης) ἔγνων τοῦ ἔτι (ἦν τὸ τεθνῆναι αὐτῷ κρεῖσσον εἶναι) (judged that it was better for him to die than to live longer). Isocr. Trap. 361, d. ἔγνωσαν Πάσιωνα ἐμολ παραδοῦναι τὸν παῖδα (they concluded to give up, etc.).
5. Αἰσθάνεσθαι with a Part. to perceive, to observe, to understand, to learn; with the Inf. to think, to imagine (opinari). Αἰσθάνομαι σε μέγα παρὰ βασιλεῖ δύναμενον (I perceive that you have great influence with the king)

Th. 6, 59. αἰσθανόμενος αὐτοὺς μέγα παρὰ βασιλεῖ Δαρείῳ δόνασαι 5, 4. οὐκέτι ἐπὶ τοὺς ἄλλους ἔρχεται, αἰσθόμενος οὐκ ἂν πείθειν αὐτοὺς (OPINANS, *se is non esse persuasurum*).

6. Πυνδάνεσθαι with a Part. to *hear, to perceive*; with an Inf. it is used with the same difference of meaning as in the case of ἀκούειν. Πυνδάνομαί σε λέγοντα (*I hear you saying*). Lys. Nicom. 184, 17. πυνδάνομαί τε αὐτὸν λέγειν, ὡς ἀσεβῶ καταλύων τὰς θυσίας (EX ALIIS *audivi*). X. H. 1. 4, 11. ἀνῆλθον ἐπὶ κατασκοπῇ τῶν τριήρων, ἃς ἐπυνδάνεστο Λακεδαιμονίους αὐτάδῃ παρασκευάζειν. Th. 5, 55. πυνδόμενοι τοὺς Λακεδαιμονίους ἐξεστρατεῦσθαι.
7. Μεμνήσθαι with a Part. to *be mindful, to remember*; with the Inf. to *contemplate doing something, to intend, to endeavor*. Μένωμαι εἰς ποιήσας τοὺς πολίτας (*I remember to have done good*); εἰ ποιῆσαι (*I strive, wish, to do good*). X. An. 3. 2, 39. μεμνήσθω ἀνὴρ ἀγαθὸς εἶναι (*remember, strive, to be a man*). Cy. 8. 6, 6 (οἱ σατράπαι) ὅτι ἂν ἐν τῇ γῇ ἐκδότην καλὸν ἢ ἀγαθὸν ᾗ, μεμνήσονται καὶ δεῦρο ἀποπέμπειν. S. 4, 20. μεμνήσθω διακριθῆναι περὶ τοῦ κἀλλοῦς (*thou wilt prepare to contend with me*).
8. Φαίνεσθαι with a Part. to *appear, apparere, to show one's self*; with an Inf. to *seem, videri*. Ἐφαίνετο κλαίων (*it was evident that he wept, or in English we often use the adverb, evidently: he evidently wept; ἐφαίνετο κλαίνειν (he seemed to weep)*). X. S. 1, 15. καὶ ἅμα λέγων ταῦτα ἀπεμύττετό τε (ὁ γελωτοποιός) καὶ τῇ φωνῇ σαφῶς κλαίνειν ἐφαίνετο (*he seemed to weep, but did not weep*).
9. Ἐοικέναι with a Part. in the Nom. to *appear*; with a Part. in the Dat. to *be like* (§ 310, Rem. 2); with the Inf. to *seem*; Ἐοίκατε τυραννίσαι μᾶλλον, ἢ πολιτείας ἡδόμενοι (*you appear to enjoy, you evidently enjoy, etc.*) (comp. No. 8). Pl. Rp. 444, c. εἰκας ὀκνοῦντι λέγειν (*you are like one in doubt in speaking = you seem to speak like one in doubt*). X. Hier. 7. 1. εἰκεῖν ἔφη, μέγα τι εἶναι ἢ τιμὴ (*honor seems to be something important*). Cy. 1. 4, 9. ποίει, ὅπως βούλει· σὺ γὰρ νῦν γε ἡμῶν εἰκας βασιλεὺς εἶναι.
10. Ἀγγέλλειν with a Part. is used of the annunciation of actual events; with an Inf. of the annunciation of things still uncertain, merely assumed. Dem. Ol. 2. (3). 29, 4. ἀπηγγέλθῃ Φίλιππος ὑμῖν ἐν Θράκη τρίτον ἢ τέταρτον ἔτος τοῦτ' Ἡραῖον τεῖχος πολιορκῶν (*a settled fact*). X. Cy. 1. 5, 30. δ' Ἀσσύριος εἰς τὴν χώραν ἐμβάλλειν ἀγγέλλεται (*whether he had made an actual irruption or not, is uncertain*).
11. Δεικνύναι and ἀποφαίνειν with a Part. to *show, to point out*; with an Inf. to *teach*. Ἐδειξά σε ἀδικήσαντα (*I showed that you had done wrong*). X. An. 2. 3, 14. ἀφίκοντο εἰς κώμας, ὅθεν ἀπέδειξαν οἱ ἡγεμόνες λαμβάνειν τὰ ἐπιτήδεια (*where they pointed out to them that they might obtain provisions*). Dem. Cor. 271, 135. (ἡ βουλὴ Ἀισχίνην) καὶ προδότην εἶναι καὶ κακόνουν ὑμῖν ἀπέφαινον (*docuit*). But the Inf. is likewise used with δεικνύναι, when the object of this verb is not to be represented as something perceived, but only as something possible, e. g. X. C. 2. 3, 17. κινδυνεύσεις ἐπιδειξάι, σὺ μὲν χρηστός τε καὶ φιλάδελφος εἶναι, ἐκεῖνος δὲ φαῦλός τε καὶ οὐκ ἄξιός εὐεργεσίας.
12. Δηλοῦν with a Part. to *make evident, to show*; with an Inf. to *say, to announce, to command*. Δηλώ σε ἀδικοῦντα (*I make it evident or show that you do wrong*). X. Ag. 1, 33. κηρύγματι ἐδήλου, τοὺς μὲν ἐλευθερίας δεομένους ὡς πρὸς σύμμαχον αὐτὸν παρῆναι (*edixit, ut adessent*).
13. Ποιεῖν with a Part. to *represent* (§ 310, 4, (b)); with an Inf. (a) to *cause, (b) to suppose, to assume*. Ποιῶ σε γελῶντα (*I represent you laughing*). Pl. Symp. 174, c. ἄκλαητος ἐποίησεν (Ὀμηρος) ἐλθόντα τὸν Μενέλαον ἐπὶ τὴν Δολίχην (*represents*

Menelaus coming unbidden to the feast). X. An. 5. 7, 9. ποιῶ δ' ὁμῶς ἐξαπατηθέντας καὶ καταγοητευθέντας ὅπ' ἐμοῦ ἦκειν εἰς Θῆας (*I will suppose, I will put the case, will assume, that you having been deceived come to Phasis*).

14. Αἰσχύνοσθαι and αἰδεῖσθαι with a Part. *to be ashamed on account of something which one does*; with an Inf. *to be ashamed or afraid to do something, to abstain from doing something through fear or shame, to be prevented from doing something by shame*. Αἰσχύνομαι κακὰ πράττων τὸν φίλον (*I am ashamed of doing evil, or that I do evil to a friend*); αἰσχύνομαι κακὰ πράττειν τὸν φίλον (*I am prevented by shame from doing evil, etc.*). X. Cy. 5. 1, 21. τοῦτο μὲν (sc. ἀποδιδόναι χάριν μήπω με δύνασθαι) οὐκ αἰσχύνομαι λέγων· τὸ δέ· Ἐὰν μένγτε παρ' ἐμοῦ ἀποδώσω, τοῦτο, εὖ ἴστε, ὅτι αἰσχυνοίμην ἂν εἶπεν. S. Aj. 506. αἰδεσθαι μὲν πατέρα τὸν σὸν ἐν λυγρῇ γῆρᾳ προλείπων. X. S. 8, 33. τοῦτους γὰρ ἂν ἔφη οἰεσθαι μάλιστα αἰδεῖσθαι ἀλλήλους ἀπολείπειν. 35. αἰδοῦνται τοὺς παρόντας ἀπολείπειν. R. L. 9, 4. πᾶς ἂν τις αἰσχυνθεῖη τὸν κακὸν σύσκηνον παραλαβεῖν.
15. Περιπαῖν [§ 310, 4, (e)] is sometimes, though seldom, constructed with an Inf. also, without any marked difference, as συγχωρεῖν, εἶναι, e.g. Th. 4, 48. οὐδ' εἰσιεῖναι ἔφασαν κατὰ δύναμιν περιόψεσθαι οὐδένα (*they said they would not permit any one to enter*). Ἐπιτρέπειν, *to permit*, is commonly connected with an Inf., rarely with a Part. X. An. 1. 2, 19. ταύτην τὴν χώραν ἐπέτρεψε διαρπάσαι τοῖς Ἕλλησι (*permitted the Greeks to plunder*). Isocr. Pac. ἡ πόλις αὐτοῖς οὐκ ἐπιτρέψει παραβαίνουσι τὸν νόμον. The verbs ἀνέχεσθαι and ὑπομένειν with the meaning of *audere*, are constructed with the Inf. Her. 7, 139. καταμείναντες ἀνέσχοντο τὸν ἐκίοντα ἐπὶ τὴν χώραν δέξασθαι (*dared to withstand the enemy making an incursion into their country*).
16. Ἀρχεσθαι with a Part., when it has the meaning *to be in the beginning of an action* (in contrast with the middle or end of an action), or also when *the way and manner, in which the beginning of an action takes place, is to be stated*; with an Inf., *to begin to do something, to commence (something intended, aimed at)*. Ἡρξάντο τὰ τεῖχη οἰκοδομοῦντες καὶ οἰκοδομεῖν. Th. 1, 107. Ἡρξάντο καὶ τὰ μακρὰ τεῖχη Ἀθηναῖοι οἰκοδομεῖν. X. Cy. 8, 8, 2. Ἡρξομαι διδάσκων ἐκ τῶν δεινῶν. C. 3. 1, 5. πόθεν Ἡρξάτο σε διδάσκειν τὴν στρατηγίαν. 5, 22. ὅποτε παλαῖν Ἡρξω μανθάνειν. 6, 3. εἶπον ἡμῖν, ἐκ τίνος Ἡρξῃ τὴν πόλιν εὐεργετεῖν. 5, 15. Ἀθηναῖοι ἀπὸ τῶν πατέρων Ἡρχονται καταφρονεῖν τῶν γερατέρων.
17. Παύειν with the meaning *to hinder*, is constructed with an Inf., e.g. Pl. Rp. 416, c. τὰς οἰκῆσεις καὶ τὴν ἄλλην οὐσίαν τοιαύτην αὐτοῖς παρεσκευάσθαι (δεῖ), ἥτις μήτε τοὺς φύλακας ὥς ἀρίστους εἶναι παύσοι αὐτοὺς κτλ.
18. Πειραῖσθαι with a Part., *to make trial of anything, to practise* [§ 310, 4, (h)]; still this construction is rare; with the Inf. *to attempt to do something*; παρασκευάζεσθαι is very often also connected with the Inf. The Ionic phrase παντοῖον γίγνεσθαι, is constructed with the Acc. and Inf. Her. 3, 124. παντοίῃ ἐγένετο μὴ ἀποδημήσαι τὸν Πολυκράτεια (*she used every expedient, etc.*).

REMARK. By comparing § 306 with § 310, it will be seen that the Inf., as a complement of the verb, denotes something *aimed at, intended*, something *effected*, while the participle, inasmuch as the idea expressed by it is prior to, or coincident with that of the verb with which it is connected, implies the *actual existence* of the idea designated by it. The participle, therefore, implies that *the action denoted by it actually takes place*, while the Inf. does not.

§ 312. *The Participle used to express Adverbial or Circumstantial Relations.*

1. In the second place, the Part. is used to denote such an attributive qualification of a substantive, as will, at the same time, define the predicate of the sentence more exactly. In this case, the Part. expresses the adverbial relations of *time, cause, motive or purpose, condition and concession, manner.*

The English often uses a Part. in this case, e. g. *he said laughing* (γελῶν); *the city, besieged by the enemy, suffered much distress* (πόλις ὑπὸ τῶν πολεμίων πολιορκουμένη). Instead of the Part., the English often uses either a subordinate clause with the conjunctions *when, after, while, since, because, as, inasmuch as, in order to, if, although*, or a substantive with a preposition, e. g. *Κύρος τὴν πόλιν ἐλὼν ἀνῆλθεν* (*after Cyrus had taken the city, he returned*, or *after taking the city, etc.*).

2. In English we often translate the participle by a verb, connecting it with its own clause by one of the above-named conjunctions, using as a subject either the word with which the participle agrees, or a pronoun referring to it.

Οἱ πολέμοι φυγόντες ὑπὸ τῶν πολεμίων ἐδιώχθησαν (WHEN the enemy FLED, THEY were pursued by the enemy, or the enemy FLED AND were pursued). Τοῖς Πέρσαις εἰς τὴν γῆν εἰσβαλοῦσιν οἱ Ἕλληνες ἠναντιώθησαν (WHEN the Persians MADE an irruption into the country, the Greeks went out against them).

3. In the examples given under No. 2, the participle always agrees with a substantive or pronoun which is connected with the principal verb, either as subject or in some other relation, and may then be called the *dependent* participle. But very often the substantive with which the participle agrees has no connection with any verb, but stands alone in the Genitive. This is called the *Genitive absolute* or *independent*, because it has no grammatical connection with any other word in the sentence.

X. O. 4, 2. τῶν σωμάτων θηλυνομένων, καὶ αἱ ψυχὰς πολλὰ ἀρρωστώτεραι γίγνονται (*when the bodies are exhausted, the animal spirits become weaker*).

REMARK 1. The Genitive absolute can never be used when the action refers to the subject; in this case the participle must always be made to agree with the subject. It is otherwise in Latin, on account of there being no active participles in the past tense; the Latin must, therefore, use the Abl. Absolute, even when the action refers to the subject, e. g. οἱ στρατιῶται τὴν πόλιν καθελόντες εἰς τὸ στρατόπεδον ἀνεχώρησαν (*miles, URBE DIRUTA, in castra se receperunt, after the soldiers had taken the city, they returned to the camp*). In this

example, the actions denoted by the participle and the verb, both refer to *στρατιῶται*, and therefore the Gen. Absol. could not be used.

REM. 2. The reason why the Greeks chose the Gen. absolute, has been seen in treating of the Gen., § 273, Rem. 11. Subordinate clauses also may be used instead of the participial construction, either for the sake of greater emphasis, or for perspicuity.

4. The Participle as described under 2 and 3, is used to denote:—

(a) A *specification of time*, where the English uses subordinate clauses, with the conjunctions *when, while, during, after, since*, or a substantive with a preposition.

X. C. 1. 2, 22. πολλοὶ τὰ χρήματα ἀναλώσαντες, ὡν πρόσθεν ἀπέχοντο περὶ, αἰσχροὶ νομίζοντες εἶναι, τούτων οὐκ ἀπέχονται (*after wasting their money, after, when they had wasted*). Απ. Ἀκούσασι ταῦτα τοῖς στρατηγοῖς τὸ ἐνδύημα χαρίεν ἐδοκεῖ (*when the generals heard this, on hearing this, after hearing this, they thought the device ingenious*). So the frequent circumlocution with *ποιήσας* in the sense of *thereupon*. Her. 6, 96. ἐνέκρησαν καὶ τὰ ἱρὰ καὶ τὴν πόλιν· ταῦτα δὲ ποιήσαντες ἐπὶ τὰς ἄλλας νήσους ἀνάγοντο (THEEUPON they set sail for the other islands); or with the repetition of the Part. of the preceding word. Her. 7, 60. πάντας τούτῳ τῷ τρόπῳ ἐξηρίδμησαν· ἀριδμήσαντες δὲ κατὰ ὄνειρα διέτασσον (*in this way they numbered all; THEREUPON they arranged the army by nations*). Gen. absolute, X. H. 5. 1, 9. ναυμαχίας πρὸς τὴν σελήνην γενομένης, τέτταρας τριήρεις λαμβάνει Γωργώπας (*a naval battle having been fought by moonlight*). 4. 58. ὑποφαίνοντος τοῦ ἥρος, Ἀγησίλαος κλινσπετής ἦν (*when the spring appeared*). Il. α, 88. ὅστις ἐμεῦ ζῶντος καὶ ἐπὶ χθονὶ θερκομένοι σοὶ κολῆς παρὰ νηυσὶ βαρείας χεῖρας ἐποίσει (*while I live, as long as I live and look upon the earth*).

REM. 3. The following participles, which may be sometimes translated in English by adverbs, also belong here: (α) ἀρχόμενος, *in the beginning, originally*. Th. 4, 64. ἔπερ καὶ ἀρχόμενος εἶπον. (This is to be distinguished from ἀρχόμενος ἀπὸ τίνος, which may be translated, *especially, before all*. The Part. ἀρχόμενος agrees, for the most part, in Number, Gender, Case, with the substantive which is more exactly defined, e. g. Pl. Rp. 600, c. οὐκοῦν τιδῶμεν ἀπὸ Ὁμήρου ἀρξαμένους πάντας τοὺς ποιητικοὺς μμητὰς εἰδῶλων ἀρετῆς εἶναι (*thou all the poets, particularly Homer, etc.*). Sometimes, however, the Part. ἀρχόμενος agrees with the subject of the sentence. Pl. Symp. 173, d. δοκεῖς μοι ἀτεχνῶς πάντας ἀνθρώπους ἀδελούς ἡγείσθαι πλὴν Σωκράτους, ἀπὸ σοῦ ἀρχόμενος, *you seem to me to think all men unhappy except Socrates, particularly yourself*).—(β) Τελευτῶν, *properly ending, finally, at last*. Pl. Rp. 362, a. τελευτῶν πάντα κατὰ παθὼν ἀνασκινδυνευθήσεται. X. An. 6. 3, 8. τελευτῶντες καὶ ἀπὸ τοῦ ὕδατος εἰργον (τοὺς Ἕλληνας) οἱ Θράκες (*at last the Thracians kept the Greeks from the water*).—(γ) Διαλιπὼν χρόνον, *after some time, after a while, subsequently, or dial. πολὺν, ὀλίγον χρ., ἐπισχὼν πολὺν χρόνον, μικρόν*. Pl. Phaed. 59, c. οὐ πολὺν οὖν χρόνον ἐπισχὼν ἦκε.

REM. 4. The Part. in the Gen. sometimes stands without a subject, when the subject can be readily supplied from what goes before, or when the subject is indefinite, where a demonstrative pronoun, or the words *πράγματα, χρήματα, ἔθνη, etc.*, used in a general sense, may be understood. Th. 1, 116. Περι-

κλῆς ᾤχετο κατὰ τάχος ἐπὶ Καίου καὶ Κάρλας, ἰσαγγελλέντων, δι' Φοίνισσαι νῆες ἐπ' αὐτοὺς πλέουσιν (it having been announced that Phoenician ships were sailing against them). X. Cy. 1. 4, 18. σημανθέντων δὲ τῷ Ἀστυάγει, δι' πολέμους εἶσιν ἐν τῇ χώρᾳ ἐξεβοήθει καὶ αὐτὸς πρὸς τὰ ὄρια (it having been signified to Astyages). 3. 1, 38. διασκηνούντων δὲ (sc. αὐτῶν) μετὰ τὸ δεῖπνον, ἐπήρето ὁ Κύρος. Also in the Sing. Th. 1, 74. σαφῶς δηλωθέντος, δι' ἐν ταῖς ναυσὶ τῶν Ἑλλήνων τὰ πράγματα ἐγένετο (it having been made very evident that). Comp. the Latin *cognito, edicto, petito*, etc., instead of *postquam cognitum est*, etc.

REM. 5. In order to define the time more exactly, the preposition ἐπὶ is frequently connected with the Gen., yet only when the Part. is in the Pres. tense, e. g. Ἐπὶ Κύρου βασιλεύοντος (while Cyrus was king). See § 296, I, (2). The relation of *past time* is sometimes made more definite by the preposition μετὰ, after, with the Acc. e. g. Her. 6. 132. μετὰ δὲ ἐν Μαραθῶνι τρῶμα γενόμενον Μιλτιάδης ἀπέτετο (after the slaughter made at Marathon). See § 294, II, (2). The relation of *indefinite time* expressed by *about, nearly*, is indicated by ὑπὸ with the Acc., e. g. ὑπὸ τῇ πρώτῃ ἐπελδοῦσαν νύκτα [§ 299, III, (2)], the coincidence or contemporaneity of one thing with another, is expressed by ἄμα with the Dat., e. g. ἄμ' ἡμέρᾳ διαφωσκούσῃ (as soon as daybreak); ἄμα τῷ σίτῳ ἀκμάζοντι (simulac frumentum adultum est).

REM. 6. In order to determine more exactly the relation of time, temporal adverbs are often used with the *dependent participle* and the Gen. absolute: αὐτίκα, εὐθύς, ἐξαίφνης, μετὰ, ἄμα. Pl. Rp. 328, c. εὐθύς οὖν μετὰ τὸν ὁ Κέφαλος ἡσπάζετό τε καὶ εἶπεν (simul ut me conspexit). Lys. 207, a. ὁ Μενέξενος ἐκ τῆς αὐλῆς μετὰ τὴν παύσιν εἰσέρχεται (while he played). Phaed. 77, b. ὅπως μὴ ἄμα ἀποδινήσκοντος τοῦ ἀνδρώπου διασκεδάννυνται ἡ ψυχὴ (as soon as man dies). Her. 9, 57. καὶ ἄμα καταλαβόντες προσεκέατό σφι (as soon as they had come up with the enemy, they pursued them closely). Th. 2, 91. πταιώνοντες τε ἄμα πλέοντες (inter navigandum, while sailing).

REM. 7. In order to denote more clearly and emphatically the *succession of time* and a *consequence or result*, the following adverbs are very often appended to the predicate of a sentence: ἐνταῦθα, οὕτως, οὕτω(ς), οὕτω δὲ, ὥδε. X. C. 3. 10, 2. ἐκ πολλῶν συνάγοντες τὰ ἐξ ἐκάστου κάλλιστα, οὕτως ὅλα τὰ σώματα καλὰ ποιεῖτε φαίνεσθαι (collecting from many the most beautiful features of each, IN THIS WAY you make the entire forms appear beautiful).

(b) A *cause or reason*, where the English often uses subordinate clauses with *since, because, as, inasmuch as*, or a substantive with a preposition.

X. C. 1. 2, 22. πολλοὶ τὰ χρήματα ἀναλώσαντες, ὧν πρόσθεν ἀπέχοντο κερδῶν, αἰσχυρὰ νομίζοντες εἶναι, τούτων οὐκ ἀπέχονται (many having squandered their estates, did not abstain from those gains from which they before abstained, BECAUSE they accounted them base). Τὰ ἐπιτήδεια ἔχοιεν ἐκ τῆς χώρας, πολλῆς καὶ ἀγαθῆς οὐσῆς (they might obtain supplies from the place, since, because, inasmuch as, it was extensive and fertile).

(c) A *motive, purpose, or object*, where the English uses the Inf. with *to, in order to*, or a finite verb with *that, in order that, so that*. Generally, only the *Fut. Act. Part.* is used to denote this relation; sometimes also the *Pres. Act.*, (§ 255, Rem 3).

This usage occurs most frequently with verbs of *going, coming, sending*.

Her. 3, 6. τοῦτο ἔρχομαι φράσων (*I have come to say this*). 6, 70. ἐς Δελφοὺς χρησόμενος τῷ χρηστηρίῳ πορεύεται (*he goes to Delphi to consult the oracle, in order to, that he may consult, etc.*). X. C. 3. 7, 5. σέ γε διδάξω ἔρχομαι. Πέμπω σε λέγοντα (*I send you that you may, to, in order to, say*).

(d) A *condition*, where the English often uses a subordinate clause with *if*; or a *concession*, where the English uses a subordinate clause with *although, though*.

X. Cy. 8, 7, 28. τοὺς φίλους εὐεργετοῦντες καὶ τοὺς ἐχθροὺς δυνήσεσθε κολᾶειν (*if you confer benefits on friends, etc.*). Isocr. Paneg. 41, 2. τῶν ἀδελγῶν δις τοσαύτην βόμην λαβόντων, οὐδὲν ἂν πλέον γένοιτο τοῖς ἄλλοις, ἐν δὲ τοῖς ἀνδράσι φρονήσαντος, ἅπαντες ἂν ἀπολαύσειαν οἱ βουλούμενοι κοινωνεῖν τῆς ἐκείνου διαβολῆς. X. Cy. 3. 2, 15. ὥς ὀλίγα δυνάμενοι προοῶν ἄνθρωποι περὶ τοῦ μέλλοντος πολλὰ ἐπιχειροῦμεν πράττειν (*although men can foresee little, yet, etc.*).

REM. 8. When the Part. expresses a *concession*, the particles καί (neg. οὐδέ, μηδέ), καίπερ, καὶ ταῦτα, are commonly joined with it. X. An. 1. 6, 10. προσεκύνησαν (Ὀρόντην) καίπερ εἰδότες, ὅτι ἐπὶ θανάτῳ ἔγοιτο (*although they saw, that*). Eur. Ph. 1618. οὐκ ἂν προδοίην οὐδέπερ πρᾶσσων κακῶς. Pl. Rp. 404, b. Ὁμηρος ἐν ταῖς τῶν ἡρώων ἐστιάσεσιν οὔτε ἰχθῦσιν αὐτοὺς ἐστιᾷ, καὶ ταῦτα ἐπὶ θαλάττῃ ἐν Ἑλληνπόντῳ ὄντας (*and that too, though they were, etc.*). Ταῦτα in such connections, may often be governed by the verb ποιεῖν: *and he did this, although they were, etc.* The words ὁμως, εἴτα, καὶ τα, ἔπειτα, καὶ περ, are often added to the predicate of the sentence. Her. 6, 120. ὁσπερ οὐδὲν φησι κωλύειν καὶ τοὺς τὰ τῶν ἄλλων πράττοντας σωφρονεῖν. Ὅμως is often in poetry joined to a Part., e. g. Aesch. S. 712. πείδου γυναῖξί καίπερ οὐ στέργων ὁμως, or (what also sometimes occurs in prose) is placed before the Part., e. g. Pl. Phaed. 91, c. Σιμμία φοβεῖται, μὴ ἡ ψυχὴ ὁμως καὶ δειότερον καὶ κάλλιον ἢ τοῦ σώματος προαπολλύηται (*that the soul, though more god-like and beautiful than the body, will nevertheless perish*).

(e) The *manner and means*, where the English sometimes uses a participial noun with a preposition.

Γελῶν εἶπεν (*he spoke laughing*). X. Cy. 3. 2, 25. ληϊζόμενοι ζῶσιν (partu vivunt, *they live by plundering*). C. 3. 5, 16. προαιροῦνται μάλλον οὕτω κερδαίνειν ἀπ' ἀλλήλων, ἢ συνωφελοῦντες αὐτοὺς (*prefer to gain some advantage from each other, rather than by assisting themselves*). Isocr. Panath. 241, d. τοὺς Ἕλληνας εἰδίζαν, ὅν τρόπον διοικοῦντες τὰς αὐτῶν πατρίδας καὶ πρὸς οὓς πολεμοῦντες μεγάλῃ τῇ Ἑλλάδι κοίτῃσιν. So often χρώμενος with the Dat., where the English may use the preposition *with*, e. g. πολλῇ τέχνῃ χρώμενος τοὺς πολεμίους ἐνίκησεν (*conquered the enemy with great tact*).

REM. 9. Here belongs the phrase ληρεῖς ἔχων, or in a question, τί

ληρεῖς ἔχων; i. e. *you keep trifling so, or why do you keep trifling so?* ἔχων here expressing the idea of duration. Pl. Gorg. 490, ε. ποῖα ὑποθήματα φλυαρεῖς ἔχων; (*what shoes are you always prating so much about?*). Here belong also the Part. φερόμενος, and φέρων used intransitively, *summo studio, maximo impetu, dedita opera*, with verbs of motion. Her. 8, 91. δὴς δὲ τινες τοὺς Ἀθηναίους διαφύγοιεν, φερόμενοι (cum impetu delati) ἐτέκτοντο ἐς τοὺς Αῑγινήτας (as often as they escaped the Athenians, rushing on violently they fell into the hands of the Aeginetae). 8, 87. (ναὺς) διωκόμενη ὑπὸ τῆς Ἀττικῆς φέρουσα ἐνέβαλε νηϊφιλίᾳ (cum impetu aggressa est amicam navem, being pursued by the Attic ship, made a violent attack on a friendly ship). Aeschin. Ctes. 82. ἐς τοῦτο φέρων περιέστης τὰ πρᾶγματα (he designedly brought things to this state). Comp. ib. 90 and 146.

REM. 10. In like manner the Greek employs the participles ἔχων, ἔγων, φέρων, λαβών, where the English may use the preposition *with*; ἔχων is used both of animate and inanimate objects, which may be in the possession of any one, ἔγων of animate objects, φέρων of inanimate, λαβών of both, e. g. X. Cy. 1. 3, 1. ἔρχεται ἡ Μανδάνη πρὸς τὸν πατέρα καὶ τὸν Κύρον τὸν υἱὸν ἔχουσα (with her son Cyrus, etc.). So ὁ Κύρος ξίφος φέρων προσήλασεν, ἔκπον ἔγων ἦλθεν, ἰππέας λαβὼν τοὺς πολεμίους κατεδίωξεν. The Homeric and Poetic language often connects the participles ἔχων, φέρων, λαβών, and ἔγων with verbs of giving, placing, etc., in order to present the idea of the action that preceded the giving and placing, graphically, as it were, before the eyes of the hearer. Il. η, 305. δῶκε ξίφος ἀργυρόηλον σὺν κολεῷ τε φέρων καὶ εὐξέστῃ τελαμῶνι (bringing he gave, he brought and gave a sword studded with silver).

5. Instead of the Gen. absolute, the *Accusative* is also used, but for the most part only when the Part. has no definite subject, consequently where the verb from which the participle comes, is impersonal, e. g. ἐξόν (from ἔξις, licet), *quum liceat, liceret, while, when, since it is or was allowed*; or with impersonal phrases, e. g. αἰσχρὸν ὄν (*quum turpe sit, esset, while, because, since it is or was shameful*). The idea of *extension* in time, which is expressed by the Acc. (§ 279, 6), is, in this construction, transferred to the *state* or *condition* of an object; the conjunctions *while, when*, express this corresponding relation.

(a) Accusative absolute. Pl. Menex. 246, d. ἡμῖν ἐξ ὃν ζῆν μὴ καλῶς, καλῶς αἰρούμεθα μᾶλλον τελευτᾶν (since it is not in our power to live honorably). Protag. 358, d. ὅταν ἀναγκασθῇ δυοῖν κακοῖν τὸ ἕτερον αἰρεῖσθαι, οὐδεὶς τὸ μείζον αἰρήσεται, ἐξ ὃν τὸ ἑλάττω (αἰρεῖσθαι), no one will choose the greater, when it is in his power to choose the less. Her. 1, 129. Ἀρπαγος, παρὲν αὐτῷ βασιλεία γενέσθαι, ἄλλῃ περιέθηκε τὸ κράτος (when it was in his power to become a king). 5, 49. παρὲχον (*quum liceat*) τῆς Ἀσίης πάσης ἔρχειν εὐπετέως, ἄλλο τι αἰρήσεσθε; Th. 5. 14. (οἱ Ἀθηναῖοι μετεμέλοντο, ὅτι μετὰ τὰ ἐν Πύλῳ (γεγόμενα), καλῶς παρὰσχόν, οὐ ξυνέβησαν (when a favorable opportunity presented itself). So ὁ παρὰσχόν, *quum liceat, liceret*; δέον, *quum opus (necesse) sit, esset*; δόξαν αὐτοῖς (*quum iis visum sit or esset, when they pleased them, when they had decreed*); δοκοῦν (*quum videatur, videretur*); προσῆκον (*quum deceat, deceret*). Passive participles: Th. 1 125. δεδογμένον δὲ αὐτοῖς, εὐδὺς μὲν ἀδύνατα ἦν ἐπιχειρεῖν ἀπαρῶσθαι. οὐσιν (and though they had determined, it was not possible for them, etc.). Εἰση-

μένον (*quum dictum sit, esset*). Adjectives with *δν*, e. g. *δῆλον δν* (*quum appareat, appareret*); *ἄδηλον δν*, *δυνατὸν δν*, *ἀδύνατον δν*. Also sometimes without *δν*, e. g. *δῆλον*, *ἀναγκαῖον*.

(b) Accusatives absolute. Though the participles of impersonal verbs usually have no subject joined with them in the Acc. Absol., yet a *neuter pronoun*, not a substantive, may be joined with them as their subject. Her. 2, 66. *ταῦτα γινόμενα*, *πένθεα μεγάλα τοὺς Αἰγυπτίους καταλαμβάνει* (*when this is done, the Egyptians are filled with great grief*). Th. 4, 125. *ἥδη ἀμφοτέρους μὲν δοκοῦν ἀναχωρεῖν, κυρωδὲν δὲ οὐδὲν* (*sed quum nihil decretum esset*), *ἐχθρουν ἐπ' οἴκον*. X. H. 3, 2, 19. *δόξαντα δὲ ταῦτα καὶ περανθέντα, τὰ μὲν στρατεύματα ἀπῆλθεν* (*when these things had been agreed upon and accomplished*).

REM. 11. The *Genitives absolute*, however, are more frequent than the Acc., when a *neuter pronoun* is joined with the impersonal verb. X. H. 1, 1, 36. *δόξαντος τούτου ἔχeto* (*hac re decreta, this having been agreed to, when this had been, etc.*). 7, 30 and 5, 2, 24. *δοξάντων τούτων*. Cy. 4, 5, 53. *τούτου συνδοκοῦντος* (acc. to the best MSS.). 4, 5, 53. *τούτου οὕτως ἔχοντος*. Also *δόξαν ταῦτα* (from *δοξε ταῦτα*) occurs. X. An. 4, 1, 13. *δόξαν ταῦτα, ἐκφρουζαν οὕτω ποιεῖν* (*when this was approved, they gave orders by the herald to do accordingly*). With such impersonal verbs as contain the subject in a measure in themselves, the Gen. is used, e. g. *δοτος*, *σαλπίζοντος* (§ 238, 5. (b)). Elsewhere the Gen. but very seldom occurs with impersonal verbs and phrases, e. g. X. Hipp. 4, 2. *ἀδελφου δντος*, *εἰ κτλ.*

6. The particle of comparison *ὥς*, is connected both with the *dependent Part.* (§ 312, 3), and also with the Gen. and Acc. absolute, when the idea expressed by the Part. is to be indicated as a *representation*, as a *subjective view, opinion, or purpose of the actor or speaker*. This *ὥς* has the same signification as a Part. of a verb of *thinking* or *saying*, followed by an Inf., or Acc. with an Inf. The English can express this *ὥς* by the expressions *thinking, intending, with the intention of, saying, or by as though, as if, under the pretence that, because*.

(a) Simple Participle. X. Cy. 1, 1, 1. *οἱ τυραννεῖν ἐπιχειρήσαντες, καὶ ὁποσονοῦν χρόνον ἄρχοντες διαγέγονται, δαυμάζονται, ὥς σοφοί τε καὶ εὐτυχεῖ γεγενημένοι* (properly, as those are admired, who are wise men = *νομιζόμενοι σοφοί τε καὶ εὐτυχεῖς γεγενῆσθαι, thought or reputed to be wise*). Pl. Rp. 329, a. *ἀγανακτοῦσιν, ὥς μεγάλων τινῶν ἀπεστερημένοι* (i. e. *ἡγούμενοι μεγ. τ. ἀπεστερησθαι* (as if they had been deprived, thinking they had been deprived)). X. An. 1, 1, 11. *Ἐκέλευσε (Πρόξενον) λαβόντα ἄνδρας ὅτι πλείστους παραγενέσθαι, ὥς ἐς Πεισιδάς βουλόμενος στρατεύεσθαι* (*pretending that, under the pretence that, saying that, he wished to march against the Pisidians*). *Ὡς* is very often connected with the Fut. Act. Part., when a *purpose* in the mind of another is expressed. X. An. 1, 1, 3. *Ἀρταξέρξης συλλαμβάνει Κῦρον ὥς ἀποκτενῶν* (*arrests Cyrus for the purpose of putting him to death*). The writer here states the *view* or *purpose* as it existed in the mind of Artaxerxes, and not his own view of the matter. So also very often with *παρασκευάζεσθαι*, § 310, 4, (h).

(b) Genitives absolute. X. H. 7. 5, 20. παρήγγειλεν αὐτοῖς παρασκευάζεσθαι, ὥς μάχης ἐσομένης (i. e. λέγων μάχην ἔσεσθαι) (he commanded them to prepare themselves, because, as he said, or saying that, there was to be a battle). 5. 4, 9. ἐκήρυττον ἐξίναίαι πάντας Θηβαίους, ὥς τῶν τυράννων τε θνεώτων (quia tyranni mortui essent, because, as he said, the tyrants were dead). Th. 1, 2. ἐς Ἰωνίαν ὄστερον, ὥς οὐχ ἱκανῆς οὐσῆς τῆς Ἀττικῆς, ἀποικίας ἐξεπέμψαν (i. e. νομίζοντες οὐχ ἱκανὴν εἶναι) (afterward sent colonies to Ionia, thinking that Attica was not large enough).

(c) Accusative absolute. X. An. 5. 2, 12. δ δὲ τοῖς πελτασταῖς πᾶσι παρήγγελλε διηγκυλωμένους λέναι, ὥς, ὅπουταν σημήνη, ἀκοτίζειν δεήσον (he commanded all the peltasts to advance, ready to shoot, saying, that it would be necessary for them to hurl their javelins, etc.). Pl. Rp. 425, a. τοῖς ἡμετέροις παισὶν ἐνομοτέρου εὐδὺς παιδείας μεδεκτέον, ὥς, παρανόμου γυγνομένης αὐτῆς, ἐννόμους γε καὶ σπουδαίους ἄνδρας αἰξάνεσθαι ἀδύνατον ἔν. So ὥς ἐξόν, ὥς παρόν, etc.

(d) Accusatives absolute. X. C. 1. 2, 20. διὸ καὶ τοὺς υἱεῖς οἱ πατέρες ἐπὶ τῶν ποτηρῶν ἀνδράπων εἰργουσιν, ὥς τὴν μὲν τῶν χρηστῶν ὁμίλιαν ἔσκησιν οὐσαν τῆς ἀρετῆς, τὴν δὲ τῶν ποτηρῶν κατάλυσιν (assured that, knowing that, the intercourse with good men leads them to practise virtue). 3, 2. εἵχετο Σακράτης πρὸς τοὺς θεοὺς ἀπλῶς τάγαθὰ διδόναι, ὥς τοὺς θεοὺς κάλλιστα εἰδότες (thinking that, convinced that, the gods knew what was best). This construction is very common, and is not limited to a pronominal subject, like the one mentioned in No. 5, (b). Perhaps this construction is not absolute, but depends upon a verb of perception to be supplied, indicated by ὥς.

REM. 12. A peculiar use of the Gen. absolute, in connection with ὥς, occurs with the verbs εἰδέναι, ἐπίστασθαι, νοεῖν, ἔχειν γνώμην, διακρίσθαι τὴν γνώμην, φροντίζειν, also sometimes with λέγειν, and the like verbs, with which, instead of the Gen. absolute, the Acc. of the substantive with a Part. or the Acc. with an Inf., would stand as the object. The consequence resulting from the action of the Gen. is commonly denoted by οὕτω(s) joined to the predicate. X. An. 1. 3, 6. ὥς ἐμοῦ οὖν ἰόντος, ὅπη ἂν καὶ ὑμεῖς, οὕτω τὴν γνώμην ἔχετε (as if then I shall go, etc., seeing then that I shall go, so form your opinion, i. e. be assured that I shall go wherever you go, me iturum esse, quocunque etiam vos, statuete). Cy. 2. 3, 15. ὥς οὖν ἐμοῦ γε καὶ ἀγωνιουμένου καὶ, ὅποιος ἔν τις ᾧ, κατὰ τὴν ἄξιαν με τιμᾶν ἀξιόσποντος, οὕτως, ἔφη, ᾧ Κύρε, γίγνσκε. Pl. Cratyl. 439, c. διανοηθέντες ὥς ἰόντων τε πάντων αἰεὶ καὶ βρόντων (repulantes, omnia semper ire et flure).

REM. 13. Instead of ὥς, ὥσπερ (quasi) is sometimes joined with the Part. In order to bring out emphatically an objective (actually existing) ground or reason, the particles ἄτε (ἄτε δή), seldom οἶα, οἶον (in the Ionic writers, also, ὥστε), in the sense of inasmuch as, because, quippe, are connected with the participle. Her. 6, 59. ἄτε πυκνοῦ ἔόντος τοῦ ἄλσεος, οὐκ ἔρων οἱ ἐντὸς τοὺς ἐκτός (because the grove was thick). X. An. 4. 8, 27. ἄτε θεωμέων τῶν ἑταρῶν, πολλὰ φιλονεικία ἐγίγνετο (because the hetaerae were looking on, there was much rivalry). 5. 2, 1. οἱ Κόλχοι, ἄτε ἐκπεπτωκότες [ἐκ] τῶν οἰκιῶν, πολλοὶ ἦσαν ἄνθρωποι καὶ ὑπερεκάδηντο ἐπὶ τῶν ἑκρῶν (inasmuch as they had been driven out of their houses, etc.). Th. 2, 5. ἦσαν καὶ ἄνθρωποι κατὰ τοὺς ἀγρούς, οἷα ἀπροδοκῆτου κακοῦ ἐν εἰρήρῃ γενομένου. Pl. Charm. 153, a. οἶον διὰ χρόνον ἀφιγμένους ἀσμένως ᾗ ἐπὶ τὰς ξυνήδεις διατριβάς.

§ 313. *Special peculiarities in the Participial construction.*

1. The Nom. of a Part. often refers to a preceding substantive in the Dat., Acc., or Gen., when the Dat., Acc., or Gen. in the preceding clause denotes the object in a grammatical point of view, but the subject in a logical respect, e. g. in *δοκεῖ μοι = ἐγὼ ἡγοῦμαι, I think*. This is a species of Anacoluthon (§ 347, 5).

(a) Dative. Th. 3, 36. *ἔδοξεν αὐτοῖς* (i. e. *ἐψηφίσαντο, voted*) *οὐ τοὺς παρόντας μόνον ἀποκτείνειν, ἀλλὰ καὶ τοὺς ἅπαντας Μιτυληναίους, ἐπικαλοῦντες τὴν ἑλλην ἀπόστασιν κ. τ. λ.* (as *Sallust. Jug. 102. populo Romano melius visum = ratū*). 6, 24. *ἔρως ἐνέπεσε πᾶσιν* (= *ἐπεδύμουν πάντες*) *ὁμοίως ἐκπλεῦσαι τοῖς μὲν πρεσβυτέροις ὥς . . καταστρεφόμενοις ἐφ' ᾧ ἐπλεον, . . τοῖς δ' ἐν ἡλικίᾳ . . εὐέλπιδες ὄντες σωθήσεσθαι*. — (b) Accusative. Eur. Hec. 970. *αἰδώς μ' ἔχει* (= *αἰδοῦμαι*) *ἐν τῷδε πότιφι τυγχάνουσ' ἵν' εἰμὶ νῦν*. — (c) Genitive. Her. 4, 132. *Δαρείου ἡ γνώμη ξην* (= *ἐγγίνωσκεν*) *εἰκάδων*. Th. 4, 23. *τὰ περὶ Πύλον ὑπ' ἀμφοτέρων κατὰ κράτος ἐπολεμεῖτο* (= *τὰ περὶ Π. ἀμφοτέροις ἐπολέμουν*), *Ἀθηναῖοι μὲν . . τὴν νῆσον περ. πλέοντες . . Πελ. οποννήσιοι δὲ ἐν τῇ Ἠπείρῃ στρατοπεδευόμενοι* (comp. § 266, 3). — Sometimes also the Acc. and Dat. of the Part. is constructed according to the sense of the preceding phrase or clause, and not according to its grammatical form, e. g. S. El. 479, sq. *ἔπεστί μοι θράσος ἀδυνάων κλύουσας ἀρτίως δρεπράτων* (instead of *θράσος μ' ἔχει κλύουσας*). Th. 1, 62. *τὴν γνώμη τοῦ Ἀριστέως* (= *ἔδοξε τῷ Ἀρίστει*) *τὸ μὲν μεδ' αὐτοῦ στρατόπεδον ἔχοντι ἐν τῷ Ἰσθμῷ ἐπιτηρεῖν τοὺς Ἀθηναίους*.

REMARK 1. On the Nom. of the participle in the partitive apposition, see § 266, 3. — The Nom. of the Part. sometimes stands in a sentence alone, without a finite verb, so that the Part. apparently, but only apparently, takes the place of the finite verb. The finite verb must then be supplied from the preceding or following sentence. Her. 1, 82. *Λακεδαιμόνιοι τὰ ἐναντία τούτων ἔθεντο νόμον*. οὐ γὰρ κομῶντες πρὸ τούτου ἀπὸ τούτου κομᾶν (sc. *νόμον ἔθεντο*). So also conjunctions stand without a finite verb, e. g. *εἰ, ἐάν, ὅταν*, etc. X. C. 2, 1, 23. *ὅρῳ σε ἀποροῦντα, πόλιν ὁδὸν ἐπὶ τὴν βίον τράπη· ἐὰν οὖν ἐμὲ φίλην ποιησάμενος* (scil. *τὴν ἐπὶ τὴν βίον ὁδὸν τράπη*). In very many passages, however, the Part. may be explained by inserting *εἰμι*.

2. The genitives absolute sometimes occur where the subject of the participle is not different from the subject of the predicate or an object of the predicate; here it is to be noted, that the subject of the participle is often wanting, since it can be easily supplied (§ 312, Rem. 4). The reason of this peculiar construction is commonly found in the effort to express the member of the sentence with greater emphasis.

Instead of the Nominative. Th. 3, 13. *βοηθήσάντων ὑμῶν προθύμως πόλιν προσλήψεσθε* (you aiding, you will more readily, etc.). 70. *καὶ ἐς λόγους καταστάντων* (Κερκυραίων) *ἐψηφίσαντο Κερκυραῖοι* (the Corcyraeans having had a conversation, determined). X. Cy. 1, 4, 20. *ταῦτα εἰπόντος αὐτοῦ ἔδοξε τι* (sc. *αὐτός*) *λέγειν τῷ Ἀστυάγει*. Instead of the Accusative. Her. 9, 99. *οἱ Σάμιοι, ἀπικομένων Ἀθηναίων αἰχμαλώτων . . τούτους λυσάμενοι πάντας ἀποπέμπουσι . . ἐς τὰς Ἀθήνας* (when the Athenian captives had come, the Samians having ransomed them, send all back to Athens). Instead of the Dative. Th. 1, 114. *καὶ ἐς αὐτὴν διαβεβηκόςτος ἤδη Περικλέους . . ἡγγέλθη αὐτῷ* (Περικλεῖ) (when Pericles had crossed over into it, it was announced to him).

REM. 2. These examples must be distinguished from those in Homer, where the Gen. of a Part. follows a Dat. of a pronoun, or the Dat. of a Part. follows a Gen.; then instead of the possessive Gen., Homer sometimes uses the Dat

Od. i, 257. ἡμῖν δ' αὖτε κατεκλίσθη φίλον ἦτορ δεισάντων φθόγγον τε βαρὺν αὐτόν τε πέλωρον (= ἡμῶν ἦτορ). 458, 89. τῷ κέ οἱ ἐγκέφαλός γε διὰ σπέος — ἄλλυδις ἄλλη θεινομένου βάλειτο πρὸς οὐδεῖ. Il. ξ, 140. Ἀτρεΐδην, νῦν δὲ που Ἀχιλλῆος ὀλοὸν κῆρ γήθει ἐνὶ στήθεσσι φόνον καὶ φῦσαν Ἀχαιῶν δερκομένην.

CHAPTER VI.

§ 314. The Adverbial Objective.

The objective construction, finally, is expressed by *adverbs*. Adverbs denote the relation of *place, time, manner, the quantity* of a predicate or attribute, or of another adverb, e. g. ἐγγύθεν ἦλθεν, χθρὲς ἀπέβη, καλῶς ἀπέθανεν, πολλάκις ἦλθεν; adverbs are to be viewed in a measure as resembling the Cases of substantives, since by these also, as has been seen, the relations just mentioned are expressed. Hence it is evident why most adverbs have a definite Case-inflexion, e. g. οὔ, *where*, ἄνω, *above*, κάτω, *below*, οἶκοι, *home*, πῇ, *where*, etc. (§ 101, 2).

REMARK. In addition to the above adverbs, the language has other adverbs, which do not, like those mentioned, define the predicate more *exactly*, but express the relation of the predicate to the subject. These are called *Modal Adverbs*. They denote the certainty or uncertainty, the extension or limitation, the affirmation or negation of the proposition; or they exhibit the proposition interrogatively. Several of them have been changed from adverbs to mere suffixes, and hence always depend on a particular word, which by them is made emphatic. The interrogative adverbs will be treated under the subject of interrogative sentences. Of the other adverbs alluded to, the following deserve a more particular consideration.

§ 315. A. Δή, δῆτα, θήν, δῆθεν, δῆπουθεν, δαί.

1. Δή is the abridged form of ἤδη, being conformed to it in usage; but it can never, like ἤδη, stand as the first word in a sentence (except in the Epic δὴ τότε, *tum vero*, δὴ γάρ, *jam enim*), but is used only as a mere suffix (§ 314, Rem.). It denotes in general that which is *certain, sure, settled, a reference to something known (already, now, even, precisely, exactly)*; it is not used of a particular time exclusively, but may refer to any time. It is very often employed, in order to denote a *consequence* which follows of itself, nothing further being taken into the account. Ταῦτα, ἃ νῦν δὴ λέγεις (*just now, at this very time*); ἃ νῦν δὴ ἔλεγες (*just now, just then*). X. Cy. 4. 1, 23. νῦν δὴ σὺ δηλώσεις, εἰ ἀληθῆ ἔλεγες (*now certainly*). Οὐδὲν δὴ κακὸν πεπόνθαμεν (*nihil jam or nihil dum, thus far, as yet, up to this time*). Οὐδὲν δὴ κακὸν πεισόμεθα (*nihil jam = further*). With an *Imp.* or *hortative Subj.*, it signifies, *now, then, now then, I pray*. X. C. 1. 2, 41. διδάξον δὴ πρὸς τῶν θεῶν (*now then teach, teach then, I pray*).

ἴαμεν δὴ (now then let us go, come now). After relatives, it often denotes a reference to a thing which is known. X. Hier. 11, 8. καὶ πρῶτον μὲν εὐδὺς κατευργασμένος ἂν εἴης τὸ φιλεῖσθαι ὑπὸ τῶν ἀρχομένων, οὗ δὴ σὺ ἐπιδυμῶν τυγχάνεις (quod, uti satis constat, expetis). Hence ἐπεὶ δὴ (since now, quoniam, i. e. quum jam), because now, puisque, in respect to something conceded, known; ὥς δὴ, seeing that, quandoquidem, εἰ δὴ, si jam, if now. In a series of sentences connected by καί, δὴ is placed after the word which is to be made emphatic. Pl. Men. 87, c. ὕγεια, φασί, καὶ ἰσχύς καὶ κάλλος καὶ πλοῦτος δὴ. So καὶ τὸ δὴ μέγιστον; further, ἄλλος τε — καὶ δὴ καί. Her. 1, 30. εἰς Ἀγυπτὸν ἀπῆκετο παρὰ Ἀμᾶσιν, καὶ δὴ καὶ ἐς Σάρδεις παρὰ Κροῖσον (and even also, and moreover also to Sardis). — Τί οὖν δὴ; (why therefore, I pray?) Πῶς οὖν δὴ, (how now then, how, I pray?).

2. In general, δὴ is very often used in order to render emphatic and define more exactly, the word after which it stands: *precisely, exactly, even* (in English often indicated only by the tone of voice). X. Cy. 2, 3, 13. μέγα φρονούσιν, ὅτι πεπαιδευμένοι δὴ καὶ πρὸς λιμὸν καὶ πρὸς δίψαν καὶ πρὸς ῥίγος καρτερεῖν (just because they have been taught, because they have been taught, forsooth). Pl. Prot. 320, a. δεδιώς περὶ αὐτοῦ, μὴ διαφθαρεῖ δὴ ἐπ' Ἀλκιβιάδου (lest he should be corrupted, forsooth). With adjectives and numerals, it has either a *limiting* or *enlarging* sense, according to the nature of the adjective or numeral, e. g. μόνος δὴ (quite alone), ἐν βραχεὶ δὴ (in a very short time), ἁσθενής δὴ (very weak), πολλοὶ δὴ, πολλάκις δὴ, κρᾶτιστοι δὴ (the very best, confessedly the best). With a pronoun, it expresses the *distinction, importance, prominence* of a person or thing as known, e. g. ἐκεῖνος δὴ, that (well-known) man, σὺ δὴ ταῦτα ἐτόλμησας, (did you especially, you of all others dare this?); οὕτω δὴ, ἐνταῦθα δὴ; so with other interrogative pronouns, X. C. 4, 4, 10. καὶ ποῖος δὴ σοί, ἔφη, οὗτος λόγος ἐστίν; (what kind of reasoning, I ask, I pray?). Eur. Med. 1012. τί δὴ κατηφέεις ὄμμα καὶ δακρυρροεῖς; So τί δὴ ποτε; (what then in all the world?). τίς δὴ οὖν; (who then now, who I pray?). With an indefinite pronoun, it increases the *indefiniteness*, e. g. ἄλλοι δὴ (others, whoever they may be), ὅσος δὴ, ὁπόσος δὴ, ὅστις δὴ (some one or other, any one whatever, nescio quis), ζῆν ὁπόσον δὴ χρόνον (I know not how long). With conjunctions and other particles, it signifies: (a) *even, precisely*, e. g. ὥς δὴ, ἴνα δὴ, indeed, just exactly, just even; (b) *truly, assuredly*, when a thought is to be expressed with assurance and decision, e. g. ᾗ δὴ, ᾗ μᾶλα δὴ, καὶ δὴ, δὴ πού, certainly indeed, assuredly, οὐ δὴ πού, yet surely not at all, certainly not, γὰρ δὴ, for surely.

3. Δῆτα, which is formed from δὴ, serves like δὴ, only in a higher degree, to render prominent, and more exactly define the word, which stands before it. It may be joined with all the parts of speech, in order to define them, whether it be to *extend* or *restrict* them. It is very often used after *interrogatives*, e. g. τί δῆτ', ἐπειδὴν τοῦτο γένηται; (quid tum demum dicetis, quum hoc factum erit?). It is also quite frequently employed in *answers* (even so, precisely so, certainly so). Also, ᾗ δῆτα, yes, forsooth, οὐ δῆτα (minime vero, no, by no means), μὴ δῆτα (nay, do not), e. g. μὴ δῆτα ὁρῶσης ταῦτα; καὶ δῆτα (and forsooth, and truly).

4. The enclitic δῆν is a Doric particle, but it also appears in the Epic lan-

guage. In Homer, *δήν* has always an ironical sense, like the Attic *δήπου*, without doubt, certainly. II. B, 276, οὐ δὲ ἦν μιν πάλιν αὖτις ἀθήσει θυμὸς ἀγῆτορ νεκείων βασιλῆας ὀνειδέοις ἐπέεσσιν.

5. *Δῆδε*ν (from *δή* and *δήν*) almost always expresses *scorn, irony (scilicet, truly, indeed)*; it is very seldom used as a mere explanatory particle. X. Cy. 4. 6, 3. ἀπεπεμφάμην (τὸν υἱόν), μέγα φρονῶν, ὅτι δῆδε ν τῆς βασιλέως θυγατρὸς ὀφείμην τὸν ἐμὸν υἱὸν γαμέτην (because, forsooth, I should see my son the husband of the king's daughter).

6. *Δήπουδε*ν (from *δήπου* and *δήν*), I hope so indeed, I suppose, certainly (nempe, ironically). X. Cy. 4. 3, 20. ἐγὼ δ', ἦν ἱππεύειν μάθω, ὅταν μὲν ἐπὶ τοῦ ἱπποῦ γένωμαι, τὰ τοῦ ἱπποκενταύρου δὴπουδε ν διαπράξομαι (I shall, as I hope, act the part of a centaur).

7. *Δαί* is a lengthened form of *δή* (as *ναί* of *νή*). It is used only in the phrases τί δαί; πῶς δαί; it expresses the idea of *surprise, wonder (what then? how so? ain'tu? ilane? ilane vero?)*.

§ 316. B. Confirmative Adverbs.

1. *Μήν* (Dor. and Ep. *μάν*) expresses, like *vero*, *confirmation, assurance, asseveration, truly*; often also, like *vero*, it is used *adversatively: still, but*. But it cannot stand as the first word in a sentence, as it commonly depends on another word, and that the most important in the sentence, particularly on particles. Its use with particles is as follows: (a) Ἢ μήν, surely, certainly, hence used particularly with oaths, asseverations, or solemn promises. X. Cy. 4. 2, 8. τὰ πιστὰ διδῶσιν αὐτοῖς, ἦ μήν ὥς φίλοις καὶ πιστοῖς χρῆσεσθαι αὐτοῖς (that he assuredly would treat them as friends). — (b) Οὐ μήν, μὴ μήν, truly, assuredly not. — (c) Καὶ μήν, and indeed, yea surely, nay more. Pl. Phaed. 58, e. καὶ μήν ἔγωγε δαυμάσια ἔπαθον παραγενόμενος. Καὶ μήν is often used, when a new assertion is adduced to strengthen or corroborate the meaning. Od. λ, 582. καὶ μήν Τάνταλον εἰσεῖδον; so, often in the dramatic writers when attention is to be directed to the entrance of a new person: and see! and lo! Also καὶ μήν καί, et vero etiam, and indeed too; καὶ μήν οὐδέ, and indeed not even. — (d) Ἀλλὰ μήν, at, sed vero, but indeed, but assuredly. In a question, τί μήν; πῶς μήν; quid vero? quid quaeso? what indeed? what I ask?

REMARK. Instead of *μήν*, the Ionic writers employ the shorter form *μέν*, which, as well as *μήν* and *μάν*, is found in Hom. also. Even in the Attic dialect, *μέν* is sometimes used instead of *μήν*, e. g. in an answer. X. C. 1. 4, 4. πότῃ γνῶμης ἔργα κρίνεις; Πρέπει μὲν τὰ ἐπ' ὠφελείᾳ γιγνώμενα γνῶμης ἔργα εἶναι. This confirmative *μέν*, instead of *μήν*, occurs in the following connections: (a) *Μέντοι* expresses *confirmation, surely*; very often in antitheses, like *vero*, to denote a limitation; thus, καὶ μέντοι, οὐ μέντοι, ἀλλὰ μέντοι. — (b) *Μενοῦν* or *μὲν οὖν*, sane quidem, quite certainly, yea indeed, is used, for the most part, only in replies, e. g. πάνν μὲν οὖν; very often when some correction is made. X. C. 2. 7, 5. οἱ παρὰ σοὶ τούτων οὐδὲν ἐπίστανται ποιεῖν; Πάντα μὲν οὖν (but do those with you know nothing of these things? yes, everything, immo vero omnia). So οὐ or μὴ μενοῦν, immo non. — (c) *Μενδὴ* or *μὲν δὴ*, quite certainly, yea indeed; always in the phrases ἦ μενδὴ.

οὐ μὲν δὴ, ἀλλὰ μὲν δὴ, καὶ μὲν δὴ, γὰρ μὲν—δὴ instead of ἢ μὴν δὴ, etc. On the concessive *μὲν*, see § 322, 3.

2. Ἦ expresses *confirmation* (*profecto*). In order to strengthen it, *μήν* is often joined with it. Ἦ σου, *surely indeed*, often ironically. The Epic ἦτοι like ἦ, expresses *assurance*: *surely, certainly*.

3. Νύ in Epic, expresses also an *asseveration*, but generally in an ironical or scornful manner (like the Attic *δήπου*), *indeed, forsooth, certainly, nempé*.

4. Νή, the Lat. *nae*, expresses an *asseveration*, but only in affirmative sentences, e. g. νῆ τὸν Δία, *in truth, surely*.—From νῆ is formed the lengthened *ναί* (as *δαί* from δῆ), which has the same meaning, and is often used with *μή*.—Μή likewise denotes an *asseveration*; in affirmative sentences: *ναὶ μὰ τὸν Δία*; in negative: *οὐ μὰ τὸν Δία*. But where *μὰ Δία* stands without a negation, then a negative clause precedes or follows, or it is clear from the context and from an accompanying adversative particle, that the sentence is to be understood as negative, like X. C. 3. 13, 3.

‡ 317. C. *Emphatic suffixes πέρ, γέ, τοί.*

1. Πέρ is the enclitic, and hence the abridged form of the adverb *πέρη*, *through and through* (Lat. *per*). The radical meaning of *πέρ* is *through and through* (*throughout*). Πέρ agrees with γέ in that, like the latter, it gives emphasis to the word with which it is joined, but it differs from γέ, in making the emphasis *extensive* (consequently denoting the measure, size, the extent of the idea); γέ, on the contrary, makes the emphasis *intensive* (consequently denoting degree, the inward strength or force of the idea). In the Common Language, *πέρ* is not used alone, but in relation to another thought. Hence it is often connected with conjunctions and relatives, e. g. ὅσπερ, *throughout, entirely, the very same who*, ὅσος περ, *altogether as great as, precisely as great*, ὅλος περ, *entirely, exactly of such a character as*, etc., ὅπου περ, *just where, wherever*, ὅθεν περ, *just whence, whence soever*, ἕως περ, *up to the very time, as far as, until*, ἐπεὶ περ, *since, ἐπειδὴ περ, forasmuch, seeing that, whereas*, εἴπερ, *if indeed, if even*. In Eng. the meaning of both particles is often given by merely emphasizing the word to which they belong.

2. Γέ denotes *intension*, an inward force, certainty, assurance, and thus renders an idea *emphatic* and *distinguishes it from others*; it may be used either to *augment or restrict* the force of a word, e. g. ἐγὼ γε (*I indeed, I for my part*, however it may be with others), σὺ γε, οὗτός γε, πολλὰ γε, ὀλίγα γε, etc. It depends, like the enclitics, on the word whose meaning it renders emphatic. In connection with relatives and conjunctions, it serves to *confirm or complete* the preceding statement. Thus, ὅς γε, *who or which indeed, who certainly, qui quidem*; ὥσπερ γε, *just as indeed*; εἴ γε, *if indeed, if however, siquidem*; after adversative conjunctions: καίτοι γε, ἀλλὰ γε, etc., *and yet indeed* (like *quamquam quidem, verum quidem*), γέ makes an antithesis prominent, since it defines more exactly, limits or corrects what precedes. X. C. 1. 2, 3. καίτοι

γε οὐδεπώποτε ὑπέσχετο διδάσκαλος εἶναι τούτου (CERTAINLY Socrates made his pupils useful men, ALTHOUGH, etc.). Γέ is very often used in *replies* and *answers*, in order to indicate that they either confirm, augment, complete, limit, or correct, the thought contained in the preceding question.

3. Τοί (enclitic) means *surely, certainly, certe*, and serves also to render an object marked and prominent. It is often connected with pronouns, e. g. ἐγὼ τοι, ἐγωγε τοι, *I surely, I most certainly*, ἡμεῖς τοι, ταῦτά τοι. It is particularly employed in quoting *general propositions* and *proverbs*, since by it an assertion is referred to a general truth and thereby confirmed. Theogn. 74. παῖροί τοι πολλῶν πιστὸν ἔχουσι νόον. With *adversative particles*, e. g. καί τοι, *tamen, quatinquam* (properly *and surely*), μέν τοι, *tamen* (§ 316, Rem.), ἀτάρ τοι, *ἀλλὰ τοι, but certainly*. Also, οὐ τοι (μή τοι), *certainly not, γάρ τοι, for indeed, for certainly*, ἤ τοι — ἤ, still stronger ἤ τοι γε — ἤ, *either indeed — or*.

§ 318. D. Negative Particles οὐκ and μή.

1. Οὐ (like its compounds, e. g. οὐδέ, οὐτε, οὐδεῖς, etc.) is an *objective* negative; μή *subjective*, i. e. οὐ is used when something is denied *absolutely, independently, by itself* (objectively); μή (and its compounds), on the contrary, when something is denied in reference to the conception, view, or will of the speaker or of some other person (subjectively). Both are commonly placed before the words to which the negation is to be applied. On the position after the word to be negated, see § 15, 4.

2. Hence οὐκ stands: (a) in all sentences containing a *direct assertion*, whether these are expressed by the Indicative or Optative; hence also (b) in subordinate clauses with *ὅτι* and *ὥς* (*that*); (c) in simple interrogative clauses, both direct and indirect; (d) in subordinate clauses denoting *time*, with *ὅτε*, *ἐπειδὴ*, etc.; (e) the *ground* or *reason*, with *ὅτι*, *διότι*, *ἐπεὶ*, etc.; (f) the *consequence*, with *ὥστε* either with the Ind. or Opt.; (g) in adjective clauses, with *ὅς*, *ὅστις*, etc., which denote a *concrete, objective* attributive explanation; (h) when an absolute negative meaning is to be given to a *single word* in a sentence, e. g. οὐκ ἀγαθός, οὐ κακός; in this case οὐ sometimes changes the idea of the word to an opposite sense.

(a) Τοῦτο οὐ γίγνεται, οὐκ ἐγένετο, οὐ γενήσεται. Ταῦτα οὐκ ἂν γίγνοιτο. — (b) Οἶδα, ὅτι ταῦτα οὐκ ἐγένετο. Ἐλεγεν, ὅτι τοῦτο οὐχ οὕτως εἶχεν. — (c) Τίς οὐκ αἰσχύνεται (or οὐκ ἂν αἰσχύνοιτο) κατὰ λέγων τὸν ἀγαθὸν ἄνδρα; — Ἄρ' οὐ δαυμάζεις τὸν Σακράτη; — Οὐ δρᾷσεις τοῦτο; — Οὐ περιμενεῖς (§ 255, 4). — Φῆς, ἢ οὐ; or φῆς, ἢ οὐ φῆς; — Λέξον, εἰ (whether) οὐχ ἡμαρτες ταῦτα λέξας. On the dependent double question, see No. 3. — (d) Ὅτε οὐκ ἦλθον οἱ πολέμοι, οἱ Ἕλληνες ἡσύχαζον. — (e) Ὅτι οἱ βάρβαροι οὐχ ἡττήθησαν, οἱ Ἕλληνες τὰ ὄρη οὐ κατέλιπον. — (f) X. Cy. 1. 4, 5. ταχὺ τὰ θηρία ἀηλώκει (Κῦρος), ὥστε δ' Ἀστυάγης οὐκ ἐτ' εἶχεν αὐτῷ συλλέγειν θηρία. — (g) Ἀνὴρ, ὃν οὐκ εἶδες. Ἀνὴρ, ὃν οὐκ ἂν δαυμάζοις.

3. Μή on the contrary, stands: (a) with *commands, warnings*; hence with the

Imp. and with the *imperative Subj.*; (b) with *wishes* and *exhortations*; (c) in *deliberative questions* [‡ 259, 1. (b)]; (d) in clauses denoting *purpose*, with *ἵνα*, etc. (also with *ὅπως* and the *Indic. Fut.*); (e) in *conditional* clauses, with *εἰ* with the *Indic.* or *Opt.*, *ἐάν*, *ἔταν*, *ἐπάν*, *ἕως ἄν* with the *Subj.*, *ὅτε γε* = *siquidem*; so also in subordinate clauses which denote a *repetition*, whether they are introduced by a temporal conjunction, or by *εἰ*, *ἐάν*, or by the relative, etc.; (f) in clauses denoting *consequence* or *result*, with *ὥστε* and an *Inf.*; (g) in *adjective* clauses with *ὅς*, *ὅστις*, etc., which imply a *condition* or *purpose*, in general when a subordinate clause contains an idea which is expressed only as a *conception*, *supposition*; hence when the idea of a class or species as such is more precisely defined, and the sentence may be resolved by *is, qui* with the subjunctive (= *ita comparatus, ut*); (h) in the second member of a *dependent disjunctive question* (*whether* — or *not*), *οὐ* as well as *μή* is used. Pl. Phaed. 70, d. σκεψάμεθα, εἴτ' ἄρα ἐν ἔδου εἰσὶν αἱ ψυχὰς τελευτησάντων τῶν ἀνθρώπων, εἴτε καὶ οὐ. Crit. 48, b. σκεπτέον, πότερον δίκαιον ἐμὲ ἐνδένδε πειρᾶσθαι εἰέναι, μή ἀφίενται Ἀθηναίων, ἢ οὐ δίκαιον. Pl. Rp. 339, a. εἰ ἀληθὲς (ὃ λέγεις), ἢ μή, περὶ δόξουμαι μαθεῖν. Phil. 21, b. τοῦτ' αὐτό, εἰ ἡ χαίρεις, ἢ μή χαίρεις, ἀνάγκη δῆπου σε ἀγροεῖν, κενόν γε ὄντα πάσης φρονήσεως. Isac. 5, 14. οὐ δὲ ὑμᾶς ἐκ τῶν τοῦ κατηγοροῦ λόγων τοὺς λόγους καταμανθάνειν, εἰ καλῶς ὑμῖν κεύνται, ἢ μή, ἀλλ' ἐκ τῶν νόμων τοὺς τοῦ κατηγοροῦ λόγους, εἰ ὁρθῶς ὑμᾶς διδάξουσιν τὸ πρᾶγμα, ἢ οὐ. But in those *dependent questions*, in which there is merely a *distinction between what is, and what is not*, *μή* is used, when the predicate of the first member is *not repeated*, but must be supplied; but *οὐ* as well as *μή*, when it is *repeated*. Dem. Cept. § 142. λογίσασθε πρὸς ὑμᾶς αὐτοὺς, τί τε συμβήσεται κατεψηφισμένοις ὑμῖν τοῦ νόμου καὶ τί μή. X. C. 3.6, 10. οἶδα, ὅπόσαι τε φυλακαὶ ἐπίκαιροί εἰσι καὶ ὅπόσαι μή, καὶ ὅπόσαι τε φρουροὶ ἱκανοὶ εἰσι καὶ ὅπόσοι μή εἰσι. Aesch. 1, 27. ὁ νομοδότης διαῤῥήθηεν ἀπέδειξεν, οὓς χρὴ δημηγορεῖν καὶ οὓς οὐ δὲ λέγειν ἐν τῷ δήμῳ. — *Mē* is also used in direct and indirect *interrogative* sentences, which express *fear*, *anxiety* on the part of the inquirer, and hence require a negative answer; (i) in forms of *swearing*, and not seldom when one swears that something *shall not happen*, but sometimes also, when one swears that something *has not happened*; in the latter case, the feeling by which the denial or abhorrence is expressed, is denoted by *μὴ*.

(a) *Mē* γράφε, *μὴ* γράψῃς (§ 259, 5). — (b) Εἶδε *μὴ* γράφοις! — *Mē* τοῦτο γένοιτο! — *Mē* ἱωμεν! — *Mē* γράφωμεν! — (c) Pl. Symp. 213, a. ἀλλὰ μοι λέγετε, εἰσὶν, ἢ μή; συμπίεσθε, ἢ οὐ; Rp. 337, b. πῶς λέγεις; *μὴ* ἀποκρίνωμαι; (*shall I not answer thee?*). — (d) Λέγω, ἵνα *μὴ* ποιῇς. — (e) Εἰ *μὴ* λέγεις. — Ἐὰν *μὴ* λέγῃς. — Ὅταν ταῦτα *μὴ* γένηται. Pl. Prot. 345, e. ὅς ἂν *μὴ* κακὰ ποῖ ἐκόν, τούτων φησὶν ἐπαινέτης εἶναι (as often as one does not willingly do evil, etc.). X. Cy. 2.3, 20. εἰ (ὅτε) *μὴ* ἄλλο τι σπουδαιότερον πράττοιεν, ταῦτη τῇ παιδίᾳ ἐχρῶντο (as often as, whenever, they were not engaged in more important business). — (f) Pl. Phaed. 66, d. τὸ σῶμα ἡμῶς ἐκπλήττει ὥστε *μὴ* δύνασθαι ὑπ' αὐτοῦ καθεστῆναι τάληδός. — (g) Pl. Ap. 21. ἂ *μὴ* οἶδα, οὐδὲ οἶμαι εἰδέναι (= εἰ τινα *μὴ* οἶδα). Hence *ὅτι μή*, unless, nisi (properly οὐδὲν ὅτι μή, then generally instead of *εἰ μή*), *ὅσοι μή*, except those who not. Her. 1, 32. ἐν τῷ μακρῷ χρόνῳ πολλὰ μὲν ἐστί

ἰδεῖν, τὰ (= α) μή τις ἐθέλει (nulla, quae ita sunt comparata, ut, one can see many things of such a nature that he would not wish to see). Andoc. 3, 41. ψηφίσασθε τοιαῦτα, ἐξ ὧν μηδέποτε ὑμῶν μεταμελήσει. — (h) Μὴ τέθνηκεν ὁ πατήρ; (my father is not dead, is he? = is it not to be feared that my father is dead?; φοβοῦμαι, μὴ ὁ πατήρ τέθνηκεν; (I fear that my father is dead, I am anxious to know whether my father is dead). Μὴ δρᾷσεις τοῦτο; (you will not do this, will you?). Μὴ δειλοὶ ἐσόμεθα; (we shall not be cowards, shall we? shall we be cowards?). Μὴ νοσεῖς; Ἄρα μὴ νοσεῖς; (you are not sick, are you?). — (i) Ar. Eccl. 999. μὰ τὴν Ἀφροδίτην . . μὴ γὰρ σ' ἀφήσω (I will not let you go, the thing shall not be). Aor. 194. μὰ γῆν . . μὴ γὰρ νόημα κομψότερον ἤκουσά πω, Βενάρε! I have not listened. Μὴ is not unusual with the Inf. X. An. 7. 6, 18. ὁμνῶ ὑμῖν θεοὺς πάντας καὶ πάσας μὴ δὲ ἃ ἐμοὶ ἰδίᾳ ὑπέσχετο Σεῦθης ἔχειν.

REMARK 1. In all the instances above given, except (a) (b) (g), οὐ is used when a single word in the sentence is to be made negative, e. g. Οὐ φῶμεν; negemus? Isocr. Paneg. 71, 6. λαβόντες ἐξακισχιλίους τῶν Ἑλλήνων, οἳ ἐν ταῖς αὐτῶν οὐχ οἱοί τ' ἦσαν (nequirent!); hence in the combinations οὐδεὶς δεστίς οὐ; οὐδενὸς δετου οὐ, etc. (§ 332, Rem. 12); so also in οὐκ ἔσθ' ὅπως οὐ; for these expressions are, as it were, blended in a single word, like nullus non. El οὐ δώσει (recusabit). Dem. Cor. 320, 283, δεστ' οὐ μεμνησθαι (= oblivisci). Moreover el can stand with οὐ, when the clause takes the place of a causal sentence.

REM. 2. On οὐκ ἂν λέγοις ταῦτα, instead of μὴ λέγε, see § 260, 2. (4) (b); on οὐ δρᾷσεις τοῦτο (instead of μὴ δρᾷσης) and οὐ δρᾷσεις τοῦτο; (= do this indeed), see § 255, 4.

4. Μὴ is regularly used with the Inf. But after verbs of thinking: οἶμαι, νομίζω, ὑπολαμβάνω, δοκῶ, as well as after φημί and ἀκούω, οὐ is commonly used, since the Infinitive (Acc. with Inf.) in this case has the force of an affirmation; much more seldom after other verba putandi et dicendi. When, however, these verbs are in the imperative, or in the imperative Subj., or in another construction which requires μὴ, then μὴ follows.

Pl. Theat. 152, b. εἰκὸς σοφὸν ἄνδρα μὴ ληρεῖν. X. C. 2. 1, 3. τὸ μὴ φεύγειν τοὺς πόνους. 1. 1, 20. θαυμάζω, ὅπως ποτὲ ἐπέισθησαν Ἀθηναῖοι Σωκράτην περὶ τοὺς θεοὺς μὴ ὠφρονεῖν. An. 7. 6, 18. ὁμνῶ ὑμῖν, μὴ δ' ἃ ἐμοὶ ἰδίᾳ ὑπέσχετο Σεῦθης ἔχειν. X. C. 1. 1, 19. (οἱ πολλοὶ) οἴονται τοὺς θεοὺς τὰ μὲν εἰδέναι, τὰ δ' οὐκ εἰδέναι. 2. 4. ταύτην τὴν ζῆν (vivendi rationem) τὴν τῆς ψυχῆς ἐπιμέλειαν οὐκ ἐμποδίζειν ἔφη. 1. 15. πιστεύων θεοῖς πῶς οὐκ εἶναι θεοὺς ἐνόμει; X. C. 4. 8. 2. ὁμολογεῖται οὐδένα πῶ τῶν μνημονευμένων ἀνδράπων κάλλιον θάνατον ἐνεγκεῖν. More frequently μὴ, as: Isocr. Phil. 109. ὁμολόγουν μηδενὸς πώποτε τοσούτου πράγματος διαμαρτεῖν. Id. Dem. 22. νόμιζε μηδὲν εἶναι τῶν ἀνθρωπίνων βέβαιον.

REM. 3. When an abstract substantive or substantive adjective stands instead of the Inf., then either οὐκ or μὴ may be used, according to the nature of the clause into which the substantive or the substantive adjective may be resolved, e. g. Ar. Eccl. 115. δεῦν δ' ἐστὶν ἢ μὴ ἐμπειρία (= εἰ μὴ τίς ἐστιν ἐμπειρος). Th. 1, 137. γράψας τὴν τῶν γεφυρῶν οὐ διέδλυσιν (= ὅτι οἱ οὐ [ἴθι] αἱ γεφυραὶ οὐ διελύθησαν).

REM. 4. With some verbs, e. g. φάμαι, οὔτεσθαι, ἀξιούειν, ὑπισχνεῖσθαι, the negative, which properly refers to the Inf., is usually joined with the finite verb, thus οὐ φημι, like *nego, I deny, refuse*. X. An. 1. 3, 1. οἱ στρατιῶται οὐκ ἔφασαν ἵνα τοῦ πρόσω (*negaverunt se ituros esse*). Th. 2, 89. ξυνεκδήσα (δῆας), οὐκ ἀξιῶν τὰ μὴ δεῦν ἐν ὀρθῶδι ἔχειν (*desiring that you should not fear what is not to be feared*).

5. With the participle or adjective, μή is used only when these can be resolved by a conditional clause, or when they stand in a connection which requires μή; in all other cases, οὐ is used. Οὐ δυνάμενος, *one who cannot, or is unable, οὐ βουλόμενος, nolens, οὐκ ἀναγκαῖον, unnecessary, τὰ οὐ καλὰ βουλευματα, turpia consilia; δ οὐ πιστεύων (one who does not believe, is qui non credit, or quum (since) non credit, or quia non credit); δ εὐ φιλοσοφῶν (is qui non philosophatur); δ μὴ πιστεύων (if one does not believe, si quis non credit)*. X. An. 4. 4, 15. οὗτος γὰρ εἰδοὶ καὶ πρότερον πολλὰ ἤδη ἀληθεύσαι τοιαῦτα, τὰ ὄντα τε ὡς ὄντα, καὶ τὰ μὴ ὄντα ὡς οὐκ ὄντα (*if anything was not, he represented it as not being*). So Ἡ σοφία τῶν δεινῶν καὶ μὴ δεινῶν ἀνδρεία ἐστίν, Pl. *Οἶδ' σε ταῦτα οὐ ποήσασα. "Ἠγγεῖλε τὴν πόλιν οὐ πολιορκηθεῖσαν. Protag. 360, d. used in philosophical definitions of an ideal assumption; on the contrary τὰ οὐ δεινὰ objective, used of actual dangers. X. Cy. 1. 2, 7. ὃν ἂν γνῶσι δυνάμενον μὲν χάριν ἀποδιδόναι, μὴ ἀποδιδόντα δὲ, κολάζουσι τοῦτον ἰσχυρῶς (= εἰδὲν τινα κτλ.) (whoever they knew capable of repaying a kindness, if he did not repay it, they, etc.). 3. 1, 16. τί γὰρ ἂν . . χρῆσαι' ἂν τις ἰσχυρῶς ἢ ἀνδρείῳ μὴ σώφρονι (= εἰ μὴ σώφρων εἴη).*

6. When a negative sentence contains indefinite pronouns or adverbs, e. g. *any one, any how, any where, at any time, ever, etc.*, these are all expressed negatively. These negative expressions neither destroy nor strengthen each other, as they do not stand in an opposite relation, but each of them is to be considered independent. The negatives must be of the same kind, i. e. either compounded of οὐκ or μή. Double negatives in Latin, English, and the modern languages, destroy each other, but not in Greek.

Pl. Rp. 495, b. συμκρά φύσις οὐδὲν μέγα οὐδέποτε οὐδένα οὔτε ἰδιώτην οὔτε πόλιν δρᾶ (a mean nature never does ANYTHING noble either for ANY private individual or for the State). Hipp. Maj. 291, d. (τὸ καλόν) μὴδέποτε ἀσχυρὸν μηδαμοῦ μηδενὶ φανεῖται (*which never ANYWHERE seems to ANY ONE displeasing*). Lysid. 214, d. ὁ κακὸς οὐτ' ἀγαθῷ, οὔτε κακῷ οὐδέποτε εἰς ἀληθῆ φίλῳ ἐρχεται. In like manner the simple negative (οὐ, μή), which in this case must always precede the other negatives, is so connected with its compounds that neither lose their force; hence οὐκ ἔστιν οὐδὲν (*there is not anything, there is nothing*); so also the negative parts are joined with the negative whole, e. g. Οὐ δύναται οὐτ' εἰ λέγειν οὐτ' εἰ ποιεῖν τοὺς φίλους, *he can neither — nor*; in like manner also οὐδέ, μὴδέ, *not even, ne — quidem*, are used in a negative sentence, e. g. οὐ δύναται οὐδέ νῦν εἰ ποιεῖν τοὺς φίλους (*he is not able, not even now, to benefit his friends*).

REM. 5. If the finite verb is connected with a participle, the negative, when it refers to both, is usually placed with the Part., though only when the Part. precedes the verb. Th. 1, 12. μετὰ τὰ Τρωϊκὰ ἢ Ἑλλὰς ἔτι μετανίστατο καὶ κατ' ἐφίετο, ὥστε μὴ ἡσυχάσασα αὐξήσθηναι (i. e. ὥστε μὴ ἡσυχάσαι καὶ μὴ

ἀβήθηται). Where the negative is so placed, it must be considered as belonging to the whole sentence, and not to a single word.

7. Οὐ μὴ with the Subj. or Fut. Indicative, is elliptical, since with οὐκ a verb denoting *anxiety* or *fear*, which is sometimes also expressed, must be supplied, and μὴ must be referred to this verb. Hence οὐ μὴ is used, when the idea to be expressed is, *it is not (οὐ) to be feared that (μὴ) something will happen*, e. g. οὐ (φοβοῦμαι) μὴ γένηται τοῦτο (NON vereor, NE hoc fiat, *this CERTAINLY will not happen*). Pl. Crit. 46, c. εἰ ἴσθι, ὅτι οὐ μὴ σοι συγχωρήσω (be assured, that I do not fear that I shall make concessions, i. e. be assured, that I certainly shall not make concessions to you). In a question with the second Pers. of the Fut. Indicative. Ar. Nub. 505. οὐ μὴ λαλήσεις, ἀλλ' ἀκολουθήσεις ἐμοί; I shall not expect that you will talk = do not talk (§ 255, 4).

8. After verbs and expressions of *fear, anxiety, uncertainty, doubt, distrust, — denying, hindering, abstaining, — preventing, forbidding, contradicting*, the Inf. with the negative μὴ commonly follows instead of the Inf. without μὴ, the Greek repeating with the Inf. the negative idea implied in these words, for the purpose of strengthening the negative view of the sentence. This use of μὴ is sometimes regarded as pleonastic; but it is entirely in accordance with the frequent usage of the language in employing *two* negatives for the purpose of increasing the negative force of the sentence; hence, when a negative was contained in a preceding word, it was not unnatural to join a negative with the Inf. that followed.

Κωλύω σε μὴ ταῦτα ποιεῖν (I prevent you from doing this). Her. 3, 128. Δαρείος ἀπαγορεύει ὕμιν μὴ δορυφορεῖν Ὀρόστει (Darius forbids you to act as a body guard to Oroetes). 66. ὁ Πηξιάδης ἔξαρκος ἦν μὴ ἀποκτεῖναι Σμέρδιν (denied that he killed Smerdis). Th. 3, 6. τῆς μὲν θαλάσσης εἰργον μὴ χρῆσθαι τοὺς Μιτυληναίους. 5, 25. ἀπέσχοντο μὴ ἐπὶ τὴν ἑκατέρων γῆν στρατεύσαι (they abstained from marching into the country of each other). (But αἰσχύνομαι μὴ ποιεῖν τι signifies, I am ashamed NOT to do something, X. An. 6. 5, 4.)

REM. 6. When expressions of *fear, anxiety, doubt* and the like, are followed by μὴ with the Ind. or Subj. (Opt.), μὴ must be considered as an interrogative, *numne, whether not*, and may often be translated by *that*:¹ e. g. δέδοικα, μὴ ἀποθάνῃ (metuo, NE moriatur, I fear whether he will not die = that he will die); εἰδεδόκειν, μὴ ἀποθάνοι (metuebam, NE moreretur); δέδοικα, μὴ τέθνηκεν (NE mortuus sit, I fear whether he has not died, is not dead = I fear that he has died, is dead). On the contrary, μὴ οὐ with the Ind. and Subj. (Opt.), is used after the above expressions, when it is to be indicated that the thing feared will not take place, or has not taken place; e. g. δέδοικα, μὴ οὐκ ἀποθάνῃ (NE NON moriatur, I fear that he will not die); εἰδεδόκειν, μὴ οὐκ ἀποθάνοι (NE NON moreretur, I feared that he would not die); δέδοικα, μὴ οὐ τέθνηκεν (NE NON mortuus sit, that he is not dead).

¹ In expressions of *fear*, there is always a double idea in the mind, *the fear*, that something will take place, and the *hope* that it will not. This double idea both the Greek and Latin seem to indicate by using a negative after verbs of fear, the negative being referred to a verb of *hoping* understood; but as the idea of fear only is expressed in English, the negative is rendered *that*. Hence δέδοικα, μὴ ἀποθάνῃ (metuo, NE moriatur, I fear that he will die, but hope that he will not).

9. Even when, instead of the Inf., the conjunctions *ὅτι*, *ὥς* with the finite verb follow expressions of *doubt* and *denial*, the negation is sometimes repeated in the dependent subordinate clause by *οὐ*.

X. R. Ath. 2, 17 ἀρνεῖσθαι τοῖς ἄλλοις, ὅτι οὐ παρὴν (to deny to others that he was present). Pl. Meno. 89, d. ὅτι δ' οὐκ ἔστιν ἐπιστήμη, σκέψαι, ἐάν σοι δοκῇ ἐκτόως ἀπιστεῖν (but consider whether I seem to you justly to doubt that this is knowledge). Dem. Onet. 871, 14. ὥς δ' οὐκ ἐκεῖνος ἐγεώργει τὴν γῆν, οὐκ ἠδύνατ' ἀρνησθῆναι (he could not deny that he cultivated the land). Isoc. Archid. § 48. οὐδεὶς ἂν τολμήσειεν ἀντειπεῖν, ὥς οὐ τὴν ἐμπειρίαν μᾶλλον τῶν ἄλλων ἔχομεν.

REM. 7. So even after οὐ μᾶλλον (or when the clause in which μᾶλλον stands, has a negative sense), οὐ is sometimes used, which in English is pleonastic. Comp. the French, where after a Comparative *que ne* is regularly used, e. g. Il donne *plus* que vous n' avez donné, for the purpose of giving emphasis to the idea of *diversity* (consequently a *negative* idea), which is contained in the Comparative (the gift of one is *different* from, not *like* that of the other). Her. 4, 118. ἥκει δ Πέρσης οὐδὲν τι μᾶλλον ἐπ' ἡμέας, ἢ οὐ καὶ ἐπὶ ὑμέας (does not come against us more than against you). X. H. 6, 3, 15. τί οὐν δεῖ (= οὐ δεῖ) ἐκεῖνον τὸν χρόνον ἀναμένειν, ἕως ἂν ὑπὸ πλήθους κακῶν ἀνείπωμεν, μᾶλλον, ἢ οὐχ ὥς τάχιστα τὴν εἰρήνην ποιήσασθαι; in Th. 3, 36. the negation is contained in *μετάνοια* τίς ἦν αὐτοῖς (they repented = they no longer approved). Πλὴν οὐ is sometimes used in a similar manner. X. R. L. 15, 6. ἔδρας πάντες ὑπανίστανται βασιλεῖς, πλὴν οὐκ ἔφοροι (all the kings rise from their seat, except the ephori).

10. Μὴ οὐ with the *Infinitive* is used instead of the *Infinitive without negation*, with the expressions mentioned in No. 8., when the negative οὐ or another word which may be considered a negative, precedes *μή οὐ*. Μὴ οὐ is here merely equivalent to the simple *μή*, and hence is not expressed in English where *μή* would not be (comp. No. 8, above).

Οὐδὲν κωλύει σε μή οὐκ ἀποθανεῖν (nothing hinders you *to* die, from dying). X. An. 3, 1, 13. εἰ γενησόμεθα ἐπὶ βασιλεῖ, τί ἐμποδὼν (= οὐδὲν ἐμποδὼν) μή οὐχὶ (ἡμᾶς) ὕβριζομένους ἀποθανεῖν (what hinders us from dying after being treated with insult); Vect. 3, 7. οὐ δύσελπις εἰμι τὸ μή οὐχὶ προδύμεως ἂν τοὺς πολίτας εἰς τὰ τοιαῦτα εἰσφέρειν (I am not without hope that the citizens would contribute for such purposes). Cy. 2, 2, 20. αἰσχρὸν (= οὐ καλὸν) δν ἀντιλέγειν, μή οὐχὶ τὸν πλείστα καὶ ποιοῦντα καὶ ὠφελοῦντα τὸ κοινόν, τοῦτον καὶ μεγίστων ἔξιοῦσθαι.

REM. 8. It is seldom in this case that *μή* is used instead of *μή οὐ* with the Inf. With the real negative expressions, οὐ δύναμαι, ἀδύνατος, οὐχ οἶδς τ' εἰμὶ, οὐδὲ μὲν μὴχανή ἐστι (= οὐ δυνατόν ἐστιν), οὐ πείθω, οὐχ ὁσιὸν ἐστιν, οὐκ εἰκός ἐστιν (it is not probable), οὐ φημι, and the like, and also such as ἔνοια, ἀνόητόν ἐστι, the following Inf. is *actually made negative* by the accompanying *μή οὐ* (sometimes also by *μή* alone), since the above expressions, when separated from the negative connected with them (or the a privative), have no negative force. Οὐ δύναμαι μή οὐ ποιεῖν (non possum non facere, I cannot not do, i. e. I must do). X. Apol. 34. ὅτε μή μεμνησθαι δύναμαι αὐτοῦ, ὅτε μεμνημένος μή οὐκ ἐπαινέειν (I must think of him, and if I think of him I must praise him). Pl. Rp. 427, c. οὐδὲν λέγεις· σὺ γὰρ ὑπέσχου ζητήσιν, ὥς οὐχ ὁσιόν σοι δν μή οὐ βοηθεῖν δικαιοσύνη εἰς δύναμιν πατρὶ τρέφει (since it would not be right for you not to render assistance). Her. 7, 5. οὐκ

εἰκός ἐστι Ἀθηναίους ἐργασαμένους πολλὰ ἤδη κακὰ Πέρσας, μὴ οὐ δοῦναι δίκας, τῶν (= ὧν) ἐποίησαν (it is not right that the Athenians should NOT atone for their injustice). Pl. Symp. 218, c. πάντων ἀνόητον ἡγοῦμαι εἶναι σοὶ μὴ οὐ καὶ τοῦτο χαρίζεσθαι (non sanum iudico tibi hoc NON gratificari). Οὐ φημι τοῦτο μὴ οὕτως ἔχειν (NEGO id sic se non habere, I deny that this is not so).—Also after the expressions δεινὸν εἶναι, αἰσχρόν, αἰσχύνην εἶναι, αἰσχύνεσθαι, which contain a negative idea, the Inf. follows with μὴ οὐ, when it is to be made negative. X. An. 2. 3, 11. ἔστε πᾶσιν αἰσχύνην εἶναι, μὴ οὐχὶ συσπουδάξουσιν (so that all were ashamed [= none were willing] NOT to be busy).—Sometimes μὴ οὐ occurs after negative sentences with participles also, in the sense of if not, except, instead of the usual μή. Pl. Sys. 212, d. οὐκ ἔστι φίλον τῷ φιλοῦντι οὐδὲν μὴ οὐκ ἀντιφιλοῦν (nothing is lovely in the eyes of the lover, except that which returns love).

SECTION II.

SYNTAX OF THE COMPOUND SENTENCE.

CHAPTER VII.

§ 319. A. Coördination.

When two or more sentences stand in a close connection with each other, there is a two-fold relation to be distinguished. They are either so related to one another as to exhibit a unity of thought, though each is, in a measure, independent of the other, e. g. *Socrates was very wise, Plato also was very wise*; or so, that they are wholly united, the one defining and explaining the other, the one being the dependent member of the other, e. g. *when the spring comes the roses bloom*. The first kind of connection is called *Coördination*, the last *Subordination*, and the sentences *Coördinate* and *Subordinate*. In coördinate sentences, therefore, the members are *independent* of each other, but in subordinate sentences, one member is *dependent* on the other.

I came, I saw, I conquered.—Coördinate.

When I came, I conquered.—Subordinate.

REMARK 1. The coördinate as well as the subordinate conjunctions are properly used only to connect whole sentences; but when several sentences have single members in common, these common members are usually expressed but once. In this way the sentences are either *contracted* into one sentence, the subject or predicate common to the sentences being expressed but once; or there is at least an *abbreviation* of the sentences, each sentence having its own separate subject, but the predicate common to the sentences being expressed only with the subject of one sentence. Οἱ Ἕλληνες τοῖς πολεμοῖς ἐπέθεντο καὶ καλῶς ἐμαχέσαντο. Σωκράτης καὶ Πλάτων σοφοὶ ἦσαν. Οἱ μὲν Ἕλληνες παρὰ τὸν ποταμὸν, οἱ δὲ Πέρσαι ἐν ὄρεσιν ἐστρατοπεδεύσαντο.

REM. 2. In respect to the *grammatical form* of connection, all coördinate sentences are alike; they are all treated *grammatically* as principal sentences; but in respect to their *meaning* and *logical* relations, they may be different. For every thought which forms a complementary member of another thought, can be expressed in a coördinate sentence, as was always the case, in the earliest use of language, e. g. Τὸ ἔαρ ἦλθε, καὶ τὰ ῥόδα ἀνθεῖ, instead of ὅτε τὸ ἔαρ ἦλθε, τὰ ῥ. ἀ. (*the spring came and the roses bloom*, instead of *when the spring has come the roses bloom*).

§ 320. Different forms of Coördination.

Coördination consists either in *expanding*, *contrasting*, or *excluding* a thought. The first is called *copulative* coördination, the second *adversative*, the third *disjunctive*. Sentences also which stand in a *causal* relation to each other, may be coördinate, and are called *causal* coördinate sentences.

§ 321. I. Copulative Coördination

1. A copulative coördinate sentence is one in which two or more thoughts which are considered independent, are so united together, that the thought expressed in the coördinate sentence, gives a greater extent to the thought of the preceding sentence. A copulative coördinate sentence is either *annexive* or *enhansive*; in the former, a second thought or clause is merely joined to a preceding one; in the latter, the statement made in the sentence applies with more force to the second member than to the first. An *annexive* coördinate sentence is made:—

(a) By καί, *et*, *and*, more seldom in prose by the enclitic τέ, *que*, *and*; καί and τέ have, in general, the same difference of meaning as *et* and *que*. Καί connects members of a sentence *equally important*, or those in which the one following is *stronger* than the one preceding; hence it often *strengthens* or *enhances* the idea of the preceding member or is a *more full explanation* of it (*ac, atque, et quidem*); τέ *appends some addition which belongs to the preceding member*; in prose, words are seldom connected by a simple τέ, but sentences much oftener. — (b) in a more emphatic and definite manner by καί—καί, *et—et*, *both—and, not only—but also*, more seldom by τέ—τέ; the difference between the two in this case is, that with the former (καί—καί) the single members appear more independent and forcible, than with the latter (τέ—τέ);

hence the former is used, when the members are of different kinds or are antithetic; — (c) by *τέ* — *καί*, both — *and*, *not only* — *but also*, when it is to be indicated that the connected members stand in an intimate connection with each other; by the stronger *καί*, the *second* member is emphatically joined to the first; they often correspond with the Lat. *quum* — *tum*, when the discourse proceeds from the *general* to the *particular* and more *important*.

Σωκράτης καὶ Πλάτων σοφοὶ ἦσαν. Pl. Apol. 23, a. *ἡ ἀνδραπίνη σοφία ὀλίγου τινὸς ἀξία ἐστὶ καὶ οὐδενός.* So *πολλὰ καὶ πονηρὰ, πολλὰ καὶ μεγάλα*; hence *καὶ ταῦτα*, *and that too*. X. An.: 3. 2, 16. *ἄπειροι ὄντες τῶν πολεμίων τό τε πλῆθος ἔμετρον ὁρῶντες, ὅμως ἐτολμήσατε ἵνα εἰς αὐτούς.* Pl. Phaedr. 267, a. *τίσιν δὲ Γοργίαν τε ἐάσομεν εἶδεν;* — *Ἀνδραποὶ καὶ ἀγαθοὶ καὶ κακοὶ* (but not *καὶ κακοὶ καὶ πονηροὶ*). *Καὶ πένητες καὶ πλούσιοι.* *Καὶ χρήματα καὶ ἄνδρες.* *Καὶ εὖ καὶ ἀέλ.* *Καὶ πρῶτα καὶ ὑστατα.* X. C. 1. 2, 4. (*Σωκράτης* τοῦ σώματος αὐτὸς τε οὐκ ἡμέλει, τοὺς τ' ἀμελοῦντας οὐκ ἐπῆναι. *Καλὸς τε καὶ ἀγαθός.* *Ἰν ἀντιθέσεις:* *Ἀγαθὰ τε καὶ κακὰ* (the good as well as the evil), *χρηστοὶ τε καὶ πονηροὶ*, *τά τε ἔργα ὁμοίως καὶ οἱ λόγοι.* *Πολλὰ τε καὶ καλὰ ἔργα ἀπεδείξατο.* Her. 6, 114. *πολλοὶ τε καὶ ὀνόμαστοί.* *Ἄλλοι τε καὶ Σωκράτης* (*quum alii, tum, S.*). Her. 6, 136. *Μιλτιάδεα ἔσχον ἐν στόματι οἱ τε ἄλλοι καὶ μέλιστα Εὐάνδικος.* Hence *ἄλλως τε καὶ* (*quum aliter, tum, not only in other respects, but also*), especially (but *ἄλλως τε* without *καὶ* signifies *praetereaque, addo quod, i. e. and especially*). The connection is expressed still more strongly by *τέ* — *καὶ δὴ καὶ* (*quum — tum vero etiam*). Pl. Rp. 357, a. *ὁ Γλαῦκων ἀεὶ τε ἀνδρείοτατος ὧν τυγχάνει πρὸς ἅπαντα, καὶ δὴ καὶ τότε τοῦ Θρασυμάχου τῆς ἀπόρρησιν (desperationem) οὐκ ἀπεδέξατο.* — It is to be observed that, after *ἄμα*, *ἤδη*, *οὕτως*, *οὐ φάινω* and the like, a coordinate clause with *καὶ* or *τέ* — *καὶ* often follows, instead of a subordinate clause with *ὅτε*. X. An. 7. 4, 16. *ἤδη τε διὰ τοῦ ὀρόφου ἐφαίνετο πῦρ, καὶ Σιλανὸς σημαίνει τῇ σάλπιγγι* (the fire already began to appear through the roof, AND [when] Silanus gives notice with his trumpet). Isocr. Paneg. 119 *ἄμα ἡμεῖς τε τῆς ἀρχῆς ἀπεσπετερούμεθα, καὶ τοῖς Ἑλλήσιν ἀρχὴ τῶν κακῶν ἐγγίγνεται.*

REMARK 1. *Καί* has this strengthening, intensive force also, when it stands at the beginning of a question, where the interrogator takes up, with surprise, the remark of another, and from it draws a conclusion, which shows the nullity or absurdity of the other's statement. X. Cy. 4. 3, 11. *ἀλλ' εἴποι τις ἂν, ὅτι παῖδες ὄντες ἐμάνθανον;* — *Καὶ πότῃ παῖδες εἰσι φρονιμώτεροι, ὥστε μαθεῖν τὰ φραζόμενα καὶ δεικνύμενα, ἢ ἄνδρες;* = *ac multo minus prudentes sunt.* So especially *καὶ πῶς;* Pl. Alc. 1, 134, c. *δύνατο ἂν τις μεταδιδόναι, δὲ μὴ ἔχει;* — *Καὶ πῶς;* = *ac minime quidem.*

REM. 2. If more than two numbers succeed each other, they are connected in the following manner: (a) with the first member the connective is omitted, and the other members are annexed by *καὶ* repeated; (b) *καί* — *καί* — *καί*, etc.; (c) *τέ* — *τέ* — *τέ*, etc.; (d) *τέ* — *καί* — *καί*, etc. X. Cy. 1. 4, 7. *ἄρατοι τε πολλοὺς ἤδη πλησιόσαντας διέφθειραν καὶ λέοντες καὶ κάπροι καὶ παρδάλεις· αἱ δὲ ἔλαφοι καὶ δορκάδες καὶ οἱ ἔγριοι βίες καὶ οἱ βνοὶ οἱ ἔγριοι ἀσινεῖς εἰσιν;* (e) *τέ* — *τέ*, etc., *καί* (Epic.) Od. γ, 413. *Ἐχέφρων τε Στρατίος τε Περσεύς τ' Ἀρητός τε καὶ ἀντίθεος Θρασυμήδης.* (f) *τέ* — *τέ* καί — *καί*, etc. (seldom) X. C. 2. 2, 5. *γυνὴ ὑποδεξαμένη τε φέρει τὸ φορτίον τοῦτο, βαρυνομένη τε καὶ κινδυνεύουσα... καὶ... καὶ κτλ.* After *καί* two members, considered, as it were, one

whole, can follow with *τὸ καί*. Her. 7. 1. (ἐπέταξε ἐκάστοισι) καὶ νέας τε καὶ σῖτον καὶ πλοῖα. X. An. 4. 4, 2. (κώμη) μεγάλη τε ἦν καὶ βασιλείῳ τε εἶχε τῷ σατράπῃ, καὶ ἐπὶ ταῖς πλείσταις οἰκίαις τύρσεσι ἐπῆσαν. — But καί—τέ are never used as corresponding particles, in Attic Greek; where they are found in this position, the member introduced by τέ, is subjoined only as a mere addition to the preceding one. Th. 1, 54. Κορίνθιοι μὲν κρατήσαντες . . καὶ ἑνδρας ἔχοντες αἰχμαλώτους οὐκ ἐλάσσους χιλίων, ναῦς τε (prætereaque) καταδύσαντες περὶ ἰβδημήκοντα ἔστησαν τροπαῖον. As infrequently, likewise, is καί—τέ used in the sense of *etiamque*.

REM. 3. As an enclitic, τέ must always rest upon a preceding word, and indeed on that word, to which τέ specially belongs in the member to be connected. But where the article, the attributive genitive and prepositions are used, τέ commonly stands between these and the word it connects, e. g. τὰ τε δῶρα, περὶ τε εἰρήνης καὶ πολέμου, Σωκράτους τε σοφίας καὶ ἀρετῆς. If τέ belongs to the whole sentence, it is usually joined to the first word of the sentence. Her. 6, 123. οἵτινες ἐφευγόν τε τὸν πάντα χρόνον τοὺς τυράννους, ἐκ μηχανῆς τε τῆς τούτων ἐξέλιπον οὐ Πεισιπποῦ τὴν τυραννίδα. It is, also, often joined to the predicate of the sentence, if that precedes, although it would stand after another word. X. C. 3. 5, 3. φ (qua re) πολλοὶ ἐπαιρόμενοι προτρέπονταί τε ἀρετῆς ἐπιμελεῖσθαι καὶ δίκῃ γίνεσθαι (instead of ἀρετῆς τε ἐπ.).

REM. 4. In the Epic writers (and in imitation of these in the Lyric writers also, though more seldom in the latter, and in the Attic writers in only a few fragments), τέ is very frequently joined with conjunctions and relative pronouns, in order to represent, in a more definite manner, the mutual relation and intimate connection between the corresponding members (*as well—as, as—so*). This τέ either stands in both of the members, in which case the first τέ refers to the following member, anticipating it, as it were, and the second refers back to the preceding; or more frequently it stands in only one of the corresponding members; thus often εἵπερ τε—τέ, or εἵπερ—τέ; μὲν τε—δέ τε or ἀλλὰ τε, *as on this side, so on that*, or μὲν—δέ τε (ἀλλὰ τε); μὲν τε—δέ (ἀλλὰ); also the whole of the first member can be omitted, and be supplied by the mind, from what precedes; thus δέ τε, ἀλλὰ τε, also often without the corresponding μὲν: δέ—τέ; τέ—δέ; τέ—αὐτὰρ; then καὶ τε, *aque, yet moreover*, when the corresponding member is contained in what precedes (*not only—but also*). Il. 1, 509. τὸν δὲ μέγ' ὤνησαν, καὶ τ' ἔκλυον ἐβλαμένους. Also δστε, *he, who* (not only in the poets, but also sometimes in Herodotus), δστις τε, οἷός τε, ὅσος τε (= τοῖος, οἷος; τόσος, ὅσος, *of such a nature, so great, as much as*), ὥστε, *so as, so that*, ὡσεὶ τε, ἄτε, ἥν τε, ὅπως τε, ὅτε τε, *then, when, ὅδι τε, ἵνα τε, there, where*. In Attic prose, the following combinations still remain, viz., οἷός τε εἰμι with the Inf., signifying *I am in the condition*, ὥστε (*so that*), ὡσεὶ τε and ἔστε (i. e. ἐς δ τε), *quoad*. Moreover, ἐπεὶ τε, *postquam*, as used by Herodotus, should also be mentioned.

REM. 5. Καί is originally an adverb, *also, even, etiam*. But the idea of emphasis which is expressed by καί, *also, even*, necessarily supposes a reference to another clause, e. g. καὶ ὁ Σωκράτης ταῦτα ἔλεξεν (sc. οὐ μόνον οἱ ἄλλοι, or ὥστε καὶ οἱ ἄλλοι). According to the nature of the corresponding member to be supplied, the emphatic καί may have either a strengthening (*even, yet, entirely, etc.*) or a weakening force (*even only, only even*), e. g. Καὶ καταγελαῖς μου (*you even laugh at me*). Καὶ σὺ ταῦτα ἔλεξας (*even you said this*); — καὶ μᾶλλον (*yet rather*), καὶ τρίς, καὶ κόρτα, (*very much*), καὶ πάνν, καὶ πολὺς (*not much*), καὶ ὀλίγον, καὶ μικρόν (*but little*), καὶ πᾶς—καὶ πάλαι (*even long ago*), καὶ χθές, καὶ αὐτίκα, καὶ νῦν or ἔτι καὶ νῦν—καὶ ὥς, καὶ οὕτως (*vel sic*), — καὶ μόνος, καὶ ἐς. With questions, e. g. Dem. Phil. 1. 53. τί χρή καὶ προσδοκᾶν; (*what is only to be expected even?*) (= nihil plane expectandum est) In Homer, after a temporal protasis, this καί often introduces an apodosis, and may then be translated by *immediately*. Il. a, 478, ἦμος δ' ἡριγένεια

φάνη βοδοδάκτυλος Ἡώς, καὶ τότε ἔπειτ' ἀνάγοντο μετὰ στρατὸν εὐρὺν Ἀχαιῶν. The use of *καί* in such concluding clauses, shows that the two clauses are co-ordinate, and *καί* may be said to have its usual connective force, though that force cannot well be expressed in English.

2. If the *annexive* coördinate sentences are *negative*, they are connected:—

(a) By οὐδέ (μηδέ), *not—nor*, when a negative member precedes; (b) by καὶ οὐ (καὶ μή), *and not*, when an affirmative member precedes; this is the regular form in Attic prose; but in the Ionic and poetic writers οὐδέ or καὶ οὐ can also be used here; (c) in a more emphatic and definite manner by οὔτε—οὔτε (μήτε—μήτε), *neque—neque* (*neve—neve*), *neither—nor*; (d) by οὔτε—τέ (*seldom καί*), *neque—et*,—*on the one hand not—and on the other; as not—so also*.

X. An. 1. 4, 8. οὐκ ἔγωγε αὐτοὺς διώξω, οὐδ' ἔρει οὐδεῖς, ὥς ἐγὼ αὐτοὺς κακῶς ποιῶ. C. 3. 7, 9. διατίουν μάλλον πρὸς τὸ σαυτῷ προσέχειν, καὶ μὴ ἀμέλει τῷ τῆς πόλεως. Dem. Cor. 254, 85. φαίνομαι ἐγὼ χάριτος τετυχηκὼς τότε καὶ οὐ μέμψους οὐδὲ τιμωρίας. Th. 3, 14. ἐπαμύνατε . . καὶ μὴ πρόησθε ἡμῶς. Pl. Lysid. 207, c. ἴσων ἔρα σε ἂ βούλει ποιεῖν καὶ οὐδὲν ἐπιπλήττουςιν, οὐδὲ διακωλύουσι ποιεῖν ὧν ἂν ἐπιθυμῇς.—Οὔτε θεοί, οὔτε ἄνθρωποι.—X. An. 2. 2, 8. ὤμωσαν . . μήτε προδώσειν ἀλλήλους σύμμαχοί τε ἔσσαν. 5. 1, 6. οὔτε ἀγορά ἐστὶν ἱκανή, ἥ τε χώρα πολεμία. Th. 1, 118. οἱ Λακεδαιμόνιοι αἰσδόμενοι οὔτε ἐκώλυον, εἰ μὴ ἐπὶ βραχὺ, ἡσύχαζόν τε τὸ πλεόν τοῦ χρόνου.

REM. 6. The following connective forms are more rare, and belong mostly to poetry, viz., οὔτε—οὐ, οὐ—οὔτε; τέ οὐ—τέ; οὔτε—τε οὐ; in the two last forms οὐ combines with the verb and forms, as it were, one thought. Th. 2, 22. Ἐκκλησίαν τε οὐκ ἐποίει . . τὴν τε πόλιν ἐφύλασσε (*he called no assembly and guarded the city*); 1, 126. οὔτε ἐκεῖνος ἔτι κατενόησε, τό τε υαυτεῖον οὐκ ἐδήλου; οὔτε—οὐδέ, *neither—and not*, which is found often in prose also.

REM. 7. Οὐδέ expresses either an antithesis (*but not*), or it serves to connect a new clause (*and not, not even*). When οὐδέ—οὐδέ follow one another, they are not to be considered correlative particles and translated *neither—nor*, but are to be translated *not even—and not*. X. C. 3. 12, 5. εἰ γὰρ ἴσθι, οὐδὲ ἐν ἄλλῳ οὐδενὶ ἀγῶνι, οὐδὲ ἐν πράξει οὐδεμιᾷ μείον ἔξεις διὰ τὸ βέλτιον τὸ σῶμα παρσκευδασθαι. Οὐδὲ as a connective in negative sentences, corresponds to καὶ in positive sentences, mentioned in remark 5, and signifies *not even, ne—quidem*, c. g. οὐδ' ὁ κριτιστος ἐτόλμησεν αὐτῷ μάχεσθαι—οὐδὲ εἰς (*ne unus quidem*), οὐδ' ὧς (*ne sic quidem*), etc.

3. An *enhansive* or *emphatic* coördinate sentence, as has been seen (Rem. 5), is expressed by the simple καί, but more definitely by:—

(a) οὐ μόνον or οὐ μόνον δτι (also οὐχ δτι μόνον) or μὴ δτι—ἀλλὰ καί, *not only—but also*. (Οὐκ δτι originates from οὐ λέγω, δτι, as μὴ δτι from μὴ λέγε, δτι.) Σωκράτης οὐ μόνον σοφὸς ἦν, ἀλλὰ καὶ ἀγαθός. Pl. Symp. 179, b. ὑπεραποδύσκειν ἐδέλουσιν οἱ ἑρῶντες, οὐ μόνον δτι ἄνδρες, ἀλλὰ καὶ γυναῖκες. X. C. 2. 9, 8. οὐχ δτι μόνος ὁ Κρίτων ἐν ἡσυχίᾳ ἦν, ἀλλὰ καὶ οἱ φίλοι αὐτοῦ. Cy. 8. 1, 28. μὴ γὰρ δτι ἔρχοντα, ἀλλὰ καὶ οὗς οὐ φοβοῦνται, μάλλον τοὺς αἰδομένους αἰδοῦνται τῶν ἀναιδῶν οἱ ἄνθρωποι.

REM. 8. Οὐ μόνον—ἀλλὰ without καί is used, when the second member includes the first, whether the second is stronger than the first in *extent* or *degree*. Isocr. Phil. 5, 146. οὐ μόνον ἐπὶ τούτων αὐτοὺς θύει τὴν γνώμην ταύτην ἔχοντας, ἀλλ' ἐπὶ πάντων ὁμοίως. Panath. 37. οὐ μόνον ἂν εὐρεθείη ἐπὶ τοῖς νῦν λεγόμενοις ταύτην ἔχων τὴν διάνοιαν, ἀλλ' ὁμοίως ἐπὶ πάντων. X. C. 1. 6, 2. ἱματίων ἡμφίεσαι οὐ μόνον φαῦλον, ἀλλὰ τὸ αὐτὸ θέρους τε καὶ χειμῶνος.

(b) Οὐχ ὅπως—ἀλλὰ καί, *not only not—but even*, or οὐχ ὅπως or μὴ ὅπως—ἀλλ' οὐδέ, *not only not—but not even*. (Ὅπως = *how*, *I say not or* (Imp.) *say not how*, which involves the idea, *I say not or say not, that not*.) Also μὴ ὅτι (followed by ἀλλ' οὐδέ) is used in the sense of *not only not*, when both clauses have a *common predicate*, and this stands in the last clause. Dem. Cor. 271, 1. οὐχ ὅπως χάριν αὐτοῖς (τοῖς Ἀθηναίοις) ἔχεις ἀλλὰ μισθώσας σεαυτὸν κατὰ τουτωνὶ πολιτεύῃ (non modo non—sed etiam). Dem. Phil. 2, 67. (τοὺς Θηβαίους ἡγήτο) οὐχ ὅπως ἀντισπράζειν καὶ διακωλύειν, ἀλλὰ καὶ συστρατεύειν. Isocr. Plataic. 586. οὐχ ὅπως τῆς κοινῆς ἐλευθερίας μετέχονεν, ἀλλ' οὐδὲ δουλείας μετρίας ἡξιώδημεν τυχεῖν (non modo non—sed ne—quidem). X. Cy. 1. 3, 10. μὴ ὅπως ὀρχεῖσθαι ἐν ῥυθμῷ, ἀλλ' οὐδ' ὀρθοῦσθαι ἐδύνασθε (non modo non saltare poteratis, sed ne rectis quidem pedibus stare). Isae. 10, 1. ἐγὼ μὴ ὅτι ὑπὲρ ἄλλου, ἀλλ' οὐδὲ ὑπὲρ ἐμαυτοῦ πώποτε δίκην ἰδίαν εἶργκα (as in Latin: non modo de alio, sed ne de me quidem unquam causam dixi, instead of non modo non, the Latin using non modo—sed ne—quidem, instead of non modo non—sed ne—quidem, when both the clauses are negative, and the common predicate of both is in the latter clause).

REM. 9. When οὐχ ὅτι—ἀλλ' οὐδέ has the sense of *not only—but not even*, the predicate of the first member contains a negation, or at least has a negative sense. Th. 2, 97. ταύτη (τῇ Σκυθῶν ἰσχύϊ) ἀδύνατα (sc. ἐστίν) ἐξισοῦσθαι οὐχ ὅτι τὰ ἐν τῇ Εὐρώπῃ, ἀλλ' οὐδ' ἐν τῇ Ἀσίᾳ ἔθνος. (Scytharum potentiae non modo Europae imperia exaequari non possunt, sed ne Asiae quidem gens). Dem. 702. οὐχ ὅτι τῶν ὄντων ἀπεστερήμην ἔν, ἀλλ' οὐδ' ἂν ἔζην. (In ἀπεστερήμην is contained the idea: non haberem.) Also μὴ ὅτι followed by ἀλλ' οὐδέ is used in a similar manner, since a negative precedes μὴ ὅτι. X. C. 1. 6, 11. τὴν οἰκίαν ἢ ἄλλο τι ὧν κέκτησαι, νομίζων ἀργυρίου ἕξιον εἶναι, οὐδενὶ ἂν μὴ ὅτι προῖκα δοίης, ἀλλ' οὐδ' ἔλαττον τῆς ἀξίας λαβὼν (you would not only not give your house to any one gratuitously, but not even for a less price, than it is worth; properly you would give to no one, not to say, gratuitously, nay not even for a less price, etc.).

(c) Οὐ(κ)—ἀλλὰ καί, *not—but even*; οὐ(κ)—ἀλλ' οὐδέ, *not—nay not even*. Dem. Mid. 24. οὐ πονηρός, ἀλλὰ καὶ πᾶν χρηστός. X. C. 2. 3, 8. τὸν καὶ λόγῳ καὶ ἔργῳ πειρώμενον ἐμὲ ἀνιαν οὐκ ἂν δύναμην οὐτ' εὖ λέγειν οὐτ' εὖ ποιεῖν, ἀλλ' οὐδὲ πειράσσομαι. An. 1. 3, 2. (παρεικούς) λαβὼν οὐκ εἰς τὸ ἔβιον κατεδέμην ἐμοί, ἀλλ' οὐδὲ καθηδυστάδισσα, ἀλλ' εἰς ὑμᾶς ἐπαπᾶνον.

(d) Οὐδέ—μὴ ὅτι, *not even—not to say, much less* (ne-quidem—nedum). X. Symp. 2, 26. καὶ οὐδὲ ἀναπνεῖν, μὴ ὅτι λέγειν τι δυσησόμεθα (we shall be able not even to breathe, to say nothing of speaking, or much less to speak).

§ 322. II. *Adversative Coördinate Sentences.*

1. An adversative coördinate sentence is one in which the clauses that stand in *opposition* to each other, are united and form one thought. •

(a) The opposition is of such a nature, that the thought expressed in the coördinate clause either *wholly abrogates* the thought of the preceding clause, since another thought is substituted for it; this is done: (a) by placing the conjunction ἀλλὰ (*but*) in opposition to a preceding *negative*; (b) by placing the conjunction ἀλλὰ together with the negative οὐ in opposition to a preceding *affirmative*; in the last case, ἀλλὰ may be translated *and*, or be wholly omitted: (a) οὐχ οἱ πλούσιοι εὐδαίμονες εἰσιν, ἀλλ' οἱ ἀγαθοί. (b) Ἐκεῖθεν, ἀλλ' οὐκ ἐνθάδε ἡρπάσθη (*he was seized there, and not here, or not here*).

(β) Or the opposition is of such a nature that the thought in the coördinate clause merely *limits* or *restricts* that in the preceding clause. The limitation is expressed by δέ, ἀλλὰ (*but*), ἀτάρ (*atár*, Epic.), καίτοι, μέντοι, ὁμως.

2. Δέ most generally has an adversative force, and hence can express every kind of contrast or opposition. In respect to its signification, it ranks, like the Lat. *autem*, between the copulative connectives (τέ, καί) and the adversative (ἀλλά, etc.), since it contains both a copulative and adversative force, and hence either opposes one thought to another (*adversative*), or merely contrasts it (*copulative*). Hence it is very frequently used in Greek, where the English uses *and*. The new thought being different from the preceding, is placed in contrast with it.

3. The mutual relation between the concessive and adversative clauses, is commonly expressed by the concessive μέν, which, as it denotes concession and admission, points forward to the *limitation* expressed in the second member by δέ. As δέ can denote both a *strong* and *slight* contrast, so the signification of μέν is sometimes stronger and sometimes weaker.

4. The original signification of μέν (arising from μήν, § 316, Rem.) is *truly*, *in truth*; yet its signification is not always so strong as this; indeed, in innumerable places its force is so slight, that it cannot be translated at all into English. Τὸ μὲν ὠφέλιμον καλόν, τὸ δὲ βλαβερόν αἰσχρόν. Th. 3, 68. διεφθαρὰν Πλαταιέων μὲν αὐτῶν οὐκ ἐλάσσους διακοσίων, Ἀθηναίων δὲ πέντε καὶ εἴκοσιν.

5. Μέν—δέ are especially used in the following cases:—

(a) With *divisions of place, time, number, order, and persons*, e. g. Ἐνταῦθα μέν—ἐκεῖ δέ, ἔνθα μὲν—ἐνθα δέ, τότε μὲν—τότε δέ, ποτὲ μὲν—ποτὲ δέ, *at one time*,—*at another*, *sometimes*—*sometimes*, ἑλλοτε μὲν—ἑλλοτε δέ, ἅμα μὲν—ἅμα δέ, *sometimes*—*sometimes*, πρῶτον μὲν—ἔπειτα δέ, τὸ μὲν—τὸ δέ, τὰ μὲν—τὰ δέ and τοῦτο μὲν—τοῦτο δέ, *partly*,—*partly*, *on the one side*—*on the other*, *both*—*and*, *not only*—*but also*, ὁ μὲν—ὁ δέ, *hic*—*ille*.

(b) When several predicates belong to the same object, and also, when *several*

eral actions refer to the same object. S. Ph. 239. ἐγὼ γένος μὲν εἰμι τῆς περ-
αῖβουτοῦ Ἀχέρου, πλέω δ' ἐς οἶκον, αὐθῶμαι δὲ καὶς Ἀχιλλέως Νεοπτόλεμος. So
also in a principal and subordinate clause. Her. 1, 103. οἱ ἐσέβαλον μὲν ἐς τὴν
Ἀσίην, Κιμμερίους ἐκβαλόντες ἐκ τῆς Εὐρώπης, τοῦτοις δὲ ἐπισπόμενοι φεύγουσι
οὕτω ἐς τὴν Μηδικὴν χώραν ἀπίκοντο.

c. Where the same or an equivalent word is repeated in two different clauses.
X. C. 2. 1, 32. ἐγὼ σύνειμι μὲν θεοῖς, σύνειμι δ' ἀνδράποισι τοῖς ἀγαθοῖς.
1. 1, 2. Σωκράτης θύων φανερός ἢ πολλάκις μὲν οἶκοι, πολλάκις δὲ ἐπὶ
τῶν κοινῶν τῆς πόλεως βωμῶν. Yet this principle is not always observed.
Μὲν is regularly omitted, when δὲ καὶ follow, e. g. 2. 8, 5. χαλεπὸν οὕτω
τι ποιῆσαι, ὥστε μηδὲν ἁμαρτεῖν, χαλεπὸν δὲ καὶ ἁμαρτήτως τε ποιήσαντα
μὴ ἀγνώμονι κριτῇ περιτυχεῖν.

REMARK 1. When μὲν stands in an adjective or adverbial clause, it is some-
times repeated, for the sake of emphasis, in the corresponding demonstrative
or concluding clause. Her. 2, 121. καὶ τὸν (i. e. ὅν) μὲν καλέουσι θέρος,
τοῦτον μὲν προσκυνέουσι τε καὶ εὐποιοῦσι· τὸν δὲ χειμῶνα κ. τ. λ. So also,
when, instead of the adjective clause, the Part. with the article is used. Isocr.
Paneg. 52, 60. τῷ μὲν ὑπερενεγκόντι τὴν ἀνδραπίνην φύσιν (Ἡρακλεῖ), . . τοῦτω
μὲν (Εὐρυθεύς) ἐπιτάττων . . διετέλεσεν. So also sometimes two preceding
μὲν's correspond with two following δέ's; this always implies a strong emphasis.
Pl. Apol. 28, e. ἐγὼ οὖν δεῖνὰ ἂν εἴη εἰργασμένος, ὦ ἄνδρες Ἀθηναῖοι, εἰ, ὅτε
μὲν με οἱ ἄρχοντες ἔταττον, οὐς ὑμεῖς εἰλεσθε ἔρχεσθαι μου, καὶ ἐν Ποτιδαίᾳ καὶ ἐν
Ἀμφιπόλει καὶ ἐπὶ Δηλῷ, τότε μὲν οὐ ἐκείνοι ἔταττον ἔμενον — καὶ ἐκινδύνουν
ἀποθανεῖν, τοῦ δὲ θεοῦ τάττοντος, ὡς ἐγὼ φήδην τε καὶ ὑπέλαβον, φιλοσοφούντᾳ
με δεῖν (ἣν καὶ ἐξετάζοντα ἑμαυτὸν καὶ τοὺς ἄλλους, ἐν ταῦτα δὲ φοβηθεῖς ἢ
θάνατον ἢ ἄλλο ὅτιοῦν πρᾶγμα λίποιμι τὴν τάξιν. Yet this parallelism is but
seldom found so regularly carried out.

REM. 2. On the position of μὲν—δέ, the following points are to be no-
ticed: They are commonly placed after the words, which are opposed to each
other; yet they are often to be referred to the predicate or to the whole clause.
X. C. 1. 1, 10. καὶ ἔλεγε μὲν (Σωκράτης) ὡς τὸ πολλοῖς τοῖς δὲ βουλομένοις ἐξὴν
ἀκούειν. An. 3. 4, 2. ἔπαθε μὲν οὐδέν, πολλὰ δὲ κακὰ ἐνόμισε ποιῆσαι.
When a substantive or adjective is connected with the article or a preposition,
μὲν and δέ are commonly placed between the article and the preposition, and
between the preposition and substantive or adjective, e. g. πρὸς μὲν τοὺς φί-
λους — πρὸς δ' ἐχθροὺς; yet this conformity is by no means observed in cor-
responding members, e. g. X. C. 1. 1, 12. τὰ μὲν ἀνδράπεια παρέντες, τὰ
δαιμόνια δὲ σκοποῦντες ἡγούνται τὰ προσήκοντα πράττειν. 2, 24. διὰ μὲν
πᾶλλος — διὰ δὲ δύναμιν δέ. Or inversely, Isocr. Paneg. 64, 114. ἐν ταῖς πο-
λιτεῖαις μὲν — ἐν δὲ ταῖς συνθήκαις.

REM. 3. It is evident that any other adversative connective instead of δέ,
can follow μὲν, e. g. ἀλλὰ, ἀτάρ, etc. But in place of the adversative connec-
tives, sometimes also the copulatives τέ, καί, are used, by a kind of anacoluthon,
or the construction is entirely changed, no reference being had to the preceding
μὲν.

REM. 4. The adversative connective which would be expected to follow
μὲν, is sometimes omitted, although there is a corresponding adversative mem-
ber. This is the case, when the word expressing the contrast is such, as of
itself without δέ, to make this contrast sufficiently manifest, as e. g. with
ἐν ταῦτα μὲν — ἐκεῖ, and almost always with πρῶτον μὲν — ἔπειτα.
Secondly, even the clause expressing the contrast, can be wholly omitted, in
which case, it must be supplied by the mind (μὲν solitarium). Her. 3, 3. λόγ-

εται ὅδε ὁ λόγος, ἐμοὶ μὲν οὐ πιθανός (TO ME improbable, perhaps probable to others). Ἐγὼ μὲν οὐκ οἶδα; ὡς μὲν λέγουσιν; ταῦτα μὲν ἡμῖν ἡγγεῖαί τις; οἴμαι μὲν, ἡγοῦμαι μὲν, δοκῶ μὲν, οὐκ οἶδα μὲν and the like, I INDEED, CERTAINLY, think.

REM. 5. On account of its general signification, *δέ*, like *autem*, frequently connects sentences even, which stand in a *causal* relation to each other; then the hearer or reader can gather from the context the particular mode of connection. Thus *δέ* very often expresses the *reason*, and is used instead of *γάρ*.

REM. 6. In questions, *δέ* has either an adversative force, when the interrogator gives vivacity, by omitting the concessive member, e. g. X. C. 2. 9, 2. καὶ ὁ Σ. Εἰπέ μοι, ἔφη, ὃ Κρίτων, κύνας δὲ τρέφεις, ἵνα σοι τοὺς λύκους ἀπὸ τῶν προδόντων ἀπερύκωσι; (you are unwilling to support a man who could protect you from your enemies, AND YET do you keep dogs?). Or, *δέ* has a copulative force and continues the question which had been interrupted by the answer of the other, e. g. X. C. 3. 5, 2. οὐκ οὐκ οἶδα, ἔφη, ὅτι πλήθει μὲν οὐδὲν μέλους εἰσὶν Ἀθηναῖοι Βοιωτῶν; — Οἶδα γάρ, ἔφη. Σώματα δὲ ἀγαθὰ καὶ κατὰ πότερον ἐκ Βοιωτῶν οἶε πλείω ἂν ἐκλεχθῆναι, ἢ ἐξ Ἀθηνῶν. The same principle holds in answers.

REM. 7. Καί — *δέ* (in the Epic writers καὶ *δέ* not separated), and, though more seldom, the negative οὐδὲ — *δέ*, in which connection *δέ* has an adversative force, can be translated by *and on the other hand*, and *also*; and *on the other hand* not. X. H. 5. 2, 37. οἱ τε ἄλλοι προδύμῳ τῷ Τελεντίᾳ ὑπηρέτου, καὶ ἡ τῶν Θηβαίων δὲ πόλις προδύμῳ ξυνέπεμπε καὶ ὀπλίτας καὶ ἱππέας. An. 1. 8, 20. καὶ οὐδὲν οὐδὲ τοῦτον παθεῖν ἔφασαν, οὐδ' ἄλλος δὲ τῶν Ἑλλήνων ἐν ταύτῃ τῇ μάχῃ ἔπαθεν οὐδὲν οὐδὲν.

REM. 8. In the apodosis, as in principal clauses, *δέ* has a double force, either *adversative*, or *merely contrasting* (*copulative*). Sometimes *μέν* stands in the first member.

a. The adversative *δέ* in the apodosis, denotes the contrast between *that* and the protasis. It is used: (α) after hypothetical antecedent clauses, though *ἀλλά* also is often found instead of *δέ*; (β) after relative antecedent clauses, and such as denote comparison. (α) X. Cy. 5. 5, 21. ἀλλ' εἰ μὴδὲ τοῦτ', ἔφη, βούλει ἀποκρίνασθαι, σὺ δὲ τοῦντεῦθεν λέγε (say on the contrary). (β) 8. 5, 12. ὥσπερ οἱ ὀπλίται, οὕτω δὲ καὶ οἱ πελτασταὶ καὶ οἱ τοξόται (so on the other hand).

(b) After a *temporal* protasis, *δέ* commonly has a *contrasting* or *merely copulative* force, though sometimes adversative also (very often in the Homeric language, also in Herodotus, but seldom in the Attic writers); this *δέ* may often be loosely translated by *then*. Od. λ, 387. αὐτὰρ ἐπεὶ ψυχὰς μὲν ἀπεσκέδασ' ἄλκυδις ἄλλη ἀγρὴ Περσεφόνηα γυναικῶν θελυτέρων, ἦλθε δ' ἐπὶ ψυχῇ Ἀγαμέμνονος Ἀτρεΐδαο. So ὕψρα — τόφρα *δέ*, ὅποτε — *δέ*, ἕως — *δέ*. X. An. 4. 1, 2. ἐπεὶ δὲ ἀφίκοντο, ἔνθα ὁ μὲν Τίγρης ποταμὸς παντάπασιν ἄπορος ἦν διὰ τὸ βάθος καὶ μέγεθος, πάροδος (transitus) δὲ οὐκ ἦν. . . ἐδόκει δὲ τοῖς στρατιώταις διὰ τῶν ὁρέων πορευτέον εἶναι (then, or on the contrary). As *δέ* is used after the protasis, so also in like manner after *participles*, which supply the place of a protasis. Pl. Symp. 220, b. καὶ ποτε ὄντος πάγου οἴου· δεινοτάτου, καὶ πάντων . . . ἐν εἰλιγμένων τοὺς πόδας εἰς πῖλους καὶ ἀρνακίδας, οὗτος δ' ἐν τούτοις ἐξῆλθε ἔχων ἱμάτιον . . . οἷον περ καὶ πρότερον εἰώθει φορεῖν. X. C. 3. 7, 8. θανατῶσόν σου, εἰ ἐκείνους βρόδῳ χειρούμενος, τούτοις δὲ μηδένα τρόπον οἶε δυνήσεσθαι προσερχθῆναι.

6. Ἀλλὰ (Neut. Pl. of ἄλλος), but (*sed*, *at*), yet, however, generally expresses *difference* and *separation*. It always stands at the beginning of the sentence. According to the nature of the preceding member, it either *abrogates what is affirmed* in that member (see No. 1), or it *restricts and limits* it (*yet, however*)

He is indeed poor, but brave — he is not brave, but cowardly; (here the clause *but brave* restricts the one preceding, and *but cowardly* wholly denies or abrogates the idea of *brave*). Τοῦτο τὸ πρῶγμα ὠφέλιμον μὲν ἐστίν, ἀλλ' οὐ καλόν. The use of ἀλλὰ is very frequent in *objections* (= *at*), also in questions, when the question expresses a contrast, or when an objection is introduced in the form of a question. Dem. Cor. τί γὰρ καὶ βουλόμενοι μετεπέμπεσθ' ἂν αὐτούς, ἐπὶ τὴν εἰρήνην; ἀλλ' ὑπῆρχεν ἀπασιν. 'Αλλὰ ἐπὶ τὸν πόλεμον; ἀλλ' αὐτοὶ περὶ εἰρήνης ἐβουλεύεσθε. Eur. Med. 325. λόγους ἀναλοῖς· οὐ γὰρ ἂν πείσας ποτέ. "Αλλὰ ἐξελῆς με, κοῦδὲν αἰδέσθαι λιτάς;" very frequently ἀλλ' ἤ—; but really—? X. An. 7. 6, 4. καὶ οἱ εἶπον· 'Αλλὰ ἡ δημαγωγείῃ δ' ἀνὴρ τοὺς ἄνδρας;

REM. 9. 'Αλλὰ is used in *negative, non-concessive* clauses, when by it the general signification of the preceding negative clause is to be restricted by an *exception*. Here ἀλλὰ is the same as πλὴν or εἰ μὴ, *nisi*, and can be translated into English by *except, than*. In the first member, ἄλλος (*ἕτερος*) is commonly placed, e. g. οὐδεὶς ἄλλος, ἀλλὰ, and this ἄλλος points forward to the following ἀλλὰ, corresponding with it. X. An. 6. 4, 2. ἐν τῷ μέσῳ ἄλλη μὲν πόλις οὐδεμία οὔτε φίλα, οὔτε Ἑλληνίς, ἀλλὰ ὁ Θρᾶκες καὶ Βιθυνοί (*between there is no other friendly or Grecian city [there are none] except Thracians and Bithynians*).

REM. 10. In the frequent combination of ἀλλ' ἢ after a preceding negative, or after a question implying a negative, or even after the addition of ἄλλος, ἕτερος to the negative, consequently, οὐκ, οὐδὲν ἀλλ' ἢ; οὐδὲν ἄλλο, ἀλλ' ἢ; οὐδὲν ἕτερον, ἀλλ' ἢ; τί ἄλλο, ἀλλ' ἢ; ἄλλο τι (with a preceding interrogative pronoun), ἀλλ' ἢ, — ἀλλ' seems to be merely ἄλλο, but on account of its close connection with ἢ, it appears to have changed its accent (ἀλλὸ ἢ) and to have lost it (ἀλλ' ἢ). X. An. 7. 7, 53. ἀργύριον μὲν οὐκ ἔχω, ἀλλ' ἢ μικρόν τι. O. 2, 13. οὔτε ἄλλος πάποτε μοι παρέσχε τὰ ἑαυτοῦ διοικεῖν, ἀλλ' ἢ σὺ νυνὶ ἐδέλεις παρέχειν. Pl. Phaed. 97, d. οὐδὲν ἄλλο σκοπεῖν προσήκειν ἀνδράσιν, ἀλλ' ἢ τὸ ἔριστον καὶ τὸ βέλτιστον.

REM. 11. Also the following elliptical expressions are to be mentioned: οὐ μὴν ἀλλὰ or οὐ μέντοι ἀλλὰ, *yet, veruntamen*, οὐ γὰρ ἀλλὰ, *then certainly, certainly*. These must be completed by joining with the negative the verb of the preceding clause, or in place of it, such expressions as τοῦτ' ἐγένετο, τοῦτ' ἐστίν. X. Cy. 1. 4, 8. ὁ ἵππος πίπτει εἰς γόνατα, καὶ μικροῦ κακείνον ἐξετραχίλισεν· οὐ μὴν (scil. ἐξετραχίλισεν) ἀλλ' ἐπέμεινεν ὁ Κύρος μόλις πως, καὶ ὁ ἵππος ἐξανέστη.

REM. 12. 'Αλλὰ is, moreover, used to denote a *transition to a different or an opposite thought*; this is the case in exhortations and exclamations, in general, when the discourse is suddenly interrupted, and something new is quickly introduced, e. g. ἀλλ' εὐτυχοίης· (*well then!*) — ἀλλ' ἔνα (*well now*) — ἀλλ' εἶ! — also when one answers or replies quickly and decidedly, e. g. ἀλλὰ βούλομαι, *well, I will*.

7. From the adverb αὖ, *on the contrary, again, rursus*, and ἔρα, *igitur*, have originated the Epic αὐτὰρ and the prose ἀτὰρ. They always stand at the beginning of the sentence, and have the signification of *δέ* or *ἀλλὰ*, *but*; yet, as it seems, with this difference, that, on account of their composition with ἔρα (*igitur*), they are more closely and intimately connected with what precedes. — Μέντοι has been already treated (§ 316, Rem.). Καίτοι, *yet, verum, sed tamen, atqui* (§ 317, 3), is used especially, when the speaker wishes to correct something he had said; the Latins use *quamquam* in the same way, e. g. καίτοι τί φημι; (*quamquam quid loquor?*, and *yet why do I speak?*). "Ομοῖ

(from *ὁμός*, *equal*, *like*), nevertheless, yet, however, places the second clause, as an unexpected one, in opposition to the first. Th. 6, 50. *Ἀδάμαχος μὲν ταῦτα εἶπε ὥς μιν προσέειπε καὶ αὐτὸς τῇ Ἀλκιβιάδου γνώμῃ. Ἀλλ' ὁ μὲν* is still stronger.

§ 323. III. *Disjunctive Coördination.*

1. A disjunctive coördinate sentence is one in which the clauses composing the entire sentence, are united into one whole, one of which excludes the other; hence the one can be considered to exist only when the other does not. This disjunctive relation is denoted by:—

“*H*, or, *aut*, *vel*, or more emphatically and definitely by *ή—ή*, and when the first member is to be made emphatic, *ήτοι—ή*, *aut—aut*, *vel—vel*, *εἴθε—or*; *εἴτε—εἴτε* (with the Ind.) or *ἐάντε—ἐάντε* or *ἔντε—ἔντε* (with the Subj.), *sive—sive*, *whether—or*, when the speaker wishes to indicate, that he does not know whether he should decide for the one or the other; on the mode used in these hypothetical disjunctive clauses, see § 339.

‘Ο πατήρ, ἢ ὁ υἱὸς αὐτοῦ ἀπέθανεν. — Ἡ ὁ πατήρ, ἢ ὁ υἱὸς αὐτοῦ ἀπέθανεν. Th. 4, 118. εἰ δέ τι ὅμιν εἴτε κάλλιον, εἴτε δικαιότερον τούτων δοκεῖ εἶναι, ἰόντες ἐς Λακεδαίμονα διδάσκετε. Pl. Rp. 493, d. εἴτ' ἐν γραφικῇ, εἴτ' ἐν μουσικῇ, εἴτε δὴ ἐν πολιτικῇ. Apol. 27, c. εἴτ' οὖν καινὰ, εἴτε παλαιά. 34, c. εἴτ' οὖν ἀληθές, εἴτ' οὖν ψευδές. Rp. 453, d. ἔντε τις εἰς κολυμβήθραν μικρὰν ἐμπέσῃ, ἔντε εἰς τὸ μέγιστον πέλαγος μέσον, ὅμως γε νεὶ οὐδὲν ἤττον.

REMARK 1. The following forms, also, are sometimes used: *εἰ—εἴτε* (*si—sive*); *εἴτε—εἰ δέ* (*sive—si vero*), when the second member contains something opposite to the first; *εἴτε—ή*; *ή—εἴτε* (seldom and only Poet.); *εἴτε* but once (poetic).

REM. 2. The disjunctive connectives *ή—ή*, in the Epic writers, very seldom in the Tragedians, are united with *μέν* and *δέ*: *ἡ μὲν—ἡ δέ*. In this case, they do not have a disjunctive, but like *καί—καί*, *τέ—τέ*, a copulative force. Instead of *ἡ δέ*, *ἰδέ* is also used according to the necessities of the verse. Il. ε, 128. ὅφρ' εὖ γιγνώσκῃς ἡ μὲν θεόν, ἡ δέ καὶ ἄνδρα, *both—and, not only—but also*.

2. The particle *ή* is not only used to denote the disjunctive relation, but also in expressing comparison, in which it does not exclude, or express the opposite of the preceding member, but only expresses *separation* or *difference*. As in its disjunctive relation, one *ή* corresponds with another, so here *ή* stands in relation to a word, which expresses a *difference*, e. g. ἄλλος, οὐδεὶς ἄλλος, ἄλλοις, ἐναντίος, ἴδιος, διαφέρω, etc.; also in relation to comparatives, as well as to all words which have the force of a comparative, e. g. διακρίσιος, πρίν, φθάνω, etc. Pl. Phaed. 64, a. οὐδὲν ἄλλο αὐτοὶ ἐπιτηδεύουσιν, ἢ ἀποδρῆσκειν τε καὶ τεθνάναι.

REM. 3. The comparative *ή* is sometimes used after the omitted *μᾶλλον* or after a positive. This is the case after expressions of *willing*, *choosing*, and the like, because these contain the idea of preference; thus after *βούλεσθαι*, *ἐθέλειν*, *αἰρεῖσθαι*, *αἵρεσιν δοῦναι*, *ἐπιθυμεῖν*, *δέχεσθαι*, *ζητεῖν*, *λυσιστελεῖν* (= *potius esse*). Il. α, 117. βούλομ' ἄγε λαὸν σῶν ἔμμεναι, ἢ ἀπολέσθαι.

Lysias de aff. tyr. 1. ζητοῦσι κερδαίνειν, ἢ ἡμᾶς πείθειν. X. Ag. 4, 5. (Ἀγροίλαος) ἤρεϊτο καὶ σὺν τῷ γενναίῳ μειορεκτεῖν, ἢ σὺν τῷ ἀδίκῳ πλέον ἔχειν. Andoc. Myst. 62. τεθνῶναι νομίζουσα λυσιτελεῖν, ἢ ζῆν.

3. The other member of the comparison is joined to the *Comparative* by *ἢ*, in the same Case as the comparative, and *without a verb*, when both members have the same verb in common. When this is not the case, the second member must stand as a complete sentence with its subject and predicate; commonly, however, merely the subject is expressed, but the predicate omitted; often also after the omitted copula, by *attraction* the same Case is used as in the first member. Instead of *ἢ* the Gen. also can be used (§ 275, 2), most frequently for the Nom. and Acc., often also for the Dat. But the Gen. is avoided, when the use of it would occasion ambiguity; it must be avoided when the time of the two clauses is different.

Eur. Or. 1148. οὐκ ἔστιν οὐδὲν κρεῖσσον, ἢ φίλος σαφής, οὐ πλούτος, οὐ τυραννίς. 'Ο φιλόσοφος μᾶλλον ἐπιθυμεῖ τῆς σοφίας ἢ τῶν χρημάτων. Χαρίζομεθα μᾶλλον τοῖς ἀγαθοῖς ἢ τοῖς κακοῖς. Φιλοῦμεν μᾶλλον τοὺς ἀγαθοὺς ἢ τοὺς κακοὺς. Isocr. Pac. extr. τοῖς νεωτέροις καὶ μᾶλλον ἀκμάζουσιν, ἢ ἐγὼ (sc. ἀκμάζω), παλαιῶ. Th. 7, 77. ἤδη τυνὲς καὶ ἐκ δεινότερων ἢ τοιῶνδε ἐσώθησαν (from a more dangerous situation, than the present is). Pl. a, 260. ἤδη γάρ ποτ' ἐγὼ καὶ ἀρείοσιν ἡέπερ ὑμῖν ἀνδράσιν ὠμίλησα (with braver men than you are). Her. 7, 10. σὺ μέλλεις ἐπ' ἀνδρας στρατεύεσθαι πολὺ ἀμείνωνας, ἢ Ξεύδας. Eur. Or. 715. πιστὸς ἐν κακοῖς ἀνὴρ κρείσσων γαλήνης ναυτιλοῖσιν εἰσορᾶν (instead of ἢ γαλήνῃ). Th. 6, 16. προσήκει μοι μᾶλλον ἐτέρων... ἄρχειν (instead of ἢ ἐτέροις). 7, 63. ταῦτα τοῖς ὁπλίταις οὐχ ἥσσον τῶν ναυτῶν παρακελεύομαι (instead of ἢ τοῖς ναύταις). Od. i, 27. οὗτοι ἔργωγε ἥς γαίης δύνανται γλυκερώτερον ἔλλοι ἰδέσθαι. X. Cy. 2, 3, 12. ἐμοὶ δοκεῖ Κῦρος, οὕστινας ἂν ὀρᾷ ἀγαθοὺς, φιλεῖν οὐδὲν ἥττον ἑαυτοῦ (instead of ἢ ἑαυτόν). Her. 2, 134. Μυκερίνος πυραμίδα ἀπέλιπετο πολλὴν ἐ' ἄσσω τοῦ πατρός (instead of ἢ ὁ πατήρ, or properly instead of τῆς τοῦ πατρὸς).

REM. 4. With *πλείων*, *ἐλάττων*, *πλέον*, *ἐλαττον*, *μείον*, when they stand in connection with a numeral, *ἢ* is commonly omitted, without change of construction, i. e. the Case is the same as if there was no comparative in the sentence (comp. *decem plus* or *amplius homines*). Pl. Apol. 17, d. νῦν ἐγὼ πρῶτον ἐπὶ δικαστήριον ἀναβέβηκα, ἔτη γεγὼς πλείω ἐβδομήκοντα (annos plus septuaginta natus). X. An. 6, 4, 24. οἱ ἵπποις ἀποκτείνουσι τῶν ἀνδρῶν οὐ μείον πεντακοσίους. Th. 6, 95. ἡ λεία ἐπράδη ταλάντων οὐκ ἐλαττον πέντε καὶ εἴκοσι. X. Cy. 2, 1, 5. ἱππείας μὲν ἄξει οὐ μείον δισμυρίων. With the Nom. and Acc. *πλέον*, *ἐλαττον*, the numeral specification can also stand in the Gen., e. g. Ἐχὼ οὐ πλέον (ἐλαττον) δέκα ταλάντων. The Greek can consequently say: (a) *πλείους* (ἐλάττους, μέιους) ἢ δέκα ἡμέραι; (b) *πλείους* δέκα ἡμερῶν; (c) *πλέον* ἢ δέκα ἡμέραι; (d) *πλέον* δέκα ἡμέραι. It will be observed from several of the above examples that *πλέον*, *μείον*, etc. stand as mere *adverbs* in the Acc., with substantives of a different gender and number.

REM. 5. Sometimes, also, the particle *ἢ* is found with the Gen. Such examples are to be explained in a two-fold manner. The Gen. either expresses its own appropriate relation, being wholly independent of the comparative, e. g. Pl. L. 765, a. μὴ ἐλαττον ἢ τριάκοντα γεγὼς ἐτῶν [just as the Greek says γήγενσθαι τριάκοντα ἐτῶν § 273, 2, (c)]; or the Gen. is a preparative demonstrative pronoun, with which the clause introduced by *ἢ* may be regarded as an

appositive or explanatory clause. Od. ζ, 182. οὐ μὲν γὰρ τοῦ γε κρείσσος καὶ κρείων, ἢ δὲ δ' ὁμοφρονέοντε νοήμασιν οἶκον ἔχοντες ἀνὴρ ἢ δὲ γυνή (= τοῦ ὄντι — ἔχοντες).

REM. 6. (*Comparatio compendiaria*). In comparisons, instead of comparing the attribute of one object with that of another, the Greeks often compare the attributive of one object with the other object itself to which the attribute would belong. In this case the Gen. is regularly used. X. Cy. 3. 3, 41. χόρων ἔχετε οὐδὲν ἥττον ἡμῶν (instead of τῆς ἡμετέρας) ἐντίμον. Moreover, in every other comparison, this mode of expression is often employed, e. g. Il. ρ, 51. ἀμαρτὸι δέοντο κόμαι. Χαρίτεσσιν ὁμοῖαι (instead of ταῖς τῶν Χαρίτων). Comp. the examples under § 284, 4. This mode of comparison, though not strictly correct, is frequent in English, e. g. *he has an expression like his father*, instead of *like his father's*.

4. When two attributes or predicates (adjectives or adverbs), belonging to the same object, are compared with each other, then both are put in the comparative, and the last is annexed by *ἢ*.

Θάπτων, ἢ σοφώτερος, *celerior, quam sapientior* (*more swift than wise, or not so wise as swift*). Pl. Rp. 409, d. πλεονέκεις πονηροῖς, ἢ χρηστοῖς ἐντυγχάνων σοφώτερος, ἢ ἀμαδέστερος δοκεῖ εἶναι αὐτῷ τε καὶ ἄλλοις. Her. 3, 65. ἐποίησα ταχύτερα, ἢ σοφώτερα (*celerius, quam prudentius*).

5. The subject is compared with itself, i. e. the subject exhibits at some time a quality in a *higher degree than usual*. In this case, the Gen. of the reflexive pronouns ἐμαυτοῦ, σεαυτοῦ, ἑαυτοῦ, is used with the comparative, and the pronoun αὐτός with the pronoun of the third person. The other mode of expression by *ἢ* is not admitted here.

Βελτίων εἰμὶ ἐμαυτοῦ. Βελτίων εἰ σεαυτοῦ. Βελτίων ἐστὶν αὐτός ἐαυτοῦ. Th. 3, 11. δυνατότεροι αὐτοὶ αὐτῶν ἐγγίγοντο. In like manner, the superlative is used in connection with αὐτός and the Gen. of the reflexive pronouns, when the subject is to be represented, as, at a given time, exhibiting the quality belonging to it, in the highest degree (in a higher degree than at any other time). Ἀριστος αὐτὸς ἐαυτοῦ. Ἀρίστη αὐτὴ ἑαυτῆς. X. C. 1. 2, 46. εἶδε σοι, ὦ Περικλεῖς, τότε συνεγενόμην, ὅτε δεινότητος σαυτοῦ ταῦτα ἦσθα (*when you surpassed yourself in these things, when you had the highest distinction in these things, higher than at any other time*).

6. The following is a peculiar mode of comparison: When an object in relation to some quality is compared, not with another object, but with a whole thought (sentence), this thought is compressed into one substantive idea, and this substantive is put in the Gen. depending on the comparative. Here, also, the other mode of expression by *ἢ*, does not occur.

Her. 2, 148. ἦσαν αἱ πυραυλίδες λόγου μέζονες (*oratione majores, i. e. majores, quam ut oratione explicari possit*). Th. 2, 50. γενόμενον κρείττονον λόγου τὸ εἶδος τῆς νόσου (*the nature of the disease being too severe to be described, severs beyond description*). Πρᾶγμα ἐλπιδῶν κρεῖττον (*too great to be hoped for, beyond hope*). Instead of substantives, participles are also used, e. g. δεινότεος. Pl. Rp. 410, d. οἱ γυμναστικῇ ἀκράτῳ χρησάμενοι ἀγριώτεροι τοῦ δεινότεος ἐποβαλνουσιν.

7. When it is to be indicated, that a predicate or an attribute is in a higher or lower degree than could be expected, in proportion to another object, then the comparative is constructed with *ἡ κατὰ*, or (though seldom) *ἡ πρός* with the Acc. (= *quam pro*).

Th. 7, 75. *μείζω ἡ κατὰ δάκρυα πέπονθα* (*I have suffered too much for tears*). Pl. Rp. 359, d. *νεκρὸς μείζων ἡ κατ' ἄνθρωπον* (*a dead body greater than in accordance with a human being, greater than could be expected for a human being, too great for that of a human being*). X. H. 3, 3, 1. (*Ἄγης*) *ἔτυχε σεμνοτέρως ἡ κατὰ ἄνθρωπον ταφῆς*. Comp. Liv. 21, 29. *proelium atrocius, quam pro numero pugnantium, editur* (*more bloody than could have been expected considering the number*).

8. If the predicate or attribute is represented as being in so high or low a degree, that another cannot coexist with it, then the comparative is used with *ἢ ὥστε* and the Inf., e. g. *Κακὰ μείζω ἢν, ἢ ὥστε κλαίειν*, *evils greater than one could weep for*). X. An. 1, 2, 4. *ἡγήσάμενος εἶναι ἢ ὥς ἐπὶ Πεισίδας τὴν παρασκευὴν* (*having thought that the armament was too great to be [greater, than to be] against the Pisidians*). 3, 3, 7. *βραχύτερα ἡκόντιζον ἢ ὥς ἐξινεῖσθαι τῶν σφενδονητῶν* (*threw too short a distance to reach the slingers*). See § 241. 3, (a).

REM. 7. The comparative is frequently used *without the second member* of the comparison, and can then be translated by giving a strong emphasis to the positive, or more frequently by joining the adverbs *too, pretty, somewhat, a little, right*, to the positive. (Comp. English, *too sweet, pretty, somewhat, a little warm*.) This usage is found when the second member is evident from the connection; but very frequently, also, when such thoughts as, *than it was before, than was before, than was usual, proper, right, becoming*, were more or less distinctly before the speaker's mind. Her. 3, 145. *Μαιανδρίῳ δὲ τῷ τυράννῳ ἦν ἀδελφεὸς ὑπομαργότερος* (*hebetioris ingenii, very dull of perception, a little crazy*). 6, 108. *ἡμεῖς ἐκαστέρῳ οἰκόμεν* (*we dwell too far, very far from you*). So particularly the neutrals *ἄμεινον, βέλτιον* (*better than is right*), *κάλλιον, μάλλον, χείρον, ἄσχυρον, κάκιον*; also *νεώτερον*, more seldom *καινότερον*, (since *καινός* is used synonymously with *νέωτερος*) and the like, especially with a negative, e. g. *οὐ κάλλιον, οὐκ ἄμεινον, οὐ κάκιον, οὐ κρείττον, οὐ χείρον, οὐ ῥῶον* (*not so easy, as it seems*), etc. Her. 3, 71. *ποιεῖν ἀτίκα μοι δοκεῖ καὶ μὴ ὑπερβαλέσθαι· οὐ γὰρ ἄμεινον* (*for this would not be better, than if we did it immediately*). Pl. Phaed. 105, a. *πᾶν δὲ ἀναμνησκου· οὐ γὰρ χείρον πολλὰκις ἀκούειν*. Finally, also, when *antitheses* are compared with each other, e. g. *Τὰ χείρονα πολλοῖς πλείω ἐστὶ τῶν ἀμεινόνων* (*the worse is more in number than the better*).

§ 324. IV. Causal Coördinate Sentences.

1. Finally, those sentences are coördinate, the last of which denotes either the *ground, cause, or consequence* of the preceding sentence, or the *conclusion* from it.

2. The Greeks denote the *ground or reason* by *γάρ*, which is never the first word in a sentence, but is commonly placed immediately after the first word. *Γάρ* is compounded of *γέ* and *ἄρα*, and hence denotes *proof, confirmation*, (*γέ, yes, certainly*), and at the same time, an *inference, or conclusion* (*ἄρα, igitur, now, therefore*). Hence, according as the one or the other meaning prevails

γάρ may express: (a) a *ground* or *reason*, (b) an *explanation*, (c) a *confirmation* or *assurance*; and hence it may be translated (a) by *for*, (b) *that is*, *for example*, (c) *indeed*, *certainly*.

Pl. Phaedr. 230. b. νή τήν ἥραν, καλή γε ἡ καταγωγὴ· ἢ τε γὰρ πλάτυνας αὐτὴ μάλ' ἀμφιλαφὴς τε καὶ ὑψηλή (yes, certainly = *for*). Γάρ has its explanatory sense, especially after demonstratives and the phrases τεκμήριον δέ, μαρτύριον δέ, σημεῖον δέ, δῆλον δέ scil. ἐστί, δείκνυμι δέ, ἐδήλωσε δέ, σκέψασθε δέ, and the like. It expresses confirmation or assurance, particularly in *rejoinders* and *replies*. X. C. 3. 5, 10. ἄρα λέγεις τὴν τῶν θεῶν κρίσιν ἣν οἱ περὶ Κέκροπα δι' ἀρετὴν ἔκριναν; — Λέγω γάρ, yes, certainly. 10, 2. ἐκ πολλῶν συνάγοντες τὰ ἐξ ἐκείνου κάλλιστα, οὕτως ὅλα τὰ σώματα καλὰ ποιεῖτε φαίνεσθαι; — Ποιῶμεν γάρ, ἔφη, οὕτως (certainly, we do so). — In addresses, wishes, commands, and questions, the meaning of γάρ, as denoting inference or conclusion, clearly appears. Arist. Ran. 251. τοῦτ' ἐμὴν λαμβάνω; Δεῖν γὰρ πεισόμεθα! (am I so treated by you? well! then we shall have hard things to bear!) Κακῶς γὰρ ἐξόλοιο! may you perish then! So, εἰ γάρ, εἴθε γάρ. X. C. 1. 7, 2. ὅτι δ' ἀληθῆς ἔλεγεν, ὥδε ἐδίδασκεν· Ἐνδυμώμεθα γάρ, ἔφη, εἴ τις μὴ ὦν ἀγνοῶς αὐλητῆς δοκεῖ βούλοιο, τί ἂν αὐτῷ ποιητέον εἴη; (now then let us consider). 1. 4, 14. οὐ γὰρ πάνυ σοι κατάδηλον, ὅτι παρὰ τὰ ἄλλα ζῶα ὥσπερ θεοὶ ἔνδρωται βιοτεύουσιν; is it not then clear to you? (nonne igitur — ?). Pl. σ, 182. Ἴρι θεά, τίς γάρ σε θεῶν ἐμὸν ἄγγελον ἦκεν; (therefore who then has sent you?). X. C. 2. 3, 17. καὶ ὁ Χαιρεκράτης εἶπεν· Ἐὰν οὖν, ἐμοῦ ταῦτα ποιούντος, ἐκεῖνος μὴδὲν βελτίως γίγνηται; Τί γὰρ ἄλλο, ἔφη ὁ Σωκράτης, ἢ κινδυνεύσεις, κ. τ. λ.; (what else then will happen except that you will run the risk, etc.?) Dem. Ph. 1. 43, 10. γένοιτο γὰρ ἂν τι καίντερον, ἢ Μακεδῶν ἀνὴρ Ἀθηναίους καταπολεμῶν; (why, can there be a greater novelty?). So, τί γάρ; quid ergo? Καὶ τί γάρ; and how then? Πῶς γάρ; and πῶθεν γάρ; as an emphatic negative answer = *by no means*. Πῶς γὰρ οὐ; (instead of it, πῶθεν δὲ οὐ is used with an antithesis) as an emphatic affirmative answer. X. C. 4. 4, 13. οὐκοῦν ὁ μὲν τὰ δίκαια πράττων δίκαιος, ὁ δὲ τὰ ἄδικοις ἄδικος; Πῶς γὰρ οὐ; (is he, therefore, who does what is just, just, but he who does what is unjust, unjust? to be sure, how not?).

REMARK 1. The explanatory sentence with γάρ very often precedes the sentence to be explained, particularly in Herodotus, e. g. Her. 6, 102. καὶ, ἢ γὰρ ὁ Μαραθῶν ἐπιτηδεύατο χωρίον τῆς Ἀττικῆς ἐνιπικεύσαι, ἐς τοῦτο σφί καταγέετο Ἱππίας (and, for Marathon was the most suitable place in Attica for the cavalry, Hippias led them to this place). So especially with ἀλλὰ γάρ, *at enim*, but certainly, really, indeed, ἀλλ' οὐ γάρ. Pl. Apol. 20. c. ἡβρυνόμην ἂν, εἰ ἠπιστάμην ταῦτα· ἀλλ' οὐ γὰρ ἐπίσταμαι (I should be proud, if I knew this, but certainly I do not know).

REM. 2. The two sentences, the preceding explanatory one with γάρ, and the following one whose meaning is to be confirmed, are often so closely connected with each other, that the subject of the last is transferred to the first, and its government made to depend on it. Th. 8, 30. τοῖς ἐν τῇ Σάμῳ Ἀθηναίοις προσφεγμέναι γὰρ ἦσαν καὶ οἰκοδεν ἄλλαι νῆες καὶ στρατηγοί, καὶ τὰς ἀπὸ Χίου πάσας καὶ τὰς ἕλλας ξυναγαγόντες ἐβόλοντο, etc., instead of οἱ Ἀθηναῖοι — ἐβούλοντο, αὐτοῖς γάρ, κ. τ. λ.

REM. 3. Κα' γάρ commonly means *for also*, rarely *et enim*, but sometimes the καὶ corresponds to a following καὶ, thus *nam et* — *et*.

3. The consequence or inference is denoted:—

(a) By *ἄρα* (*hence, then*), which never stands as the first word in a sentence, though commonly near the beginning, also sometimes emphatically at the end. It expresses a consequence *which comes as a matter of course, which is wholly natural*. In many passages, it hardly admits of translation into English, since it often implies only a very slight consequence, and merely refers to something mentioned, to something existing in the context, or only in the conception of the speaker, in conformity with which the thing is in the state in which it is affirmed to be. Hence it is very often used like the English *indeed, as it seems*, in such explanatory causes as more exactly define, or distinguish, something before said, or pointed out.

Luc. Jup. trag. 51. *εἰ εἰσὶ βωμοί, εἰσὶ καὶ θεοί· ἀλλὰ μὴν εἰσὶ βωμοί· εἰσὶν ἄρα καὶ θεοί* (*then there are, consequently there are gods also*). X. Cy. 7. 3, 6. *ταῦτα ἀκούσας ὁ Κῦρος ἐπαίσατο ἄρα τὸν μῦθον* (*when he had heard of the death of his friend, THEX he smote on his thigh, AS WAS NATURAL*). It is often connected with an Impf., when, in consequence of a better view of the subject at present, one is undeceived in regard to a former opinion, e. g. 1. 4, 11. *ὦ παῖδες, ὡς ἄρα ἐφ' ἡμεῶν μεν, ὅτε τὰ ἐν τῷ παραδείσῳ θηρία ἐθρῶμεν· ὅμοιον ἔμοργε δοκεῖ εἶναι, ὁδόν περ εἴ τις δεδωμένα ζῶα θηρόη* (*now how childish we were then, as I now indeed see*). 1. 3, 8. *Σάκας δέ, φάναι τὸν Ἀστυάγην, τῷ οἰνοχόῳ, ὃν ἐγὼ μάλιστα τιμῶ, οὐδὲν δίδως; Ὁ δὲ Σάκας ἄρα καλὸς τε ὢν ἐτίγχανε, καὶ τιμὴν ἔχων προσάγειν τοὺς δεομένους Ἀστυάγους* (*now the Sacian happened to be beautiful, the Sacian was beautiful, as it seems*). 9. *ὦ Σάκα, ἀπόλλωλας· ἐκβαλῶ σε ἐκ τῆς τιμῆς· τὰ τε γὰρ ἄλλα, φάναι, σοῦ κάλλιον οἰνοχόσω, καὶ οὐκ ἐκπίομαι αὐτὸς τὸν οἶνον· οἱ δ' ἄρα τῶν βασιλέων οἰνοχόοι—καταβροφούσι*. Dem. Cor. 232, 22. *ἐτόλμα λέγειν, ὡς ἄρα ἐγὼ—κεκυλευκὼς ἔην τὴν πόλιν (τὴν εἰρήνην) ποιήσασθαι* (*that I indeed, that I, as it seems*). Hence the use of γὰρ and the strengthened form γάρ, ἄρα.—*Εἰ ἄρα* and *εἰ μὴ ἄρα* correspond to the Latin *si forte, nisi forte, if perchance, unless perchance*, the inferential force of *ἄρα* being reduced to a mere conjecture, and are often used ironically. X. C. 1. 2, 8. *πῶς ἂν οὖν τοιοῦτο, ἀνὴρ διαφθείροι τοὺς νέους; εἰ μὴ ἄρα ἡ τῆς ἀρετῆς ἐπιμέλεια διαφθορά ἐστιν* (*properly, that if such an excellent man can corrupt the young, then we must draw the conclusion that, etc.*). So also, *εἰ ἄρα, num forte, whether then, whether perchance*. X. C. 4. 3, 9. *σκοπῶ, εἰ ἄρα τί ἐστι τοῖς θεοῖς ἔργον, ἢ ἀνδράποδος διαρπαγεύειν* (*whether perchance, forsooth, the gods have any other employment than, etc.*). *Ἄρα* stands very often in interrogative sentences. Aesch. S. 91. *τίς ἄρα δύσεται; τίς δ' ἄρ' ἐπαρκέσει θεῶν;* (*quis igitur defendet? quis igitur arcebit?*).

REM. 4. *Ἄρα* seems to be derived from the verb ἈΡΩ, i. e. to be adapted, suitable, and hence to express the inward relation, the immediate connection of two thoughts, and in such a manner that one seems, as it were, to be entirely fitted to the other,—the one perfectly corresponding to the other (= *precisely, exactly, just*). In this sense it is used in Homer, e. g. Il. η, 182. *ἐκ δ' ἔδοξε κλῆρος κυνέης ὃν ἄρ' ἤδελον αὐτοί, precisely the one which, just the one which, τῆμος ἄρα, just then, ὅτ' ἄρα, just when, τότ' ἄρα, precisely then, εἰ μὴ ἄρα, if not precisely, ὡς ἄρα, exactly so; οὐκ—, ἀλλ' ἄρα, not—but just; ἐπεὶ ἄρα, since just, γὰρ ἄρα, for just*. Homer uses *ἄρα*, in general, in

order to connect thoughts together, which are intimately related, and are developed from each other.

REM. 5. The lyric, tragic, and comic writers also employ the lengthened form $\delta\pi\alpha$ instead of $\delta\pi\alpha$. Thus $\epsilon\iota\ \delta\pi\alpha$, $\epsilon\iota\tau'\ \delta\pi\alpha$, instead of $\epsilon\iota\ \delta\pi\alpha$, $\epsilon\iota\tau'\ \delta\pi\alpha$. On the interrogative $\delta\pi\alpha$ and on $\delta\pi\alpha$ in a question, see § 344.

(b) ὅν (Ion. $\delta\upsilon\upsilon$), which commonly has the second or third place in a sentence, means, *consequently, hence, therefore (ergo, igitur)*; it appropriately points out the effect of a cause, the necessary consequence of what precedes, and is accordingly far stronger than $\delta\pi\alpha$, but is also used in a more general sense.

REM. 6. ὅν is used as a suffix to pronouns and conjunctions, and in this case also, retains its *conclusive* sense: $\delta\sigma\tau\iota\varsigma\ \delta\upsilon\upsilon$, $\delta\sigma\pi\epsilon\rho\ \delta\upsilon\upsilon$, $\delta\sigma\iota\ \delta\upsilon\upsilon$, $\mu\acute{\epsilon}\nu\ \delta\upsilon\upsilon$, $\gamma\omicron\upsilon\upsilon$, $\delta'\ \delta\upsilon\upsilon$, $\delta\lambda\lambda'\ \delta\upsilon\upsilon$, $\epsilon\iota\tau'\ \delta\upsilon\upsilon$, $\gamma\alpha\rho\ \delta\upsilon\upsilon$. It expresses a conclusion, a setting aside of everything else, and a persisting in that which is affirmed; hence it may express also confirmation and assurance. So $\delta\sigma\tau\iota\varsigma\ \delta\upsilon\upsilon$, $\delta\sigma\pi\epsilon\rho\ \delta\upsilon\upsilon$, *whoever he may be then*, $\delta\sigma\iota\ \delta\upsilon\upsilon$, *how many so ever then*, $\mu\acute{\epsilon}\nu\ \delta\upsilon\upsilon$, *yes indeed* (§ 316, Rem.), $\gamma\omicron\upsilon\upsilon$, *certainly, surely*, $\delta\theta\kappa\omicron\upsilon\upsilon$, *truly, certainly not*, $\delta'\ \delta\upsilon\upsilon$, $\delta\lambda\lambda'\ \delta\upsilon\upsilon$, $\delta\tau\alpha\rho\ \delta\upsilon\upsilon$, *but surely*, $\epsilon\iota\tau\epsilon\ \delta\upsilon\upsilon$, *be it this or that*, $\gamma\alpha\rho\ \delta\upsilon\upsilon$, *for surely*, $\epsilon\iota\ \delta'\ \delta\upsilon\upsilon$, *if then*.

REM. 7. ὅκουν , as a Paroxytone, means: (a) *non ergo*, without interrogation (consequently $\delta\upsilon\kappa$ in connection with the syllogistic $\delta\upsilon\upsilon$, *ergo*); still in this sense it is also written $\delta\upsilon\kappa\ \delta\upsilon\upsilon$; (b) *nullo modo, nequaquam, by no means*, without interrogation (consequently $\delta\upsilon\kappa$ in connection with the emphatic suffix $\delta\upsilon\upsilon$) most frequently in answers, e. g. X. O. 1, 9. $\delta\theta\kappa\omicron\upsilon\upsilon\ \xi\mu\omicron\gamma\epsilon\ \delta\omicron\kappa\epsilon\iota$. — ὅκοῦν , as a Perispomenon: (a) in a question: *nonne igitur? nonne ergo?* X. C. 2, 2, 12. $\delta\upsilon\kappa\ \delta\upsilon\upsilon$, $\xi\phi\eta\ \delta\ \Sigma$, $\kappa\alpha\iota\ \tau\tilde{\omega}\ \gamma\epsilon\iota\tau\omicron\upsilon\iota\ \beta\omicron\upsilon\lambda\epsilon\iota\ \sigma\upsilon\ \delta\acute{\rho}\epsilon\sigma\kappa\epsilon\iota$; — Ἐγωγε, ἔφη . Also in this case it is written $\delta\upsilon\kappa\ \delta\upsilon\upsilon$, as well as $\delta\theta\kappa\omicron\upsilon\upsilon$; the latter has been adopted in modern times, yet it is to be limited to such questions as involve a special emphasis in the negative, and so $\delta\theta\kappa\omicron\upsilon\upsilon$ is equivalent to *nonne certe*; like S. Aj. 79. $\delta\theta\kappa\omicron\upsilon\upsilon\ \gamma\acute{\epsilon}\lambda\omega\varsigma\ \eta\delta\iota\sigma\tau\omicron\varsigma\ \epsilon\iota\varsigma\ \acute{\epsilon}\chi\theta\rho\omicron\upsilon\varsigma\ \gamma\epsilon\lambda\tilde{\alpha}\nu$; (b) without interrogation, *ergo, igitur*. X. C. 3, 6, 6. $\delta\upsilon\kappa\ \delta\upsilon\upsilon$, $\xi\phi\eta$, $\tau\tilde{\delta}\ \mu\acute{\epsilon}\nu\ \pi\lambda\omicron\upsilon\sigma\iota\omega\tau\epsilon\rho\alpha\upsilon\ \tau\eta\eta\ \pi\acute{\omicron}\lambda\iota\upsilon\ \pi\omicron\iota\epsilon\iota\upsilon\ \delta\iota\alpha\beta\alpha\lambda\omicron\upsilon\mu\epsilon\delta\alpha$. This last arises from its use as an interrogative, and $\delta\upsilon\kappa\ \delta\upsilon\upsilon$ is in this case properly *nonne igitur?* The frequent use of this interrogative form has caused a gradual weakening in the interrogative tone, and thus its sense has become obscure, e. g. *is it not true therefore we shall put off?* (= consequently we shall put off).

(c) τοίνυν , which never stands as the first word in a sentence, is derived from the Epic $\tau\tilde{\omega}$, *therefore*, and the slightly inferential or deductive $\nu\acute{\upsilon}\nu$, *now*, which is derived from the temporal adverb $\nu\acute{\upsilon}\nu$; it is used: (a) to make a transition; thus especially, $\kappa\alpha\iota\ \tau\omicron\iota\acute{\nu}\nu$, *and now*, $\xi\tau\iota\ \tau\omicron\iota\acute{\nu}\nu$, *moreover then*; (b) to mark a conclusion, *therefore now, so then*. τοίγαρ (from the Epic $\tau\tilde{\omega}$, *therefore*, and $\gamma\alpha\rho$) corresponds to the Latin *ergo, therefore*, but is poetic; still stronger is τοιγάροι , *just on this account, precisely so*, and τοιγαροῦν , *on this account then*. They commonly stand as the first word in a sentence.

§ 325. *Asyndeton*.

1. In certain cases sentences are connected without any conjunction ($\delta\omicron\sigma\upsilon\ \delta\acute{\epsilon}\tau\omega\varsigma$). Only some of the more prominent instances will be mentioned: —

(a) In pathetic and impassioned discourse, e. g. Il. χ , 295. (of Hector) $\sigma\tau\acute{\eta}\ \delta\grave{\alpha}\ \kappa\alpha\tau\alpha\phi\acute{\eta}\sigma\alpha\varsigma$, $\omicron\upsilon\delta'\ \delta\lambda\lambda'\ \acute{\epsilon}\chi\epsilon\ \mu\acute{\epsilon}\lambda\iota\omega\upsilon\upsilon\ \acute{\epsilon}\gamma\chi\omicron\varsigma$. $\Delta\eta\acute{\iota}\phi\omicron\upsilon\beta\omicron\upsilon\alpha\ \delta'\ \acute{\epsilon}\kappa\acute{\alpha}\lambda\epsilon\iota\ \lambda\epsilon\upsilon\kappa\delta\omicron\sigma\pi\iota\delta\alpha$, $\mu\alpha\kappa\omicron\upsilon\alpha\ \rho\acute{\alpha}\nu\ \delta\iota\sigma\tau\alpha\varsigma\ \xi\tau\epsilon\ \epsilon\ \mu\acute{\epsilon}\nu\ \delta\acute{\omicron}\rho\upsilon\ \mu\alpha\kappa\rho\acute{\omicron}\nu$. — (b) *Asyndeton* is very common in explana-

tory clauses, which are elsewhere connected by ἄρα (*therefore, then, that is*) and γάρ. The second clause gives a more exact explanation of what was stated only in a general, indefinite, indistinct manner in the first. So particularly when there stands in the first clause a preparative demonstrative, e.g. τοῦτο, τότε, οὕτως, ὥδε, etc. X. An. 3. 2, 19. ἐν ἑνὶ μόνῳ προέχουσιν ἡμῶς οἱ ἱππεῖς· φεύγειν αὐτοῖς ἀσφαλέστερόν ἐστιν, ἢ ἡμῖν. — (c) Related to the above is the asyndeton in the beginning of a discourse or new paragraph, which is intended to strengthen a preceding thought. Pl. Phaed. 91, c. 'Αλλ' ἰδέον, ἔφη. Πρῶτόν με ὑπομησάτε & ἐλέγετε, εἰ μὴ φαίνωμαι μεμνημένος. — (d) The connecting particle is often wanting, but is, in a measure, involved in another word. This is the case especially with demonstratives, e. g. οὕτως, τόσος, τοῖος, etc., as in Latin with *sic, talis, tantus*, etc. — (e) Before τὰ τοιαῦτα, *cetera*, ἄλλα, οἱ ἄλλοι in the enumeration of several objects, καί is very commonly omitted, as *et* before *ceteri, alii, reliqui*, in Latin, when these words have a collective sense, i. e. when one would include in these expressions all which is still to be named in addition to what has been already mentioned. Pl. Gorg. 503, e. οἷον εἰ βούλει ἰδεῖν τοὺς ζωγράφους, τοὺς οἰκοδόμους, τοὺς ναπηγούς, τοὺς ἄλλους πάντας δημιουργούς. — (f) In *antitheses*, which are to be represented as taking place equally, and without distinction, the conjunctions are omitted. Pl. Prot. 319, d. συμβουλευεῖτε περὶ τούτων ὁμοίως μὲν τέκτων, ὁμοίως δὲ χαλκεὺς σκντοτομός ἐμπορος παύκληρος, πλούσιος πένης, γενναῖος ἀγενής. In poetry, particularly in Epic, two or four adjectives, belonging to one substantive (of which each two form a whole), or even three, are often placed together, without a connective, if they are merely ornate epithets which, as it were, paint and vividly describe the object. Il. π, 140 and 802. ἔγχος βριθῶ, μέγα, στιβαρόν, κεκαρυσμένον. Od. α, 96. καλὰ πέδιλα, ἀμβρόσια, χρύσεια.

CHAPTER VIII.

B. Subordination.

‡ 326. *Principal and Subordinate Sentences.*

1. When clauses, which together present one united thought, are so related, as to their import, that the one is a dependent and merely complementary or limiting member of the other, then their connection may be expressed either by coördinate conjunctions, as καί, δέ, γάρ, ἄρα, etc., e. g. τὸ ἔαρ ἦλθε, τὰ δὲ ῥόδα ἀνθεῖ (*the spring came, and the roses bloom*); or in such a manner, that the clause, which merely completes or limits the other, is manifestly in its outward form, a dependent, or a simply completing or limiting member of the other, e. g. ὅτε τὸ

ἔαρ ἦλθε, τὰ ῥόδα ἀνθεῖ. This mode of connection is called *Subordination*, and the clauses or sentences *Subordinate*.

2. The clause to which the other as a complementary or limiting member belongs, is called the principal clause; the complementary or limiting clause, the subordinate clause, and the two together, a compound sentence. Thus, for example, in the compound sentence, ὅτε τὸ ἔαρ ἦλθε, τὰ ῥόδα ἀνθεῖ, the clause ὅτε τὸ ἔαρ ἦλθε, is the subordinate clause, the other the principal clause.

3. Subordinate clauses stand in the place of a substantive (substantive subject or object), or of an attributive adjective, or of an adverb, and hence must be regarded as substantives, adjectives, or adverbs, expanded into a sentence; accordingly, there are three classes of subordinate clauses: *substantive*, *adjective*, and *adverbial* clauses.

Thus, for example, in the sentence, "The victory of Cyrus over the enemy was announced," the subject may be expanded into a subordinate clause, viz., "That Cyrus had conquered the enemy, was announced;" further, in the sentence, "Sing to me, O Muse, the far-wandering man," the attributive *far-wandering*, may be expanded into a subordinate clause, "ἄνδρα μοι ἔννεπε, Μοῦσα, πολύτροπον, ὃς μάλα πολλὰ πλάγχθη" (*who has wandered far*). Comp., "He announced the victory of Cyrus over the enemy," with "He announced, that Cyrus had conquered the enemy;" "In the Spring the roses bloom," with, "when the Spring is come, the roses bloom."

REMARK 1. The use of subordinate clauses in Greek is not so common as in English, since the Greek makes a much more frequent use of Participles than the English. Comp. "when the enemy had come," with τῶν πολεμίων ἐλθόντων; "when he had done this, he went away," with ταῦτα πράξας ἀπέβη; "Cyrus, who had conquered the enemy, came back to the camp," with Κύρος τοὺς πολεμίους νικήσας εἰς τὸ στρατόπεδον ἀνῆλθεν.

REM. 2. To substantivé clauses belong also dependent or indirect interrogative clauses; for these form the object of the governing verb, e. g. "He asked me *whether* my father had returned, i. e. *concerning*, or *in regard to*, the return of my father;" "He showed, *who* had plotted the conspiracy, i. e. he showed the author of the conspiracy;" "He wrote me, *when* he should depart, i. e. the time of his departure," etc. Still, as the laws relating to dependent and to direct interrogative clauses, are often blended together, both will be treated in a special section in the sequel.

REM. 3. The subordinate relation of the dependent to the principal clause, is indicated in Greek by *conjunctions*, and also by the *relative pronoun*, which in an adjective clause has the meaning of an adjective. The conjunctions are correlatives, i. e. relatives which stand in a reciprocal relation to demonstratives in principal clauses, e. g. Οὗτός ἐστιν ὁ ἀνὴρ, ὃν εἶδες. Τὸ ῥόδον, ὃ ἀνθεῖ ἐν τῷ κήπῳ, κάλλιστόν ἐστιν. Ἐλεξε τοῦτο, ὅτι ὁ ἄνθρωπος ἀθάνατός ἐστιν. ὥς οἷος; ὃς—τοσοῦτῳ. Ὡς ἔλεξα, οὕτως ἐγένετο. Οὕτω κα

λῶς πάντα ἔπραξεν, ὥστε ἐπαίνου μεγίστου ἄξιος ἦν. "Ὅτε ὁ Κῦρος ἦλθε, τότε πάντες μεγάλως ἐχώρησαν. "Ἐμεινε μέχρι τούτου, οὐ ὁ βασιλεὺς ἐπῆλθεν. A substantive may also stand instead of a demonstrative correlative, e. g. ἐν τούτῳ τῷ χρόνῳ, ὅτε (instead of τότε, ὅτε). Still, when the reciprocal relation is not to be brought out emphatically, the demonstrative is commonly not expressed, e. g. Ἐλεξεν, ὅτι ὁ ἄνθρωπος ἀθάνατός ἐστιν. Καλῶς πάντα ἔπραξεν, ὥστε κτλ. "Ὅτε ὁ Κῦρος ἦλθε, πάντες μεγάλως ἐχώρησαν. "Ἐμεινε, μέχρι οὐ ὁ βασιλεὺς ἐπῆλθεν, etc. Even both pronouns may, in certain cases, be omitted, e. g. "Ἐμεινε, μέχρι ὁ βασιλεὺς ἐπῆλθεν.

REM. 4. The form of the demonstrative, in the principal clause, either actually expressed or understood, determines the nature of the subordinate clause. The substantive demonstrative denotes a substantive clause; the adjective, an adjective clause; the adverbial, an adverbial clause. But the subordinate clauses themselves have special characteristics by which they may be distinguished from each other, viz., the introductory conjunctions and the constructions connected with these.

‡ 327^a. *Sequence of the Subjunctive Tenses in Subordinate Sentences.*

1. For the use of tenses in *subjunctive subordinate clauses*, the following general rule applies in Greek, as in Latin:—

The tenses of the subjunctive subordinate clause correspond to those of the principal clause; i. e. a *principal tense* (Present, Perfect, Future, and Future Perfect) in the principal clause, is followed by the *subjunctive* in the subordinate clause, and an *historical tense* (Imperfect, Pluperfect, and Aorist) in the principal clause is followed in the subordinate clause, by the *Optative*, i. e. the Subjunctive of the historical tenses.

Τοῦτο λέγω, τοῦτό μοι λέλεκται, τοῦτο λέξω, ἵνα γινώσκῃς (γνῶς), hoc dico, dixi (Perfectum praesens), dicam, ut cognoscas. Τοῦτο ἔλεγον, τοῦτό μοι ἐλέλεκτο, τοῦτο ἔλεξα, ἵνα γινώσκοις (γνοίῃς), hoc dicebam, dixeram, dixi (Perfect. Histor.), ut cognosceres. Οὐκ ἔχω, ὅποι τρέπωμαι (τρέπωμαι), non habeo, quo me vertam. Οὐκ εἶχον, ὅποι τρεποίμην (τραποίμην), non habebam, quo me verterem. Οἱ πολέμοι πάντας, ὅτῳ ἂν ἐντύχωσι, κτείνουσιν. Οἱ πολέμοι πάντας, ὅτῳ ἐντύχοιεν, ἐκτείνον.

2. But it is to be observed that the Greek confines itself less regularly to the above rule, than the Latin, but has much greater freedom. Very often in lively narration, the Greeks refer the predicate of a subordinate clause directly to the present time of the speaker, without any regard to the principal clause, so that, therefore, an historical tense in the principal clause is followed by the same mode (Subj.) and the same tenses which

accompany the principal tenses. The dependent clause or discourse then assumes the character of independent or direct discourse (an objective mode of expression); the speaker, in his lively conceptions, brings the past into present view; the past becomes present to him. See § 345, 5.

§ 327^b. *Use of Modes in Subordinate Clauses.*

The use of modes in the different kinds of subordinate clauses, will be considered in treating these clauses each by itself. Here, only those characteristics will be noticed which are common to several kinds of subordinate clauses.

1. There is very often an *attraction* of the mode, a subordinate clause which forms an intermediate member of another clause, taking the mode of this clause.

(a) This occurs with the *Indic. of the historical tenses* in those subordinate clauses, which form an intermediate or accessory member of a hypothetical proposition with *εἰ* and a preterite Indic. in the Protasis, and a preterite Indic. with *ἄν* in the Apodosis [§ 339, 2, I. (b)]. X. C. 1. 4, 14. (ἔνδρακτος) οὕτε βοὸς ἂν ἔχων σῶμα, ἀνδρώπου δὲ γνώμην, ἐδύνατ' ἄν πράττειν, ἂ ἐβούλετο (as in Lat. *efficere posset, quae vellet*). 3. 5, 8. εἰ ἐβουλόμεθα χρημάτων ὥν οἱ ἄλλοι εἶχον ἀντιποιεῖσθαι (si vellemus expetere opes, quas alii haberent). Isocr. Paneg. 19. ἐχρῆν (τοὺς ῥήτορας) μὴ προτέρου περὶ τῶν ὁμολογουμένων συμβουλευεῖν, πρὶν περὶ τῶν ἀμφισβητούμενων ἡμᾶς ἐδιδάξαι (oportebat . . priusquam . . docuissent). Pl. Gorg. 506, 6. ἥδέως ἂν Καλλικλεί τούτῳ ἔτι διελεγόμην, ἕως αὐτῷ . . ἀπέδωκα (usque dum reddidissem). From this may be explained the use of the Indic. Imperfect or Aorist in final clauses after an Indic. of an historical tense with or without *ἄν*. See § 330, 5.

(b) Very often with those subordinate clauses which are intermediate or accessory members of *optative* clauses, i. e. clauses expressing a wish; hence with *adjective, adverbial, or final* clauses, as members of a clause expressing a wish, or as intermediate members of an *optative* proposition expressed *conditionally*. Pl. p, 640. εἴη δ' ὅστις ἐταῖρος ἀπαγγεῖλεε τάχιστα Πηλεΐδῃ (O that there were a friend to announce as quick as possible). Ar. Vesp. 1431. ἔρδοι τις, ἢν ἕκαστος εἰδεῖν τέχνην. Pl. Phaedr. 279, c. τὸ χρυσοῦ πλῆθος εἴη μοι, ὅσον μὴ τε φέρειν, μὴτ' ἄγειν δύναιτ' ἄλλος, ἢ δ' σάφρων. Pl. σ, 464, 89q. αἱ γὰρ μιν θανάτοιο δυστυχέος ὥδε δύναίμην νόσφιν ἀποκρύψαι, ὅτε μιν μόρος αἰνῶ. ἰκάνοι. — X. S. 8, 17. τίς μισεῖν δύναιτ' ἄν, ὃς οὐ εἰδεῖν καλὸς τε καὶ ἀγαθὸς νομιζόμενος. C. 4. 6, 7. πῶς γὰρ ἄν τις, ἃ γε μὴ ἐπίσταται, ταῦτα σοφὸς εἴη; Pl. Phaed. 72, c. εἰ ἀποδυνήσκοι μὲν πάντα, ὅσα τοῦ ζῆν μεταλλάβοι, ἐπειδὴ δὲ ἀποδάνοι, μένοι ἐν τούτῳ τῷ σχήματι τὰ τεθνεῶτα καὶ μὴ πάλω ἔναβι δόσκοιτο, ἀρ' οὐ πολλὰ ἀνάγκη τελευτῶντα πάντα τεθνεῶναι καὶ μηδὲν ζῆν

X. O. 1, 13. εἴ τις χρῆτο τῷ ἀργυρίῳ, ὥστε κἀκίον τὸ σῶμα ἔχοι, πῶς ἂν ἐτι τὸ ἀργύριον αὐτῷ ὠφέλιμον εἴη; S. Ph. 325. θυμὸν γένοίτο χειρὶ πληρῶσαι ποτε, ἴν' αἱ Μυκῆναι γνοῖεν . . , ὅτι χηΐ Ζκύρος ἀνδρῶν ἀλκίμων μήτηρ ἔφν. Eur. Troad. 698. παῖδα τόνδε παιδὸς ἐκδρέψαις ἂν, Τροίης μέγιστον ὠφέλημ', ἴν' οἱ ποτε ἐκ σοῦ γενόμενοι παῖδες Ἴλιον πάλιν κατοικήσειαν καὶ πόλιν γένοιτ' ἐτι. X. An. 2. 4, 3. οὐκ ἐπιστάμεθα, ὅτι βασιλεὺς ἡμᾶς ἀπολέσαι περὶ παντὸς ἂν ποιήσαιτο, ἵνα καὶ τοῖς ἄλλοις Ἕλλησι φόβος εἴη ἐπὶ βασιλείᾳ μέγαν στοάτευειν (according to the best MSS.). Comp. 3, 1, 18. X. Cy. 2. 4, 17. εἰ δὴ πείσαις ἔπαινεῖν σε πολλοὺς, ὅπως δόξαν λάβοις, ἔρτι ἐξηπατηκὼς εἴης ἂν. Comp. 2. 4, 17. But since the *Optative* in a clause expressing a wish as well as the *Optative* in hypothetical propositions, has a *present* signification (§ 259, 3), according to § 330, 2 the *Subj.* must properly follow after the *final conjunctions*, as is frequently the case. Pl. Apol 28, d. αὐτίκα τεθναίην, ἵνα μὴ ἐνθάδε μένω καταγέλαστος. X. An. 3. 1, 38. οἶμαι ἂν ὑμᾶς μέγα δνῆσαι τὸ στράτευμα, εἰ ἐπιμεληθεῖητε, ὅπως ἀντὶ τῶν ἀπολωλότων ὡς τάχιστα στρατηγὸι ἀντικατασταθῶσιν. Cy. 3. 2, 28. χρήματα προσγενέειναι ἐτι ἂν βουλοίμην ἡμῶν, ὅπως ἔχω μισθὸν ἀφδόνως διδόναι. Also with *μή* (*whether not* = *that*). An. 1. 3, 17. ἐγὼ δκνοίην μὲν ἂν εἰς τὰ πλοῖα ἐμβαίνειν, ἃ ἡμῶν δόλη, μὴ ἡμᾶς αὐταῖς ταῖς τρήρεσι καταδύσθρ, φοβοίμην δ' ἂν τῷ ἡγεμόνι φ' δόλη ἔπεσθαι, μὴ ἡμᾶς ἀγάγρ, ὅθεν οὐχ οἶόν τε ἔσται ἐξελεῖν.

REMARK. But in substantive-clauses with *ὅτι* or *ὥς*, *that* (§ 329), and in dependent interrogative clauses, after a conditioning or conditioned Ind. of the historical tenses, the Ind. of the principal tenses remains; also after an *optative* principal clause, since these clauses have but a loose connection with the principal clause, and hence they readily assume the form of direct discourse. X. An. 5. 1, 10. εἰ μὲν ἡπιστάμεθα σαφῶς, ὅτι ἤξει Χειρίσοφος, οὐδὲν ἂν ἴδαι ὧν μέλλω λέγειν. (So in the best and most of the MSS. instead of ἤξει.) Dem. 19, 40. ἔγραφον ἂν διαρρήθην, ἥλικα ὑμᾶς εὐ ποιήσω, εἰ εὐ ἴδαι καὶ τὴν συμμαχίαν μοι γενησομένην. — Dem. 16, 4. οὐδ' ἂν εἰς ἀντίποι, ὥς οὐ συμφέροι τῇ πόλει, καὶ Λακεδαιμονίους ἀσθενεῖς εἶναι καὶ Θεβαίους. X. An. 3. 2, 36. εἰ νῦν ἀποδειχθεῖη, τίνα χρὴ ἡγεῖσθαι (*ducere*) τοῦ πλαισίου, . . οὐκ ἂν . . βουλευέσθαι ἡμᾶς δεῖοι.

2. The *Subj.* and *Opt.* are used in subordinate clauses to denote *indefinite frequency or repetition*; the *Subj.*, when the principal clause contains a principal tense (Pres. or Fut.), the *Opt.*, when the principal clause contains an historical tense (usually the Impf.). This relation in Greek is regarded as a *conception*, inasmuch as the idea of repetition arises from bringing single actions together in *conception*. The conjunction or relative of the subordinate clause is translated by *as often as*.

Il. β, 391. δν δέ κ' ἐγὼν ἀπάνευθε μάχης ἐδέλοντα νοήσω μιμνήσκω παρὰ νηυσὶ κορωνίσιν, οὐ οἱ ἔπειτα ἔρκιον ἐσσεῖται φυγέειν κύνας ἢ δ' οἰωνούς (*as often as I shall observe*). X. Cy. 3. 3, 26. ὁπόταν (οἱ βάρβαροι βασιλεῖς) στρατοπέδευονται, τάφρον περιβάλλονται εὐπετῶς διὰ τὴν πολυχειρίαν. C. 3. 1, 1. ὅτι μὲν (Σαυκράτης) αὐτὸς εἰδείη, πάντων προθυμώτατα ἐδίδασκεν, δτου δὲ αὐτὸς

ἀπειρότερος εἶη, πρὸς τοὺς ἐπισταμένους ἦγεν αὐτοὺς. *AN.* 6. 1, 7. ὁπότε ο. Ἕλληνες τοῖς πολεμοῖς ἐπίοιεν, βῆδ' ὡς ἀπέφευγον. 4. 5, 30. ὅπου Ξενοφῶν παρ' οἰς κώμην, ἐτρέπετο πρὸς τοὺς ἐν ταῖς κώμας. 1. 9, 18. εἴ τίς γέ τι Κύρῳ προστάξαντι καλῶς ὑπηρετήσσειεν, οὐδενὶ πάποτε ἀχάριστον εἶπαι τὴν προθυμίαν.

§ 328. I. *Substantive-Clauses.*

Substantive-clauses are substantives or infinitives expanded into a sentence, i. e. they have the force of a substantive, and stand as the subject, as well as the attribute or object of a sentence. *Comp.* § 326, 3.

§ 329. A. *Substantive-Clauses introduced by ὅτι or ὡς, that.*

1. Substantive-clauses introduced by ὅτι and ὡς, *that*, express the object of *verba sentiendi* and *declarandi*, e. g. ὁρᾷν, ἀκοῦειν, νοεῖν, μανθάνειν, γινώσκειν, etc.; λέγειν, δηλοῦν, δευκνῖναι, ἀγγέλλειν, etc., [§ 306, 1, (b)]; in the second place, subordinate clauses introduced by ὅτι, express the object of *verba affectuum*, e. g. θαναμάζειν, ἄχθεσθαι, ἀγανακτεῖν, αἰσχύνεσθαι, μέμφεσθαι, etc.; ὅτι is also used to introduce a subordinate clause, which contains an *explanation* of the principal clause, or of a single word in it.

REMARK 1. Ὡς, properly, *how*, differs from ὅτι, in expressing the thought more indefinitely and undecidedly, than ὅτι; hence ὡς is used particularly after verbs of believing, thinking, and after negative *verba sentiendi* and *declarandi*. — After verbs of believing, thinking, judging, hoping, promising, swearing, denying, the *Inf.* or the *Acc. with the Inf.* usually follows, very seldom ὅτι or ὡς; after verbs of saying, mentioning, and the like, both constructions occur with equal frequency; after verbs of knowing, showing, and the like, either ὅτι or ὡς follows, or a *participle*, or, under certain conditions, the *Acc. with the Inf.* See § 311. Sometimes, also, ὅπως and the *Poet.* οὐνεκά, also ὁδοῦνεκα in the Tragedians, are used nearly in the same sense with ὅτι, *that*.

REM. 2. When a subordinate clause refers to a *Pass. verb* or to an impersonal phrase with *ἔστιν*, e. g. δῆλον, δεινόν, αἰσχρόν *ἔστιν*, and the like, it stands as the grammatical subject.

2. The predicate of this substantive-clause may be expressed: (a) by the *Ind.*, (b) by the *Opt.* (c) by the *Opt.* with *ἄν*, (d) by the *Ind.* of *Hist. tenses* with *ἄν*.

3. The *Ind.* of *all* the tenses is used, when the statement is to be represented as a *fact*, something *certain* or *actual*. *Par*

ticularly is the Ind. used regularly, when the verb of the principal clause is a principal tense (Pres., Perf., or Fut.).

4. The Opt., on the contrary, is used, when the statement is to be represented as a *conception* or *supposition*, therefore, particularly, when *what is stated as the opinion of another is to be indicated as such* (§ 345, 4). When the Ind. interchanges with the Opt., then one thought is represented as a *fact*, the other, as a *mere thought* or *conception*, something *uncertain*.

X. Cy. 1. 4, 7. οἱ δ' ἔλεγον, ὅτι ἄρκοι πολλοὺς ἤδη πλησίσαντας διέφθειραν. Th. 1, 114. ἡγγέλθη, ὅτι Μέγαρα ἀφέστηκε, καὶ Πελοποννήσιοι μέλουσιν ἐσβάλλειν ἐς τὴν Ἀττικὴν. Her. 3, 140. πυνθάνεται (Hist. Pres.) ὁ Σουλοῦν, ὡς ἡ βασιλεὺς περιεληλύθει ἐς τοῦτον τὸν ἄνδρα. X. An. 1. 1, 3. Τισσαφέρης διαβάλλει (Hist. Pres.) τὸν Κύρον πρὸς τὸν ἀδελφόν, ὡς ἐπιβουλεύει αὐτῷ. Cy. 1. 1, 3. ὅτε μὲν δὴ ταῦτα ἐνεθυμούμεθα, οὕτως ἐγινώσκωμεν περὶ αὐτῶν, ὡς ἀνδρῶν πεφυκότες πάντων τῶν ἄλλων βῆρον εἶη ζῶων, ἢ ἀνδρῶπων ἔρχειν. An. 2. 1, 3. οὗτοι ἔλεγον, ὅτι Κύρος μὲν τέθνηκεν, Ἀριαῖος δὲ πεφευγὼς εἶη καὶ λέγοι, ὅτι ταύτην τὴν ἡμέραν τερμείνειεν ἂν αὐτούς.

REM. 3. When the Ind. *Impf.* instead of the Opt. follows an historical tense in the principal clause, the mode of expression resembles the form of direct discourse, since the Ind. of direct discourse remains, e. g. *ἡενοφῶν ἔλεγεν, ὅτι ὁρῶς ἦτιώντο καὶ αὐτὸ τὸ ἔργον αὐτοῖς μαρτυροῖη*, X. A. 3. 3, 11. (*oratio recta: ὁρῶς αἰτιώνται*). See § 345, Rem. 5. But when the Ind. of the principal tenses follows an historical tense in the principal clause, then the subordinate clause assumes wholly the coloring of *direct* discourse (§ 345, 5). Hence it sometimes happens, that the form of the oblique discourse is either partially or wholly changed into that of the direct. X. Cy. 1. 4, 28. *ἐνταῦθα δὴ τὸν Κύρον γελᾶσαι τε ἐκ τῶν πρόσθεν δακρύων καὶ εἰπεῖν αὐτῷ ἀπὸντα θάρρειν, ὅτι παρέσται αὐτοῖς ὀλίγου χρόνου· ὥστε ὁρᾶν σοὶ ἐξέσται κἂν βούλῃ ἀσκαδαμυκεῖ*. Hence *ὅτι* may be used, when the exact words of another are quoted in the same form in which they were spoken by him, when in Eng., a colon or marks of quotation are used, e. g. X. Cy. 3. 1, 8. *εἶπε δ', ὅτι· Εἰς καιρὸν ἦκεις ἔφη*, he said: "you have come at the right time." An. 2. 4, 16. *Πρόξενος εἶπεν, ὅτι· Αὐτός εἰμι, ὃν ζητεῖς*. It is used even before the *Impf.*, e. g. Pl. Criton. 50, c. *ἴσως ἂν εἰποιεν (οἱ νόμοι), ὅτι· Ὡς Σώκρατες, μὴ θαύμαζε τὰ λεγόμενα*.

5. The Opt. with *ἂν* is used, when the statement is to be represented as a conditional *supposition*, *assumption*, *conjecture*, or as an *undetermined possibility* [§ 260, 2, 4, (a)].

X. An. 1. 6, 2. καταλλαγῆς δὲ οὗτος Κύρῳ, εἶπεν, εἰ αὐτῷ δοίῃ ἱππέας χίλους, ὅτι τοὺς προκατακίοντας ἱππέας ἢ κατακάνοι ἂν ἐνεδρεύσας, ἢ ζῶντας πολλοὺς αὐτῶν ἔλοι, καὶ κωλύσειε τοῦ κίειν ἐπιόντας. Cy. 1. 6, 3. μέμνημαι ἀκούσας ποτὲ σου, ὅτι εἰκότως ἂν καὶ παρὰ θεῶν πρακτικώτερος εἶη, ὥσπερ καὶ παρὰ ἀνθρώπων, ὅστις μὴ, ὅποτε ἐν ἀποροῖς εἶη, τότε κολακεύει, ἀλλ' ὅτε τὰ ἔριστα πρᾶττοι, τότε μάλιστα τῶν θεῶν μεμνῶτο (ὅστις μὴ κτλ. instead of *εἰ τις μὴ κτλ.*). Dem. Aphob. 851, 22. οἶδα, ὅτι πάντες ἂν ὁμολογήσαιτε.

6. The Ind. of the Hist. tenses with *ἄν* is used, when the affirmation is to be represented as a condition, whose actual existence or possibility is denied [§ 260, 2, (2) (a)].

Dem. Aphob. 830, 55. *εἰ μὲν ὁ πατήρ ἡπίσται τοῖσι, δῆλον, ὅτι οὐτ' ἂν τὰλλα ἐπέτρεπεν, οὐτ' ἂν ταῦθ' οὕτω καταλιπὼν αὐτοῖς ἔφραζεν.* Lys. c. Agor. 137, 75. *οὐδέποτε πείσεις οὐδένα ἀνδρώπων, ὥς Φρόνιχον ἀποκτείνας ἀφείδης ἔν, εἰ μὴ μεγάλα τὸν δῆμον τῶν Ἀθηναίων καὶ ἀνῆκεστα κακὰ εἰργάσω.* Pl. Rp. 1. 330. *Θεμιστοκλῆς ἀπεκρίνατο, ὅτι οὐτ' ἂν αὐτὸς Σερίφως ὢν ὀνομαστὸς ἐγένετο, οὐτ' ἐκείνος Ἀθηναῖος (ᾧν).*

REM. 4. Impersonal forms of expressions are often changed into those which are personal, the subject of the substantive-clause being transferred to the principal clause and the impersonal expression becoming its predicate. Comp. § 307, Rem. 6, and 310, Rem. 3. Th. 1, 93. *καὶ δὴ λη ἡ οἰκοδομία ἔτι καὶ νῦν ἐστίν, ὅτι κατὰ σπουδὴν ἐγένετο.* X. C. 4. 2, 21. (*δοκεῖ δὲ τοιοῦτος*) *δῆλος γὰρ ἔστι, ὅτι ἂν φέτο εἶδέναι οὐκ οἶδεν.* X. O. 1, 19. *ὅτι πονηροί εἰσι, οὐδὲ σὲ λαοδάνουσιν.*

REM. 5. In the place of a substantive-clause introduced by *ὅτι* or *ὥς*, the Inf. (Acc. with the Inf.) or the Part. may stand after *verba declarandi* and *sentendi*. That there is a difference of meaning between the construction with the Inf. and that with the Part., has been seen in § 311; but the difference between the construction with a Part. and that with *ὅτι* or *ὥς*, is only in form. The difference between the construction with *ὅτι* and *ὥς* with the finite verb and that of the Inf. (Acc. with Inf.) is, that in the former, the affirmation is more objective and definite (as a fact); in the latter, on the contrary, subjective and indefinite (as an assumption). Hence verbs which express a merely subjective meaning, as, *οἰεσθαι*, *δοκεῖν*, *ἐλπίζειν*, and also *φάναι* (i.e. verbs which denote such a subjective view), are constructed almost exclusively with the Inf. (Acc. with the Inf.), very seldom with *ὅτι* or *ὥς*. That the distinction between the three modes of construction is very often unessential, is clearly seen from the fact, that examples are found in which the same thought is expressed by the same writer in different places in each of the three forms, e.g. Her. 6, 63. *ἐξαγγέλλει, ὥς οἱ παῖς γέγονε.* 65. *ὅτε οἱ ἐξήγγειλε ὁ οἰκίας παῖδα γεγονέναι.* 69. *ὅτε αὐτῷ σὺ ἡγγέλθης γεγενημένος.*

REM. 6. The verbs *μύνημαι*, *οἶδα*, *ἀκούω* and others of similar meaning, are not unfrequently followed by an adverbial clause, introduced by *ὅτε*, instead of a substantive-clause introduced by *ὅτι* or *ὥς*. This construction seems to have arisen from an ellipsis, as *τοῦ χρόνου*, e.g. *μύνημαι (τοῦ χρόνου), ὅτε ταῦτα ἔλεξας*, as in Eng. *I remember very well WHEN the war broke out.* X. Cy. 1. 6, 8. *μύνημαι καὶ τοῦτο, ὅτε, σοῦ λέγοντος, συνεδόκει καὶ ἐμοὶ ὑπομέγεσθαι εἶναι ἔργον τὸ καλῶς ἔρχειν.* Dem. Ol. 2(3), 29, 4. *μύνησθε, ὅτ' ἀπηγγέλθη Φίλιππος περιορκῶν.* Comp. *memini, quum darem; vidi, quum prodiret, audivi eum, quum diceret.*

REM. 7. Verbs expressing emotion (No. 1), instead of being followed by a substantive-clause introduced by *ὅτι* or *ὥς*, are often followed by a subordinate clause introduced by a conditional or interrogative *εἰ*, *if, whether*, when the object of admiration, etc., is not to be represented as actually existing, but as merely possible, or as still a matter in question, e.g. *θαυμάζω, ὅτι ταῦτα γίγνεται* and *εἰ ταῦτα γίγνεται.* Attic politeness, which often blends in its language a coloring of doubt and a certain indeterminate manner of expression, frequently employs this form even in settled and undoubted facts; in this case *εἰ* has the force of *ὅτι*. Aeschin. Ctes. *οὐκ ἄγαπᾷ, εἰ μὴ δίκην ἔδωκεν (he is not satisfied, that).* Pl. Lach. 194, a. *ἀγανακτῶ εἰ οὕτως ἂν νοῦ μὴ οἴός τ' ἐμὲ εἰπεῖν.* Rp. 348,

ε. τὸδε ἐθαύμασα, εἰ ἐν ἀρετῇ καὶ σοφίᾳ τίδης μέρει τὴν ἀδικίαν, τὴν δὲ δικαιοσύνην ἐν τοῖς ἐναντίοις. Dem. Mid. 30, 548. οὐκ ἤσυχ' ὕνδῃ, εἰ τοιοῦτο κακὸν ἐπάγει τῷ (that he brings such a calamity upon one).

REM. 8. Instead of ὅτι οὕτως, the relative ὡς, *that*, is often used, and instead of ὅτι τοιοῦτος or ὅτι τόσος, the relatives οἷος, ὅσος. Pl. Phaed. 58, c. εὐδαιμων μοι ὁ ἀνὴρ ἐφαίνετο, ὡς ἀδεῶς καὶ γενναίως ἐτελεύτα (that he died so fearlessly, etc.). Her. 1, 31. αἱ Ἀργεῖαι ἐμακάριζον τὴν μητέρα, οἷων τέκνων ἐκύρησε (that she is possessed of such children).

‡ 330. B. *Final Substantive-Clauses, denoting purpose and result, introduced by ὥς, ἵνα, etc.*¹

1. The second class of substantive-clauses are those which denote a *purpose*, *object*, or a *result*. These clauses are introduced by the conjunctions ἵνα, ὥς, ὅπως (ὄφρα, Poet.), ἵνα μή, ὥς μή, ὅπως μή.

2. The mode in *final* clauses is commonly the subjunctive or optative, since the purpose or object is something merely *imagined* or *conceived*. When the verb of the principal clause is a principal tense: Pres., Perf., Fut., or an Aorist with the signification of the present [‡ 257, 1, (a) and (b)], then the final conjunction, i. e. the conjunction expressing the purpose, etc., is followed by the *Subj.*; but when the verb of the principal clause is an historical tense: Impf., Plup., Aor., then the final conjunction is followed by the *optative* (but never by an Opt. Fut.).

Ταῦτα γράφω, γέγραφα, γράψω, ἵν' ἔλθῃς (ut venias, that you may come). Λέξον (with the sense of the Pres.), ἵν' εἰδῶ (dic, ut sciam, that I may know). Ταῦτα ἔγραφον, ἐγγράφειν, ἔγραψα, ἵν' ἔλθοις (ut venires, that you might come). Il. λ, 289, sq. ἀλλ' ἰδὺς ἐλαύνετε μώνυχας ἵππους ἰφθίμων Δαναῶν, ἵν' ὑπέρτερον εὖχος ἔρησθε (ut gloriam vobis paretis); but, Il. ε, 1—3. ἔνδ' αὖ Τυδείδῃ Διομήδεϊ Παλλὰς Ἀθήνη δῶκε μένος καὶ δάρος, ἵν' ἔκδηλος μετὰ πᾶσιν Ἀργείοισι γένοιτο, ἰδὲ κλέος ἐσθλὸν ἔροιτο (ut clarus fieret et gloriam sibi pararet). τ, 347. Jupiter said to Minerva, ἀλλ' ἴδ' οἱ νέκταρ τε καὶ ἄμβροσιν ἐρατεινὴν στάξον (with the sense of the Pres.) ἐνὶ στήθεσσι, ἵνα μή μιν λιμὸς ἰκῆται (ut ne fames eum occupet); but, 352, ἦ δ' Ἀχιλλῆϊ νέκταρ ἐνὶ στήθεσσι καὶ ἄμβροσιν ἐρατεινὴν στάξ', ἵνα μή μιν λιμὸς ἀτερπὴς γούναδ' ἴκοιτο (ut ne occuparet). Dem. Cor. 239, 39. γέγραφα ὑμῖν, ἵνα μὴ ἐπὶ πλείον ἐνοχλήσθε περὶ τούτων. X. Cy. 2. 1, 4. τί οὖν, ἔφη ὁ Κῦρος, οὐ καὶ τὴν δύναμιν ἐλεξάς μοι [= λέξον μοι, ‡ 256, 4, (c)], δπως—βουλευό

¹ For practical reasons both kinds of subordinate clauses are brought together here although they properly belong to adverbial clauses denoting purpose.

ω ε δ α, *ὅπως ἂν ἄριστα ἀγωνιζόμεθα*; 1. 2, 3. (ἐκ τῆς τῶν Περτῶν ἐλευθέρας ἀγορᾶς καλουμένης) τὰ μὲν ὥνια καὶ οἱ ἀγοραῖοι ἀπελήλανται εἰς ἄλλον τόπον, ὡς μὴ μὴ γινύηται ἡ τοῦτων τύρβη τῇ τῶν πεπαιδευμένων εὐκοσμῳ. 15. ἵνα δὲ σαφέστερον δηλωθῇ πᾶσα ἡ Περσῶν πολιτεία, μικρὸν ἐπ' ἀνεμὶ (*paucis verbatim*). 4, 25. Καμβύσης τὸν Κύρον ἀπεκάλει, *ὅπως τὰ ἐν Πέρσας ἐπιχώρια ἐπιτελοίη*. Pl. Apol. 28, d. αὐτίκα τεθναίην (with the sense of the Pres.), ἵνα μὴ ἐνθάδε μένω καταγέλαστος.

REMARK 1. The Subj. often follows an historical tense: (a) in vivid narration, where past actions are regarded as present (*objective manner of representation*, § 327, Rem. 2); (b) when the purpose or effect is to be represented as continuing in the present time of the speaker. (a) Her. 1, 29. Σόλων ἀπεδήμησε ἔτεα δέκα, ἵνα δὴ μὴ τινα τῶν νόμων ἀναγκασθῇ λῦσαι τῶν (= ὧν) ἔδειτο (*Solon was absent ten years, in order that he might not be compelled*, etc.). 7, 8. σύλλογον Περσέων τῶν ἀρίστων ἐποιέετο, ἵνα γνῶμας τε πύδῃται σφέων καὶ αὐτοὶ ἐν πᾶσι εἴπῃ τὰ δέλει. Th. 4, 1. καὶ ἐπεβλήκεσαν ἄμα ἐς τὴν Ῥηγίνων οἱ Λακεδαιμόνιοι, ἵνα μὴ (οἱ Ῥηγίνοι) ἐπιβοηθῶσι τοῖς Μεσσηνίοις. — (b) Od. λ, 93. τίπ' αὐτ', ὦ δούτηνε, λιπὼν φάος ἡλίου ἤλυδες, ὄφρα ἴδῃ νέκυας καὶ ἀτέρπεα χῶρον. Her. 7, 8. διδ' ὧμας νῦν ἐγὼ συνέλεξα, ἵνα τὸ (= δ) νοέω πρήσειν ὑπερδέωμαι ὑμῖν. Dem. Phil. 3, 117, 26. τὰς πόλεις αὐτῶν παρήρηται καὶ τετραρχίας κατέστησεν, ἵνα μὴ μόνον κατὰ πόλεις, ἀλλὰ καὶ κατὰ ἔθνη δουλεύουσιν. Pl. Crit. 43, b. ἐπιτήδες σε οὐκ ἐγείρον, ἵνα ὡς ἥδιστα διδάγῃς.

REM. 2. On the contrary, a preceding principal tense, or an Aor. with Pres. sense, is sometimes followed by an Opt.: (a) when the present of the principal clause is an historical present, or when, in the use of the Pres., the speaker has at the same time contemplated a past action; Eur. Hec. 10. πολλὸν δὲ σὺν ἐμοὶ χρυσὸν ἐκπέμπει λάδρα πατήρ, ἵν', εἴποτ' Ἰλίου τέλχη πέσοι, τοῖς ζωσιν εἴη παῖσι μὴ σπάνις βίου. X. An. 4, 6, 1. τοῦτον δ' Ἐπισδένει. . . παραδίδωσι φυλάττειν, *ὅπως, εἰ καλῶς ἡγήσαιοτο, ἔχων καὶ τοῦτον ἀπίοι*. Ar. Ran. 24. αὐτὸς βαδίζω καὶ πονῶ, τοῦτον δ' ὀχῶ, ἵνα μὴ ταλαπαίωροῖτο, μὴδ' ἀχθοσ φέροι (*I let this one ride on an ass = I placed him on an ass, in order that he might not suffer hardship*). (b) when the speaker adduces the intention or purpose which a person entertains, not as coming from his own, i. e. the speaker's mind, but from that of the person himself, so that the intention is indicated as one that had a previous existence; Pl. Rp. 410, b. ἄρ' οὖν, ἦν δ' ἐγώ, ὦ Γλαῦκων, καὶ οἱ καθιστάτες μουσικῇ καὶ γυμναστικῇ παιδεύειν οὐχ οὐ ἐνεκά τινες οἴονται καθιστᾶσιν, ἵνα τῇ μὲν τὸ σῶμα θεραπεύοντο, τῇ δὲ τὴν ψυχὴν; (the view of the lawgiver, i. e. his purpose). X. An. 2, 4, 4. ἴσως δέ που (βασιλεὺς) ἡ ἀποσκάπτει τι ἢ ἀποτερίζει, ὡς ἄπορος εἴη ἡ ὁδός (the view of the king). (c) when in the principal clause, the Opt. stands with or without ἐν (§§ 259, 3, (a) and 260, 2, (4), (a)), then an Opt. commonly follows, for the conceptions in the principal and subordinate clause are represented as separated from the present time of the speaker (§ 259, 3); still, a Subj. may follow by attraction of the mode, since the present sense of the Opt. is assumed. See § 327b, 1. (b). Theogn. 881. εἰρήνη καὶ πλοῦτος ἔχοι πόλιν, ὄφρα μετ' ἑλλαν κομπάσοιμι. Soph. Aj. 1217, sq. γενοίμαν, ἵν' ὕλαεν ἔπεσι πόντου πρόβλημ' ἀλκλυστον —, τὰς ἱερὰς *ὅπως προείπομεν* Ἀθήνας.

3. When two or more final clauses follow each other, the Subj. sometimes interchanges with the Opt. The two clauses are then placed in a kind of antithesis to each other, the former representing the result of the purpose or aim as *certain*,

the latter, without this accessory idea, and consequently as *uncertain, undetermined*, or only derived from what precedes.

Il. ο, 597, sq. "Ἐκτορι γάρ οἱ θυμὸς ἐβούλετο κύδος ορέξαι Πριαμίδῃ, ἵνα νηυσὶ κορωνίσιν Δεσπιδάεσσι πῦρ ἐμβάλῃ ἀκράματον, Θέτιδος δ' ἐξαΐσιον ἀρῆν πᾶσαν ἐπικρήνειε. Her. 9, 51. ἐς τοῦτον δὴ τὸν χῶρον ἐβουλεύσαντο μεταστῆναι, ἵνα καὶ ὕδατι ἔχωσι χρᾶσθαι ἀφθόνην, καὶ οἱ ἱππείες σφέας μὴ σινοίωτο. 8, 76 τῶνδε δὲ εἵνεκεν ἀνήγον (οἱ Πέρσαι) τὰς νῆας, ἵνα δὴ τοῖσι Ἕλλησι μὴδὲ φυγέειν ἐξῇ ἀλλ' ἀπολαμφθέντες ἐν τῇ Σαλαμῶνι δοῖεν τίσιν τῶν ἐπ' Ἀρτεμισίῃ.

4. The modal adverb ἄν, referring to a *conditioning* clause (generally not expressed), is sometimes joined with the final conjunctions ὥς and ὅπως (more seldom ἵνα).

Od. ε, 167, sq. πέμψω δέ τοι οὖρον ὅπισθεν, ὥς κε μάλ' ἀσκήδης σὴν πατρίδῃ γαῖαν ἴκηαι, αἶ κε θεοὶ γ' ἐδῶλωσι. Δ, 20, sq. καί μιν μακρότερον καὶ πάσσονα δῆκε ἰδέσθαι, ὥς κε ν Φαιήκεσσι φίλος πάντεσσι γένοιτο (sc. εἰ πρὸς τοὺς Φαίηκας ἀφίκοιτο). Her. 3, 44. ἰδεήδη, ὅπως ἂν καὶ παρ' ἐωῦτὸν πέμψας ἐς Σάμον δέοιτο στρατοῦ (ut, si opus esset, exercitum a se peleret). X. Cy. 5. 2, 21. διὰ τῆς σῆς χώρας ἄξεις ἡμᾶς, ὅπως ἂν εἰδῶμεν, ἅ τε δεῖ φίλια καὶ πολέμια νομίζειν (in order that, when we set our foot on the land, we may know, etc.). H. 4. 8, 16. ἔδωκε χρήματα Ἀνταλκίδῃ, ὅπως ἂν, πληρωθέντος ναυτικοῦ ὑπὸ Λακεδαιμονίων, οἳ τε Ἀθηναῖοι καὶ οἱ σύμμαχοι αὐτῶν μᾶλλον τῆς εἰρήνης προσδέοιντο.

5. The final conjunctions ἵνα and ὥς (more seldom ὅπως), are connected with the Ind. of the historical tenses, when it is to be indicated that the intended purpose is not accomplished, or is not to be accomplished. In this case, in the principal clause, the Ind. of an historical tense stands both with and without ἄν. See ‡ 227^b, 1. (a).

Ar. Pac. 135. οὐκοῦν ἐχρήν σε Πηγᾶσον ζεύξαι πτερόν, ὅπως ἐφαίνου τοῖς θεοῖς τραγικώτερος. Pl. Criton. 44, d. εἰ γὰρ ὥφελον οἳοί τε εἶναι οἱ πολλοὶ τὰ μέγιστα κακὰ ἐξεργάζεσθαι, ἵνα οἳοί τε ἦσαν αὐτὸ καὶ ἀγαθὰ τὰ μέγιστα, καὶ καλῶς ἂν εἴχε. Lys. Simon. 98, 21. ἐβουλόμην δ' ἂν Σίμωνα τὴν αὐτὴν γνώμην, ἐμοὶ ἔχειν, ἵν' ἀμφοτέρων ἡμῶν ἀκούσαντες τάλῃδῃ βραδίως ἔγνωτε τὰ δίκαια.

6. Verbs which express *care, anxiety, considering, endeavoring* or *striving, effecting*, and *inciting*, e. g. ἐπιμελεῖσθαι, φροντίζειν, δεδιέναι φυλάττειν, σκοπεῖν, σκέπασθαι, βουλευέσθαι, ὀρᾶν, ποιεῖν, πράττειν (*curare*), μηχανᾶσθαι, παρακαλεῖν, παραγγέλλειν, προειπεῖν, αἰτεῖσθαι, ἀξιοῦν, ἄγε (*up then*), and the like, are followed by the conjunctions ὅπως (ὅπως μὴ), sometimes also by ὥς, either

(according to No. 2) with the Subj. and Opt., or with the Fut. Ind., when the accomplishment of the purpose is to be represented as something *definitely* occurring and *continuing*.

X. Cy. 1. 2, 3. οἱ Περσικοὶ νόμοι ἐπιμέλονται, ὅπως τὴν ἀρχὴν μὴ τοιοῦτοι ἔσονται οἱ πολῖται, οἷοι (= ὥστε) πονηροῦ ἢ αἰσχροῦ ἔργου ἐφίεσθαι. 3. 2, 13. ὥς δὲ καλῶς ἔξει τὰ ὑμέτερα, ἦν φίλοι γένησθε, ἐμοὶ μελήσει. Dem. Ol. 1. 21, 12. σκοπεῖσθε τοῦτο, ὧ ἄνδρες Ἀθηναῖοι, ὅπως μὴ λόγους ἐροῦσι μόνον οἱ παρ' ὑμῶν πρέσβεις, ἀλλὰ καὶ ἔργον τι δευκνέειν ἔξουσιν. Pl. Ion. 530, b. ἔγε δὴ, ὅπως καὶ τὰ Παναθήναια νικήσομεν. The Fut. Ind. also stands very often after an historical tense, according to § 327, Rem. 2; far more rare in this case is the use of the Fut. Opt. X. Cy. 8. 1, 43. ἐπεμελεῖτο δ' ὅπως μήτε ἄσιτοι, μήτε ἄποτοί ποτε ἔσονται.

REM. 3. Sometimes ὅπως ἂν is connected with the Fut. Ind., and is then to be referred to an implied condition. Her. 3, 104. οἱ Ἴνδοι τρόπῳ τοιούτῃ καὶ ζεύξει χρεώμενοι ἐλαύνουσι ἐπὶ τὸν χρυσὸν λελογισμένως, ὅπως ἂν καύματων τῶν θερμωτάτων ἰόντων ἔσονται ἐν τῇ ἀρπαγῇ (i. e. θύαν καύματα θερμώτατα §).

REM. 4. Ὅπως or ὅπως μὴ with the Fut. Ind., sometimes refers to a word to be supplied, viz. *δρα*, *ὀρᾶτε*, *vide*, *vide*. X. An. 1. 7, 3. ὅπως οὖν ἔσεσθε ἄνδρες ἄξιοι τῆς ἐλευθερίας, (see) then that ye are men worthy of liberty. Pl. Menon, 77, a. ἀλλ' ὅπως μὴ οὐχ οἷός τ' ἔσομαι πολλὰ τοιαῦτα λέγειν. A similar ellipsis occurs in the phrase, δεῖ σ' (sc. σκοπεῖν) ὅπως in the Attic poets. Soph. Aj. 556. δεῖ σ' ὅπως πατὴρ δεῖξεις ἐν ἐχθροῖς, οἷος ἐξ οἴου τράφη.

REM. 5. Verbs expressing *care*, *anxiety*, are very often followed by ὅπως (sometimes also by ὥς) ἂν with the Opt., in order to express the idea of *anxiety*, *solicitude how something might happen* [§ 260, 2, (4), (a)]. In this case, ὅπως and ὥς are clearly adverbs (*how*). X. Cy. 2. 1, 4. βουλευσόμεθα, ὅπως ἂν ἄριστα ἀγωνιζοίμεθα.

§ 331. II. Adjective-Clauses.

Adjective-clauses are adjectives or participles expanded into a sentence, and, like adjectives, serve to define a substantive or substantive pronoun more definitely. They are introduced by the relative pronouns *ὅς*, *ῆ*, *ὃ*, *ὅστις*, *ῆτις*, *ὃτε*, *οἷος*, etc.

Οἱ πολέμιοι, οἱ ἀπέφυγον (= οἱ ἀποφυγόντες πολέμιοι). Τὰ πράγματα, ἃ Ἀλέξανδρος ἔπραξεν (τὰ ὑπὸ Ἀλεξάνδρου πραχθέντα πράγματα ὅτ τὰ τοῦ Ἀλεξάνδρου πράγματα). Ἡ πόλις, ἐν ᾗ ὁ Πεισίστρατος τύραννος ἦν (= ἡ ὑπὸ τοῦ Πεισιστράτου τυραννευθεῖσα πόλις).

REMARK 1. Homer often uses the pronoun *ὅς* in a demonstrative sense. Pl. φ, 198. ἀλλὰ καὶ ὅς δειδουκε Διὸς μεγάλῳ κεραυνόν. So also, οἷ—οἷ, *these*, *those*, *the one*, *the other*. In the Attic writers, as well as in Ionic prose, this usage is confined to the following instances: (a) καὶ ὅς, καὶ ῆ, instead of καὶ οὗτος, καὶ αὗτη. X. Cy. 5. 4, 4. καὶ ὅς ἐξαπατηθεὶς δικάζει ἀνὰ κράτος. 4. 5.

52. καὶ οἱ γελάσσαντες εἶπον. Antiph. 1. 113, 16. καὶ ἡ ὑπέσχετο. In the oblique Cases the article (§ 247, 3), is used instead of it, e. g. καὶ τὸν, *et eum*. — (b) δὲ μέν — δὲ δέ in Demosthenes, yet very seldom, often in later writers, and earlier in Doric writers, as well as in Hippocrates; and it occurs not only in the Nom., but also in all the Cases of the Sing. and Plural. Dem. Cor. 248. πόλεις Ἑλληνίδας δὲ μέν ἀναιρῶν, εἰς δὲ τοὺς φηγάδας κατὰγων. — (c) δὲ καὶ δὲ, *this and that*, it not being determined who, *any one that you please* (very seldom). Her. 4, 68. τὰς βασιλείας Ἰστίας ἐπιόρησε δὲ καὶ δὲ, exclusively in the Nom. (in the Acc. τὸν καὶ τὸν, τὸ καὶ τό, see § 247, 3). — (d) in the phrase ἡ δ' ὅς, ἡ δ' ἡ, *said he, she*.

REM. 2. The reciprocal relation in which the substantive stands to an adjective-clause, and an adjective-clause to a substantive, is expressed thus: a demonstrative adjective pronoun or the article δὲ ἡ τό standing in a principal clause, refers to a relative adjective pronoun standing in a subordinate clause, and the latter, on the other hand, refers back to the former, e. g. οὗτος δ' ἄνθρωπος, ὃν εἶδες, τὸ δόξον, ὃ ἄνδρει. So also, τοιοῦτος, οἷος, τοσοῦτος, ὅσος (§ 326, Rem. 3). But when the object, to which the relative refers, is to be represented as a general one, then the article is omitted, and the relative refers immediately to the substantive, e. g. ἄνθρωπος, ὃς καλὸς ἐστίν (= ἄνθρωπος καλός). When the relative refers to a personal pronoun, then the relative takes the place of the demonstrative, e. g. ἐγώ, ὃς — σύ, ὃς, etc. When the personal pronouns have no special emphasis, they are omitted, and the relative refers to the person indicated by the inflection of the verb, e. g. καλῶς ἐποίησας, ὃς ταῦτα ἐπραξας.

REM. 3. The demonstrative, to which the relative refers, is often omitted, and not only when the Cases are the same, but when they are unlike, if the pronoun has no special emphasis; hence especially when the omitted demonstrative denotes some indefinite object, and is equivalent to τις, *some one*, or when the relative ὃς, ὅστις, may be resolved into *si quis*. Eur. Or. 591, 3. γάμοι δ' ὅσοις μὲν εὖ πίπτονται βροτῶν, (τούτοις sc.) μακάριος αἰὼν· οἷς δὲ μὴ πίπτονται εὖ, (οὗτοι sc.) τὰ τ' ἔνδον εἰσι τὰ τε θύραζε δυστυχέως. Th. 2, 41. οὐδὲν προσδεόμενοι οὐτε Ὀμήρου ἐπαινέτου, οὐτε (τινὸς sc.) ὅστις ἔπεισι μὲν τὸ αὐτίκα τέρεται κτλ.

REM. 4. When the relative is used *substantively*, i. e. when it refers to a substantive pronoun, either expressed or understood, then the adjective-clause, like the adjective standing without a substantive, has the meaning of a *substantive*, e. g. Ἥλδον οἱ ἕριστοι ἦσαν = Ἥλδον οἱ ἕριστοι (sc. ἄνδρες). — Here belongs also, the formula ἐστίν, οἷ, ὦν, οἷς, οὖς, &c. This formula has become so fixed, that commonly neither the number of the relative has any effect on the verb ἐστίν, nor does the tense undergo any change, when the discourse relates to past or future time; thus it has assumed entirely the character of a substantive-pronoun (ἐνιοί), and also, since ἐστίν may be connected with every Case of the relative, has a full inflexion, e. g.

Nom.	ἐστίν οἷ	(= ἐνιοί)	ἀπέφυγον
Gen.	ἐστίν ὦν	(= ἐνίων)	ἀπέσχετο
Dat.	ἐστίν οἷς	(= ἐνίοις)	οὐχ οὕτως ἔδοξεν
Acc.	ἐστίν οὖς	(= ἐνίοις)	ἀπέκτεινεν.

The Nom. ἐστίν οἷ is rare, for example, X. Cy. 2, 3, 18; in place of it, commonly εἰσὶν οἷ. Th. 2, 26. Κλεόπομος τῆς παραθαλάσσιου ἐστίν δ' ἐδήλωσε. So in the question, ἐστίν οἷτινες; X. C. 1. 4, 2. ἐστίν οὖς τινες ἀνδράπων τεταυμάκας ἐπὶ σοφίᾳ; in Xenophon ἦν also occurs. An. 1, 5, 7. Ἦν δὲ τούτων τῶν σταδίων οὖς πᾶν μακροὺς ἤλαυνεν (and some of these marches which he made, were very long, or he made some of these marches very long). H. 7, 5, 17. τῶν πολεμίων ἦν οὖς ὑποσπόνδους ἀπέδοσαν (there was some of the enemy which they restored by truce, or they restored some of the enemy by truce).

REM. 5. In like manner, the following phrases, formed with *ἔστιν*, are used wholly as adverbs with reference to all relations of time.

ἔστιν ὅτε = *ἐνίῳτε*, *est quando*, i. e. *interdum*, e. g. *ἔστιν ὅτε* *ἔλεξεν*;
ἔστιν ὧσα ὅθ' ἔπου, *est ubi*, i. e. *aliquando*;
ἔστιν οὐ ὅθ' ἔπου, *est ubi*, *somewhere*, in many places;
οὐκ ἔσθ' ὅθ' ἔπου, *nunquam*;
ἔστιν ἥ ὅθ' ἔπου, *quodammodo*, in many places;
οὐκ ἔστιν ὅπως, *nullo modo*, *οὐκ ἔστιν ὅπως οὐ*, *certainly*.
ἔστιν ὅπως; in the question, *Is it possible, that?*

† 332. Agreement of the Relative Pronoun.

1. The relative agrees in Gender and Number with the substantive or substantive pronoun (in the principal clause) to which it refers; the Case of the relative, however, depends on the construction of the subordinate clause, and hence is determined either by the predicate, *c.* by some other word in the subordinate clause, or it stands as the subject in the Nom.

Ὁ ἀνὴρ, ὃν εἶδες, φίλος μου ἐστίν. Ἡ ἀρετή, ἥς πάντες οἱ ἀγαθοὶ ἐπιθυμοῦσιν, μέγα ἀγαθὸν ἐστίν. Οἱ στρατιῶται οἷς ἐμαχέσάμεθα, ἀνδρειότατοι ἦσαν. Θαυμάζομεν Σωκράτη, οὗ ἡ σοφία μεγίστη ἦν. Ἐπιθυμοῦμεν τῆς ἀρετῆς, ἥ πηγὴ ἐστὶ πάντων τῶν καλῶν.

2. The person of the verb in the adjective-clause is determined by the substantive or substantive pronoun (expressed or implied) to which the relative refers. When the relative is connected with the first or second person, then the English uses the form, *I am the one who*, *I who*, *Thou who*, etc.

Ἐγώ, ὃς γράφω, σύ, ὃς γράφεις, ὁ ἀνὴρ ὃς ἐκεῖνος, ὃς γράφει. Th. 2, 60. ἐμοὶ τοιούτῳ ἀνδρὶ ὀργίσεσθε, ὃς οὐδενὸς οἶσμαι ἡσσῶν εἶναι. Isocr. Paneg. πῶς οὐκ ἤδη δίκαιόν ἐστιν ἡμᾶς ἐπαινεῖν, οἷτινες τὴν ἀρχὴν κατασχεῖν ἠδυνήθημεν; X. Cy. 5, 2, 15. καὶ οἰκία γε πολλὴ μείζων ἢ ὑμετέρας τῆς ἐμῆς, οἷ γε οἰκία χρεῖσθαι γῆν τε καὶ οὐρανόν. Hence after the Voc., the second person is regularly used, e. g. *ἄνδρ' ὦπε*, ὃς ἡμᾶς τοιαῦτα κακὰ ἐποίησας.

3. When the relative refers to two or more objects, it is in the plural, and agrees in Gender with the substantives, when they are of the same Gender; often, however, it is in the neuter, when the substantives denote *inanimate* objects. Comp † 242, 1, (a), (β).

Th. 3, 97. ἡ μάχη, διώξεις τε καὶ ὑπαγωγαί, ἐν οἷς ἀμφοτέροις ἡσσούς ἦσαν οἱ Ἀθηναῖοι. X. Cy. 1, 3, 2. (Κῦρος) ὁρῶν (τὸν πάντων) κεκοσμημένον καὶ ὀφθαλμῶν ὑπογραφῇ, καὶ χρώματος ἐντρίψει καὶ κόμῃς προσδέτοις, ἀ δὲ νόμῳ ἦν ἐν Μήδαις.

Isocr. Panath. 278, b. ταῦτα εἶπον, οὐ πρὸς τὴν εὐσέβειαν, οὐδὲ πρὸς τὴν δικαιοσύνην, οὐδὲ πρὸς τὴν φρόνησιν ἀποβλέψας, ἀ σὺ διήλδεις.

4. If the substantives are of different gender, then the relative, when *persons* are spoken of, agrees in gender with the Masc. rather than the Fem., etc. (§ 242, 1); but when *things* are spoken of, it is usually in the neuter.

Od. β, 284. θάνατον καὶ Κῆρα μέλαιναν, ὅς δὲ σφί σχεδὸν ἔστι. Isocr. de Pac. 159, a. ἡκομεν ἐκκλησιάζοντες περὶ τε πολέμου καὶ εἰρήνης, ἀ μεγίστην ἔχει δύναμιν ἐν τῷ βίῳ τῶν ἀνθρώπων. Dem. Cor. 317, 273. ἐλπιδῶν καὶ ζήλου καὶ τιμῶν, ἀ πάντα προστῇ τοῖς τότε πραττομένοις ὑπ' ἐμοῦ. Pl. Apol. 18, a. ἐν ἐκείνῃ τῇ φωνῇ τε καὶ τῷ τρόπῳ ἐν οἷς περ ἐτεδράμμην. Sometimes, also, the relative takes the gender of the last substantive, e. g. Isocr. l. d. 163, a b. ἦν δὲ τὴν εἰρήνην ποιησάμεθα, μετὰ πολλῆς ἀσφαλείας τὴν πόλιν οἰκήσομεν, ἀπαλλαγέντες πολέμων καὶ κινδύνων καὶ ταραχῆς, εἰς ἣν νῦν πρὸς ἀλλήλους κατέστημεν.

5. The following exceptions occur to the rule stated under No. 1, respecting the agreement of the relative :-

(a) *Constructio κατὰ σύνεσιν* (§ 241, 1), not often in prose with the names of *persons*, but frequently with *collective* nouns, or substantives which are to be considered as such.

Her. 8, 128. περιέδραμε δμίλος—οἱ αὐτίκα τὸ τόξευμα λαβόντες—ἔφερον ἐπὶ τοὺς στρατηγούς. Th. 3, 4. τὸ τῶν Ἀθηναίων ναυτικόν, οἱ ὥρμουν ἐν τῇ Μαλλῇ. Pl. Phaedr. 260, a. πλῆθει, οἷπερ δικάσομαι.

REMARK 1. The following cases belong here :—

(a) The substantive to which the relative refers, is in the *Sing.*, but the relative in the *Pl.*, when it does not refer to a definite individual of the class, but to the *whole class*, and in this way takes the signification of *olos*. This usage, however, is more frequent in poetry, than in prose. Od. μ, 97. κῆτος, ἀ μυρία βόσκει ἀγέστονος Ἀμφιτρίτη. Pl. Rp. 554, a. αὐχμηρὸς γέ τις ὢν καὶ ἀπὸ παντὸς περιουσίαν ποιούμενος, θησαυροποιὸς ἀνὴρ, οὗς δὲ (*cujusmodi homines*) καὶ ἐπαινεῖ τὸ πλῆθος.

(b) On the contrary, a relative in the *singular* refers to a *Pl.* substantive, when the relative has a *collective* signification, e. g. *ὅστις*, ὅς ἂν with the Subj., *quicquid, quicumque*. Il. λ, 367. νῦν αὖ τοὺς ἄλλους ἐπείσομαι (*persequar*), ὃν κε κίχελω. So in particular, *πάντες*, *ὅστις* or *ὅς ἂν* (never *πάντες οἵτινες*, but always *πάντες ὅσοι* or *ὅστις*), e. g. Th. 7, 29. πάντας ἐξῆς, ὅτῳ ἐντύχοιεν, καὶ παῖδας καὶ γυναικας κτείνοντες. Pl. Rp. 566, d. ἀσπάζεται πάντας, φ' ἂν περιτρυγᾷ.

REM. 2. The relative is put in the Neut. without reference to the gender of its substantive, when the idea contained in the substantive is not to be considered as a particular one, but as *general* (§ 241, 2), or when the relative is not so much to be referred to the substantive alone, as to the whole sentence. S. O. T. 542. ἄρ' οὐχὶ μῶρὸν ἔστι τοῦ γγλήρημά σου, ἀνευ τε πλῆθους καὶ φίλων τῶ θαννίδα θηρῶν, ὃ χρημασίην δ' ἐλίσσεται.

(b) Connection of the Dual with the Plural (§ 241, 5).

Τὼ χεῖρε, ἃς ὁ θεὸς ἐπὶ τὸ συλλαμβάνειν ἀλλήλων ἐποίησεν, X. C. 2, 3, 18.

(c) When a predicative substantive, in the adjective-clause, is in the Nom. (§ 240, 2) or in the Acc. (§ 280, 4), the relative, instead of agreeing in Gender and Number with its substantive, by a kind of *attraction* often takes the Gender and Number of the *predicative substantive*, which is considered the more important.

Her. 2, 7. ἡ δὲ δὲ πρὸς ἧν τρέπεται, τὸ (= δ) καλεῖται Πηλοόσιον στόμα. 5, 108. τὴν ἄκρην, οἱ καλεῖνται ἐληΐδες τῆς Κύπρου. 7, 54. Περσικὸν ξίφος, τὸν (= δν) ἀκινάκην καλέουσι. Pl. Phaedr. 255, c. ἡ τοῦ βέβητος ἐκείνου πηγὴ, ἣν ἱμερον Ζεὺς Γανυμήδους ἐρῶν ἀνόμασε. Phileb. 40, a. λόγοι εἰσιν ἐν ἐκαστοῖς ἡμῶν, ἃς ἐλπιδας ὀνομάζομεν.

REM. 3. So also, when the relative does not follow its own substantive immediately, but a *predicative substantive*, it sometimes agrees by means of *attraction* with the latter, as being the more important, instead of agreeing with the former. Pl. L. 937, d. καὶ δίκη ἐν ἀνθρώποις πῶς οὐ καλόν, δὲ πάντα ἡμέρωκε τὰ ἀνθρώπινα; Gorg. 460, c. οὐδέποτε' ἂν εἴη ἡ ῥητορικὴ ἀδικον πράγμα, δ' ἄρ' ἀεὶ περὶ δικαιοσύνης τοὺς λόγους ποιῆται.

6. When the relative would be in the Acc., and refers to a substantive in the Gen. or Dat., then, when the adjective-clause has almost entirely the force of an attributive adjective, the relative commonly assumes the form of its substantive, i. e. the relative takes the same Case as its substantive. This construction is called *attraction*. Attraction also takes place, when instead of the substantive, a substantive demonstrative (§ 331, Rem.), is used. The demonstrative, however, is omitted, when it contains no special emphasis. By means of attraction, the substantive is frequently transposed and stands in the adjective-clause. See No. 8.

Th. 7, 21. ἄγων ἀπὸ τῶν πόλεων ὧν ἔπεισε (= τῶν πεισθεῖσων) στρατῶν. X. Cy. 3, 1, 33. σὺν τοῖς θησαυροῖς οἷς ὁ πατὴρ κατέλιπεν (= τοῖς ἐκ τοῦ πατρὸς καταλειφθεῖσιν). 2, 4, 17. ὅποτε οὐ προεληλυδοῖης σὺν ᾧ ἔχεις θυμὸν. 3, 1, 34. ἐγὼ ὑπισχνόμην, ἣν ὁ θεὸς εὖ διδῶ, ἀνδ' ὧν ἂν ἐμοὶ θανάτους ἄλλα πλεονος ἄξια εὐεργετήσιν (instead of ἀντὶ τούτων, δ). Pl. Gorg. 519, a. ὅταν τὰ ἐσχαῖα προσπολλύνωσι πρὸς οἷς ἐκτῆσαντο (instead of πρὸς τούτοις, δ). Phaed. 70, a. (ἡ ψυχὴ) ἀπηλλαγμένη τούτων τῶν κακῶν ὧν σὺ νῦν δὴ διήλδης. Isocr. Paneg. 46, 29. ὧν ἔλαβεν ἅπανιν μετέδωκεν (instead of τούτων, δ). Evag. 198. τοιοῦτοῖς ἔδωκεν οἷς Εὐαγόρας μὲν εἶχεν. Th. 5, 87. ἐκ τῶν παρόντων καὶ ὧν ὄρατε (instead of καὶ ἐκ τούτων, δ ὄρατε). The preposition is frequently

repeated, e. g. Dem. Chers. 96, 26. ἀφ' ὧν ἀγέλῃ καὶ προσαρτεῖ καὶ δαυρίζεται, ἀπὸ τούτων διδάγει (instead of ἀπὸ τούτων διδάγει ὧν ἀγέλῃ or ἀφ' ὧν ἀγέλῃ — διδάγει without ἀπὸ τούτων).

REM. 4. By attraction, the adjective-clause acquires entirely the nature of an adjective or participle, which combines with its substantive to form a single idea, and which also agrees with it in form, e. g. χαίρω ταῖς ἐπιστολαῖς αἷς ἔγραψας (= χαίρω ταῖς ὑπὸ σοῦ γραφείσαις ἐπιστολαῖς). The blending of the adjective-clause with its substantive by attraction, is still more clear and beautiful, when the adjective-clause is *transposed* and stands in the place of the substantive, e. g. χαίρω αἷς ἔγραψας ἐπιστολαῖς.

REM. 5. When predicative substances or adjectives belong to an attracted relative, these also must be attracted. Dem. Cor. 325, 298. ἐμὲ οὕτε καιρὸς προσηγγέτο ὧν ἔκρινα δίκαιων καὶ συμφερόντων τῇ πατρίδι οὐδὲν προδούμην (instead of ἃ ἔκρινα δίκαια καὶ συμφέροντα). Ph. 2. 70, 17. οἷς οὐσιν ὁ μετ' ἐμοῖς (Φίλιππος), τούτους ἀσφαλῶς κέκτηται.

REM. 6. The Nom. and Dat. of the relative very seldom suffer attraction. Th. 7, 67. πολλὰ (νῆες) ῥῆσται ἐς τὸ βλάπτεσθαι ἀφ' ὧν ἡμῖν παρσκεύασται (instead of ἀπὸ τούτων, &c.). X. Cy. 5. 4, 39. ἤγετο δὲ καὶ τῶν ἑαυτοῦ τῶν τε πιστῶν, οἷς ἤθετο, καὶ ὧν (for ἐκείνων, οἷς) ἠπίσται πολλοὺς (i. e. secum duxit multos suorum, et fidorum, quibus delectabatur, et eorum, quibus diffidebat).

REM. 7. Adverbs of place, also, sometimes suffer attraction, the relative adverb taking the form of the demonstrative adverb, or, when instead of the demonstrative adverb a substantive precedes the form which expresses the direction denoted by the substantive. Th. 1, 89. διεκομίζοντο εὐδὺς (sc. ἐντεῦθεν) ὅθεν (instead of οὗ, ubi) ὑπεξέδεντο παῖδας. S. Ph. 481. ἐμβαλοῦ μ' ὅπη δέλαις ἔγων, ἐς ἀντλίαν, ἐς πρῶραν, ἐς πρύμνην ὅποι (instead of οὗ, ubi) ἤκιστα μέλλω τοὺς παρόντας ἀλγυνεῖν.

7. The relatives οἷος, ὅσος, ὅστις οὖν, ἡλικός, are attracted not only in the Acc. but also in the Nom., when the verb εἶναι and a subject formally expressed are in the relative clause, e. g. οἷος σὺ εἶ, οἷος ἐκεῖνος or ὁ Σωκράτης ἐστί (such as you are, such as he or Socrates is). This attraction is made in the following manner. The demonstrative in the Gen., Dat., or Acc., to which the relation refers, is omitted, but the relative is put in the Case of the preceding substantive or (omitted) substantive demonstrative, and the verb εἶναι of the adjective-clause is also omitted, and the subject of the relative clause is put in the Case of the relative. Such a blended or attracted adjective-clause has, in all respects, the force of an inflected adjective; the connection of the adjective-clause with its substantive is still more complete and intimate, when the substantive is placed in the adjective-clause; for example, in the full and natural form of the sentence χαρίζομαι ἀνδρὶ τοιούτῳ, οἷος σὺ εἶ, by omitting the demonstrative τοιούτῳ, to which the relative οἷος refers, by attracting οἷος into the Case of the preceding substantive ἀνδρὶ,

and by omitting *εἰ* of the adjective-clause and attracting the subject *σύ* into the Case of the relative, we have the common form *χαρίζομαι ἀνδρὶ οἷψ σοί*, or, by transposition, *χαρίζομαι οἷψ σοὶ ἀνδρὶ*. In English the above relatives may be translated by *as* or *such as*.

Gen.	ἐρῶ οἶου σοῦ ἀνδρός	ἐρῶ οἶου σοῦ
Dat.	χαρίζομαι οἷψ σοὶ ἀνδρὶ	χαρίζομαι οἷψ σοί
Acc.	ἐπαινῶ οἶον σέ ἀνδρα	ἐπαινῶ οἶον σέ
Gen.	ἐρῶ οἶων ὁμῶν ἀνδρῶν	ἐρῶ οἶων ὁμῶν
Dat.	χαρίζομαι οἷοις ὑμῖν ἀνδράσιν	χαρίζομαι οἷοις ὑμῖν
Acc.	ἐπαινῶ οἶους ὑμᾶς ἀνδρας	ἐπαινῶ οἶους ὑμᾶς.

Th. 7, 21. πρὸς ἀνδρας τολμηροὺς οἶους καὶ Ἀθηναίους (instead of οἷς Ἀθηναῖοι εἰσιν). Lucian. Toxar. c. 11. οὐ φαῦλον τὸ ἔργον, ἀνδρὶ οἷψ σοὶ πολ-
εμιστῇ μονομαχήσαι. Pl. Soph. 237, c. οἷψ γε ἐμοὶ παντάπασιν ἔπαυον
(sc. ἐστί, instead of τῷ τοιοῦτῳ, οἷός γε ἐγὼ εἰμι, ἔπαυόν ἐστιν). Her. 1, 160.
ἐπὶ μισθῷ ὅσῳ δὴ (*mercede, quantumlacunque est*). Pl. Rp. 335, b. ἔστιν ἄρα δικαίον
ἀνδρὸς βλάπτειν καὶ ὀντινιοῦν ἀνδράπων (instead of ἀνδράπων καὶ ὅστισιν
ἐστιν). X. An. 6, 5, 8. ἔστησαν ἀπέχοντες ὅσον πεντεκαίδεκα σταδίου
(instead of τοσούτο, ὅσον εἰσὶ π. στάδιοι).

REM. 8. Attraction also takes place, when *οἶος* or *οἷός τε*, is used in-
stead of *ὅσπερ*, and is constructed with the Inf., signifying, *I am of such a na-
ture, character, that (is sum qui with the Subj.)*, hence *I can, am accustomed, am
ready* (§ 341, Rem. 2). Dem. Ol. 1, 23, 19. (περὶ αὐτὸν Φίλιππος ἔχει) τοιοῦ-
τους ἀνδράπους οἶους μεδυσθέντας ὀρχεῖσθαι. Luc. Hermot. c. 76.
Ἰτωῖκῃ τοιοῦτῳ οἷψ μήτε λυπεῖσθαι μήτ' ὀργίζεσθαι. The demon-
strative is commonly omitted. X. C. 1, 4, 12. μόνην τὴν τῶν ἀνδράπων
(γλῶτταν) ἐποίησαν (οἱ θεοὶ) οἷαν ἀρδροῦν τε τὴν φωνήν, κ. τ. λ.

REM. 9. When the adjective-clause has the signification of a substantive
(§ 331, Rem. 4), the article is sometimes placed before the attracted *οἶος*,
ἡλίκος, and in this way, the adjective substantive-clause acquires entirely
the force of an inflected substantive, e. g.

Nom.	ὁ οἶος σὺ ἀνὴρ	οἱ οἶοι ὑμεῖς ἄνδρες
Gen.	τοῦ οἶου σοῦ ἀνδρός	τῶν οἶων ὑμῶν ἀνδρῶν
Dat.	τῷ οἷψ σοὶ ἀνδρὶ	τοῖς οἷοις ὑμῖν ἀνδράσιν
Acc.	τὸν οἶον σέ ἀνδρα	τοὺς οἶους ὑμᾶς ἄνδρας.

X. Cy. 6, 2, 2. οἱ οἶοι περ ὑμεῖς ἄνδρες πολλάκις καὶ τὰ βουλευόμενα κατα-
μανθάνουσιν (*men like you*). H. 2, 3, 25. γνόντες τοῖς οἷοις ἡμῖν τε καὶ
ὑμῖν χαλεπὴν πολιτείαν εἶναι δημοκρατίαν (*such men as we and you*). Ar.
Eccl. 465. ἐκεῖνο δεῖνόν τοῖσιν ἡλίκοισι νῦν (instead of τηλικούτοις, ἡλίκοι
νῦν ἐσμεν).

REM. 10. A similar kind of attraction occurs also in such modes of ex-
pression as *θαυμαστὸν ὅσον προὔχώρησε* = *θαυμαστὸν ἐστὶν ὅσον προὔχέ-
ρησε* (*mirum quantum processit*, instead of *mirum est, quantum processerit*).
Even in Pl. Rp. 351, d. μετὰ ἰδρώτος θαυμαστοῦ ὅσον (instead of θαυμαστὸν
ἐστὶν μεθ' ὅσου). Hipp. M. 282, c. χρήματα ἔλαβε θαυμαστὰ ὅσα (instead
of θαυμαστὸν ἐστὶν, ὅσα). Her. 4, 194. οἱ δέ (sc. πύθιοι) σφὶ ἄφθοροι ὅσοι
ἐν τοῖς οὖρεσι γίνονται. Also in the adverbs θαυμαστῶς ὥς, θαυμασίως
ὥς, etc., e. g. θαυμασίως ὥς ἄδλιος γέγονε (instead of θαυμάσιόν ἐστιν, ὥς ἄδλιος
γέγονε). Pl. Phaed. 66, a. ὑπερφυῶς ὥς ἀληθῆ λέγεις. Symp. 173, c.
ὑπερφυῶς ὥς χαίρω, instead of ὑπερφυῖς ἐστὶν, ὥς χαίρω.

REM. 11. Sometimes an attraction takes place in the adjective-clause directly the opposite of that mentioned under No. 6, the substantive being attracted into the Case of the relative which refers to it, instead of the relative into the Case of the substantive. This is called *inverted attraction* (*Attractio inversa*). This attraction occurs most frequently, when the substantive of the principal clause attracted by the relative, would stand in the Nom. or Acc. S. Tr. 283. τὰς δ' (instead of αὐτῶν) ἄσπερ εισορᾷς, εἰ δὲ βίβων ἐξήλθον εὐδοῦσαι βίβον, ἤκουσι πρὸς σέ. Lysias pro bon. Arist. 649. τῆς οὐσίας (instead of ἡ οὐσία) ἦν κατέλιπε τῷ υἱεῖ, οὐ πλείονος ἄξια ἐστίν. X. H. 1. 4, 2. ἔλεγον, ὅτι Λακεδαιμόνιοι πάντων ὧν δέονται πεπραγότες εἶεν παρὰ βασιλείῃς. Sometimes the demonstrative pronoun is found in the principal clause, to supply the Case of the substantive which is attracted into the Case and into the clause of the relative. Pl. Men. 96, c. ὠμολογήκαμεν, πρᾶγμα-τος οὐ μήτε διδάσκαλοι, μήτε μαθηταὶ εἶεν, τοῦτο διδασκτὸν μὴ εἶναι.

REM. 12. This inverted attraction is very common with οὐδεὶς δστις οὐ after an omitted ἐστίν. Pl. Prot. 317, c. οὐδενὸς δτου οὐ πάντων ἂν ὁμῶν καθ' ἡλικίαν πατὴρ εἴην (there is no one of you all whose father I might not be, considering my age). Phaed. 117, d. κλαίων καὶ ἀγανακτῶν οὐδένα δντινα οὐ κατέκλινε τῶν παρόντων. Dem. Cor. 295, 200. περὶ ὧν οὐδένα κίνδυνον δντιν' οὐχ ὑπέμειναν οἱ πρόγονοι. In this way the phrase οὐδεὶς δστις οὐ appears as a pronominal substantive (*nemo non*), which can be declined through all the Cases, e. g.

Nom.	οὐδεὶς δστις	οὐκ ἂν ταῦτα ποιήσειεν
Gen.	οὐδενὸς δτου	οὐ κατεγέλασεν
Dat.	οὐδενὶ δτω	οὐκ ἀπεκρίνατο
Acc.	οὐδένα δντινα	οὐ κατέκλινεν.

REM. 13. The inverted attraction is also found sometimes with adverbs of place, the demonstrative adverb taking the form of the relative. S. O. C. 1227. βῆναι κεῖθεν δθεν περ ἡκει (instead of κεῖσε, δθεν). Pl. Crit. 45, b. πολλὰ γὰρ καὶ ἄλλοις δποι ἂν ἀφίκη, ἀγαπήσουσί σε (instead of ἀλλοιῶν δποι).

8. The adjective-clause very frequently 'stands before the principal clause; then, when the relative refers to a substantive, the substantive is transferred from the principal to the adjective-clause (though it is not generally placed immediately after the relative), and is governed by the verb in the adjective-clause. This change of the substantive into the adjective-clause is called *transposition*. When the attributive relation expressed by the adjective-clause, is to be made emphatic, a demonstrative, referring back to the substantive which is joined with the relative, is supplied in the principal clause; this demonstrative, however, is often used for perspicuity also. The substantive can also be transposed, when the demonstrative stands before the adjective-clause.

Ὅς ἡμᾶς πολλὰ ἀγαθὰ ἐποίησεν, οὗτος ἀπέθανεν, ὃς ἡμᾶς πολλὰ ἀγαθὰ ἐποίησεν, ἀπέθανεν, ὃς οὗτος ἀπέθανεν, ὃς ἡμᾶς κτλ., ὃς ἀπέθανεν, ὃς κτλ. — Ὅν εἶδες ἄνδρα, οὗτός ἐστιν, ὃς οὗτός ἐστιν, ὃν εἶδες ἄνδρα. Pl. Lys. 222, d. πάλιν ἔρα, ὃς τὸ πρῶτον λόγους ἀπεβαλόμεθα περὶ φιλίας, εἰς τοῦ-

ρους εἰσπεντάκαμην. Eur. Or. 63, sq. ἤν γὰρ κατ' οἴκου ἔλαψ', εἴ' δὲ Τρώϊον ἔπλει, πᾶρδενον . . γαῦτ' ἡ γέγηθε.

REM. 14. When attributive adjectives belong to the substantive, they are frequently separated from their substantive in the principal clause, and introduced into the adjective-clause, when they serve at the same time to explain more fully the adjective-clause or are to be made emphatic. Or the substantive together with the attributives is introduced into the adjective-clause. Sometimes also the attributive adjective remains, while the substantive with which it agrees, is transferred to the adjective-clause; then the attributive is emphatic. Eur. Or. 842. πόντι' Ἠλέκτρα, λόγους ἄκουσον, οὓς σοι δυστυχεῖς ἦεν φέρων (*hear the words which I bring to you as sad, i. e. the sad words, etc.*). Th. 6, 30. τοῖς ὅπλοις καὶ δση ἄλλη παρασκευὴ ξυνείπετο, πρότερον εἴρητε κτλ. (*instead of καὶ τῇ ἄλλῃ παρασκευῇ, δση*). Eur. H. F. 1164. ἤκου ξὺν ἑλλοις, οἳ παρ' Ἀσάπου ῥοὰς μένουσιν ἔνοπλοι γῆς Ἀθηναίων κόροι. Ar. Ran. 889. ἕτεροι γὰρ εἰσιν, οἷσιν εὐχομαι θεοῖς;

REM. 15. A word in apposition with the substantive to which the relative clause refers, is sometimes attracted into the subordinate clause, and depends upon that clause for its government. In this case also, the transposed apposition serves to explain more fully the adjective-clause. Od. α, 69. Κέκλωστος κεχόλωται, ὃν ὀφθαλμοὺ ἀλάσεν ἀντίθεον Πολύφημον (*which Ulysses blinded, although he was the god-like Polyphemus*). Pl. Hipp. Maj. 281, c. τί ποτε τὸ αἴτιον, ὅτι οἱ παλαιοὶ ἐκαῖνοι, ὧν ὀνόματα μεγάλα λέγεται ἐπὶ σοφίᾳ, Πιττακοῦ καὶ Βίαντος, φαίνονται ἀπεχόμενοι τῶν πολιτικῶν πράξεων;

9. When the adjective-clause has another clause subordinate to itself (or a participle used instead of such clause), the two are commonly united, the relative, instead of taking the construction of its own adjective-clause, taking that of the subordinate clause, i. e. the relative has the construction which the omitted demonstrative of the subordinate clause would have had; in such cases there is no relative connected with the adjective-clause.

Isocr. de Pace p. 16, 168. ἀνδράποδος αἰρούμεθα τοὺς μὲν ἀπόλιδας, τοὺς δ' αὐτομόλους, οἷς ὀπόταν τις πλείονα μισθὸν διδῶ, μετ' ἐκείνων ἐφ' ἡμῶς ἀκολουθήσουσιν (*instead of οἷ, ὀπόταν τις αὐτοῖς διδῶ, ἀκολουθήσουσιν*). Pl. Rp. 466, a. ὅτι τοὺς φύλακας οὐκ εὐδαίμονας ποιοῦμεν, οἷς ἐξδὲν πάντα ἔχειν τὰ τῶν πολιτῶν, οὐδὲν ἔχοιεν; (*instead of οἷ, ἐξδὲν αὐτοῖς—, οὐδὲν ἔχοιεν*). Dem. Phil. 3, 128, 68. πολλὰ ἂν εἰπεῖν ἔχοιεν Ὀλύμπιοι νῦν, εἰ τὸ εἰ προεῖδοντο, οὐκ ἂν ἀπάλοντο (*instead of οἷ, εἰ ταῦτα τότε προεῖδ., οὐκ ἂν ἀπ.*).

§ 333. Modes in Adjective-Clauses.

1. The Indicative is used, when the attributive relation expressed by the adjective-clause, is to be represented as *actual* or *real*, c. g. ἡ πόλις, ἡ κτίζεται, ἡ ἐκτίσθη, ἡ κτισθήσεται. The Fut. Ind. is very frequently used (even after an historical tense,

§ 327, Rem. 2), to denote *what should be done* or the *purpose* (§ 255, 3), e. g. στρατηγούς αἰροῦνται, οἱ τῷ Φιλίππῳ πολεμήσουσιν (*they choose generals who should carry on war, or to carry on war*). Also after negatives, the Greek employs the Ind., where the Latin has the Subj., e. g. παρ' ἐμοὶ οὐδεὶς, ὅστις μὴ ἱκανός ὦσιν ἴσα ποιῆν ἐμοί (*nemo, qui non possit*).

2. The Ind. is also used, as in Latin, in such adjective-clauses, as are introduced by the *indefinite* or *generalizing* relatives, e. g. ὅστις, *quisquis*, ὅστις δὴ, *quicunque*, ὅστις δὴ ποτε, ὅσος δὴ, ὅσος οὖν, *quantuscunque*, ὁπόσος, ὅποσοςοῦν, etc.

Her. 6, 12. δουλητὴν ὑπομείναι, ἥ τις ἔσται, *qualiscunque erit*. X. An. 6. 5, 6. ἔδραπον, ὁπόσους ἐπελάμβανεν ἡ στρατιὰ. Here the idea of *indefiniteness* is denoted by the *relative*; but it is otherwise, when this idea is contained in the *predicate*, see No. 3, and 4.

REMARK 1. The Fut. Ind. with *κε* (only Epic) is used, when it is to be denoted, that something will take place in the future under some condition (§ 260, 2. (1)). Π. ι, 155. ἐν δ' ἄνδρες ναλοῦσι πολυβόητες, πολυβοῦται οἳ κε ἐδωτίγῃσι δέδωδ' ἄς τιμήσουσιν (*who will honor him, IF HE SHALL COME TO THEM*).

3. The relative with *ἄν*, e. g. ὅς ἄν, ἡ ἄν, ὃ ἄν, ὅστις ἄν, etc., is followed by the Subj., when the verb of the principal clause is a principal tense (Pres., Perf., or Fut.), if the attributive relation expressed by the adjective-clause, is to be represented as one merely *conceived* or *assumed*. Hence it is also used in indefinite specifications of *quality* or *size*, and also to denote *indefinite frequency* (*as often as*, § 227^b, 2). The adjective-clause can commonly be considered as a conditional clause, i. e. as one which expresses the condition under which the action of the principal clause will take place; and the relative with *ἄν* can be resolved into the conjunction *ἐάν* with *τις* or any other pronoun followed by the Subj.

X. Cy. 3. 1, 20. οὅς ἄν (= *ἐάν τις*) βελτίους τινὲς ἑαυτῶν ἡγήσονται, τοῖσι πολλὰ καὶ ἔνεν ἀνάγκης ἐδέλοισι πείθεσθαι. 1. 1, 2. ἄνδρες ποιοὶ ἐπ' οὐδένας μᾶλλον συνίσταται, ἢ ἐπὶ τοῦτους, οὅς ἄν (= *ἐάν τις*) αἵσθονται ἔρχεσθαι αὐτῶν ἐπιχειροῦντας. 7. 5, 85. οὅς ἄν ὁρῶ τὰ καλὰ καὶ τὰ γαδὰ ἐπιτηδεύοντας, τοῦτους τιμήσω. 8. 8, 5. δμοῖοί τινες γὰρ ἄν οἱ προστάται ᾖσι, τοιοῦτοι καὶ οἱ ὅπ' αὐτοὺς ᾖσι ἐπὶ τὸ πολὺ γίγνονται. Her. 6, 139. ἡ Πυθίη σφάεας (κελεύει) Ἀθηναίοισι δίκας δίδόναι ταύτας, τὰς (= *ᾧς*) ἄν αὐτοὶ Ἀθηναῖοι δικάσωσι (QUASCUNQUE — *constituerint*). Π. β, 391. ὃν δέ κ' ἐγὼν ἀπάνευθε μάχης ἐδέλοντα νοήσω μμνέειν παρὰ νηυσὶ κορωνίσιν, οὗ οἱ ἔπειτα ἔρκιον ἐσσεῖται φυγέειν κόνας ἢ ἀλκυόνας (*AS OFTEN AS I perceive or shall perceive*).

REM. 2. The Subj. is also used, when the adjective-clause forms a member of a comparison, viz. when the attributive idea expressed by the adjective-clause is the *condition* or *assumption*, under which the object to which the adjective-clause refers, belongs to the comparison. In this case, the principal clause may have either a principal or historical tense. II. v, 179. ὁ δ' αὖτ' ἔπεισε, μέλιθ' ὥς, ἥ τ' ὄρεος κορυφῇ . . χαλκῷ ταμνομένη τέρενα χθονὶ φύλλα πελάσσῃ. ρ, 110. ὥστε λῆς ἡϋγένειος, ὃν βα κύνες τε καὶ ἄνδρες ἀπὸ σταδμοῖο δίνονται.

REM. 3. The modal adverb ἄν is so closely united with the relative, as to form with it one word, as in *ἔταν, ἔπαν*, etc., § 260, 2. (3) (d), and hence should be separated from the relative only by smaller words, such as *δέ*. This *ἄν* is very frequently omitted in the Homeric language, often also in the Tragedians, and sometimes in Herodotus, seldom in the Attic prose-writers.

4. The relative (*without ἄν*) is connected with the Opt., in the *first place*, with the same signification as when followed by the *ἄν* and the Subj. (No. 3), but referring to an *historical* tense in the principal clause. Hence it is used in *general* and *indefinite* statements; also in expressing *indefinite frequency* (§ 227^b, 2),—in which case the verb of the principal clause is usually in the *Impf.* or in the *Iterative Aor.* Here, also, the adjective-clause may be resolved by *εἰ* with the Opt.

Th. 7, 29. πάντας ἐξῆς ὅτῳ (= εἴ τιμι) ἐντύχοιεν, καὶ παῖδας καὶ γυναῖκας κτείνοντες. II. β, 188. ὅν τινα (= εἴ τινα) μὲν βασιλῆα καὶ ἑξοχὸν ἄνδρα κίχλει τὸν δ' ἀγανοῖς ἐπέεσσιν ἐρητύσασκε παραστάς. 198. ὃν δ' αὖ δῆμον τ' ἄνδρα Ἰδοί, βοόωντά τ' ἐφεύροι, τὸν σκῆπτρῳ ἑλάσσασκε. Th. 2, 67. πάντας γὰρ δὴ κατ' ἀρχὰς τοῦ πολέμου οἱ Λακεδαιμόνιοι, ὅσους (= εἴ τινας) λάβοιεν ἐν τῇ θαλάσῃ, ὥς πολεμῶντας διεφθείρον. X. Cy. 3. 3, 67. ἰκετεύουσι (*Hist. Pres.*), ὅτῳ ἐντυγχάνοιεν, μὴ φεύγειν.

5. In the *second place*, the Opt. (*without ἄν*) is used without reference to the tense of the principal clause, when the attributive relation expressed by the adjective-clause is to be represented as a mere *supposition*, *conjecture*, or *assumption*. Then, the adjective-clause is to be considered as an *uncertain, doubtful condition* (§ 259, 3, (a)).

X. Cy. 1. 6, 19. τοῦ μὲν αὐτὸν λέγειν, ἀ μὴ σαφῶς εἰδείη, φείδεσθαι δεῖ (*he must beware of saying anything, which he does not know, or if he does not know it*). For examples of Optatives used by means of an attraction of the mode, see § 327^b, 1. Ar. Vesp. 1431. ἔρδοι τις, ἣν ἕκαστος εἰδείη τέχνην (*any one can practise the art with which he is acquainted (= if he is acquainted with it)*).

6. The Opt. *with ἄν* is used, when the attributive relation expressed by the adjective-clause is to be represented as a *conditional supposition*, *conjecture*, *assumption*, or *undetermined possibility* (§ 260, 2, (4) (a)).

X. C. 1. 2, 6. *Ἀνδράγατος τοὺς λαμβάνοντας τῆς δμιλίας μισθὸν ἀνδραποδιστὰς ἐαυτὸς ἀπεκάλει, διὰ τὸ ἀνγκαῖον αὐτοῖς εἶναι διαλέγεσθαι, παρ' ὧν ἂν λάβοιεν τὸν μισθόν* (from whom they might or could receive a reward). Pl. Phaed. 89, d. *οὐκ ἔστιν ὅτι ἂν τις μείζον τοῦτου κακὸν πάθῃ* (there is no evil which any one could experience greater than this).

7. The Ind. of the historical tenses is used with *ἂν*, when it is to be indicated that the attributive idea denoted by the adjective-clause could exist only under a certain condition, but did not exist, because the condition was not fulfilled [§ 260, 2, (2), (a)].

Od. ε, 39, sq. *πόλλ' ὅσ' ἂν οὐδέποτε Τροίης ἐξήρατ' Ὀδυσσεύς, εἴπερ ἀπὴρ μιν ἦλθε, λαχὼν ἀπὸ ληϊδὸς ἄσσαν*. Eur. Med. 1339. *οὐκ ἔστιν ἥ τις τοῦτ' ἂν Ἑλληνὶς γυνὴ ἔτλη* (*quae sustinuisset hoc*). Pl. Apol. 38, d. *οἷς ἂν (λόγοις) ἔπεισα, εἰ ᾗ μιν δεῖν ἅπαντα ποιεῖν καὶ λέγειν*. On the Ind. of the historical tenses in intermediate clauses of a conditional proposition, see § 327b, 1. (a).

REM. 2. On the Inf. in adjective-clauses, in the *oratio obliqua*, see § 348, δ.

§ 334. *Connection of several Adjective-Clauses. — Interchange of the Subordinate Clause with the Adjective-Clause. — Relative instead of the Demonstrative.*

1. When two or more adjective-clauses follow each other, which either have the same verb in common, or different verbs with the same government, the relative is commonly used but once, and thus the two adjective-clauses are united in one, e. g. *ἀνὴρ, ὃς πολλὰ μὲν ἀγαθὰ τοὺς φίλους, πολλὰ δὲ κακὰ τοὺς πολεμίους ἔπραξεν* — *ἀνὴρ, ὃς παρ' ἡμῖν ἦν καὶ (ὃς) ὑπὸ πάντων ἐφιλείτο* — *ἀνὴρ, ὃν ἐδωμάζομεν καὶ (ὃν) πάντες ἐφίλου*. But when the adjective-clauses have different verbs governing different cases, generally, the Greek either omits the relative in the second adjective-clause, or introduces, in the place of the relative, a demonstrative pronoun (mostly *αὐτός*), or a personal pronoun; in this way the relative clause is changed into a demonstrative one, and acquires the nature of a principal clause. (a) Od. ι, 110. *ἔμπελοι, αἵ τε φέρουσιν οἶνον ἐριστάφυλον καὶ (sc. ἃς) σφιν (Κυκλώπεσσι) Διὸς δμῖρος ἀέξει*. Isocr. Panath. τὸν λόγον, ὃν ὀλίγῳ μὲν πρότερον μετ' ἡδονῆς διήλδον, μικρῷ δ' ὕστερον ἡμελλέ με λυπήσειν (and WHICH was to grieve me). Lys. Dardan. 166. *οἷς ὑμεῖς χαριεῖσθε καὶ (sc. οὓς) προθυμότερους ποιήσετε*. Dem. Cor. 252, 82. *αὐτῶν, οὓς ἡ μὲν πόλις ὡς ἐχθροὺς . . ἀπήλασε, σοὶ δὲ ἦσαν φίλοι (sc. οἱ)*. X. An. 3, 2, 5. *Ἀριαῖος δέ, ὃν ἡμεῖς ἡδόμεν βασιλείᾳ καθιστάναι καὶ (sc. ᾧ) ἐδώκαμεν καὶ (sc. παρ' οὗ) ἐλάβομεν πιστά . . ἡμᾶ' τοὺς Κύρου φίλους κακῶς ποιεῖν περὶ αὐτῶν*. — (b) Pl. Rp. 505, e. *δὴ δῖαί κε μὲν ἅπαντα ψυχὴ καὶ τοῦτο οὐ ἕνεκα πάντα πράττει*. Dem. Phil. 3, 123, 47. *Λακεδαιμόνιοι, οἱ δαλάρτης μὲν ἦρχον καὶ γῆς ἀπάσης, βασιλείᾳ δὲ σύμμαχον εἶχον, ὑφίστατο δ' οὐδὲν αὐτοὺς* (instead of *οὓς οὐδὲν ὑφίστατο, quibus nihil non cessat*). X. Cy. 3, 1, 38. *ποῦ ἐκείνός ἐστιν ὁ ἀνὴρ, ὃς συνέθηρα ἡμῖν καὶ σὺ μοι μάλα ἐδόκεις δαυμάζειν αὐτόν*.

2. The adjective-clause frequently takes the place of other subordinate clauses, e. g. *Θαυμαστὸν ποιεῖς, ὃς ἡμῖν μὲν οὐδὲν δίδως (IN THAT or BECAUSE you give us nothing)*, X. C. 2, 7, 13. The adjective-clause is very frequently used

instead of a hypothetical adverbial clause (comp. § 333, 3); so also instead of an adverbial clause introduced by *ἥστε*; the last case occurs:—

- (a) after *οὕτως* or *ᾧδε*. Dem. Chers. 100, 44. *οὐ γὰρ οὕτω γ' ἐθέλης εἶναι ὑμῶν οὐδεὶς, ὃς ὑπολαμβάνει* (*neither is there any one of you so simple, as to suppose*). X. Cy. 6. 1, 14. *τίς οὕτως ἰσχυρός, ὃς λίμνῃ καὶ βέλει δύναται ἢ μαχόμενος στρατεύεσθαι*;
- (b) after *τοιοῦτος*, *τηλικούτος*, *τοσοῦτος*. In most instances, these demonstratives are followed by the corresponding relatives *οἷος*, *ὅσος*, which, like the adverbial clause introduced by *ἥστε*, usually have an Inf depending upon them. X. An. 4. 8, 12. *ἀλλὰ μοι δοκεῖ τοσοῦτον χωρίον κατασχεῖν* (sc. *ἡμᾶς*), *ὅσον ἔξω τοὺς ἐσχάτους λόχους γενέσθαι τῶν πολεμίων κεράτων* (*it seems to me best that we should occupy so much ground, as that*, etc.). Pl. Apol. *ἐγὼ τυγχάνω ὦν τοιοῦτος, οἷος ὑπὸ τοῦ Διὸς τῇ πόλει δεδόσθαι*.

3. The relative pronoun serves not only to connect subordinate clauses with the principal one, but it is also used to connect clauses *generally*, inasmuch as it takes the place of a demonstrative which would refer to a word of the preceding clause. This mode of connecting sentences belongs to the Latin as well as to the Greek, though it occurs very rarely in the latter compared with the former. Thus in Greek, e. g. it is altogether common for clauses to begin with *ταῦτα δὲ εἰπότες*, *ταῦτα δὲ ἀκούσαντες*, *μετὰ δὲ ταῦτα*, *ἐκ τούτου δέ*, *ὥς δὲ ταῦτα ἐγένετο*, etc., where the Latin generally uses the relative *qui*.

§ 335. III. Adverbial Clauses.

Adverbial clauses are adverbs, or participles used adverbially (§ 326, 3), expanded into a sentence, and, like adverbs, express an adverbial object, i. e. an object which does not complete the idea of the predicate, but merely *defines* it, e. g. *ὅτε τὸ ἔαρ ἦλθε*, (*τότε*) *τὰ ἄνθη θάλλει*. *Ὡς ἔλεξας*, (*οὕτως*) *ἔπραξας*.

§ 336. A. ADVERBIAL CLAUSES OF PLACE.

Adverbial clauses denoting place, are introduced by the relative adverbs of place, *οὗ*, *ἧ*, *ὅπῃ*, *ὅπου*, *ἐνθα* (*ubi*); *ὅθεν*, *ἐνθεν* (*unde*); *οἷ*, *ὅποι*, *ἧ*, *ὅπῃ* (*quo*), and, like adverbs of place, express the three local relations, *where*, *whence*, and *whither*. The use of the Modes in these clauses, is in all respects like that in adjective-clauses (§ 333).

Her. 3, 39. *δκου ἰθύσειε στρατεύεσθαι, πάντα οἱ ἐχώρει εὐτυχέως* (indefinite frequency). Th. 2, 11. *ἔπεσθε* (*ἐκεῖσε*), *δποι ἂν τις ἡγήται*. X. An. 4. 2, 24. *μαχόμενοι δὲ οἱ πολέμοι καὶ, ὅπῃ εἴη στενὸν χωρίον, προκαταλαμβάνοντες ἐκάλουν τὰς παρόδους* (Opt. on account of *ἐκάλουν*). Cy. 3. 3, 5. *ἄρα δπουπερ ἐπιτυγχάνοιεν θηρίοι* (*whenever*). Pl. Apol. 28, d. *οὐ ἂν τις ἀπὸ τῶν τῶδε, ἐνταῦθα δεῖ μένοντα κυδυνεύειν*.

‡ 337. B. ADVERBIAL CLAUSES OF TIME.

1. Adverbial clauses denoting time, are introduced by the conjunctions *ὅτε, ὁπότε, ὥς, ἥνίκα (when), ἐν ᾧ, ἕως (while); ἐπει, ἐπειδὴ (postquam), ἐπειδὴ τάχιστα (πρῶτον), or ὥς τάχιστα (as soon as), ἐξ οὗ, ἐξ ὅτου, also ἐξ ὧν, ex quo, and ἀφ' οὗ (since); πρὶν, πρὶν ᾗ (priusquam), ἕως, ἕως οὗ, εἰς ὃ, ἕστε, μέχρι or ἄχρι οὗ, μέχρι ὅτου, μέχρι (till, until).*

2. On the use of the modes, the following points are to be observed:—

3. The Ind. is used, when the statement is to be represented as a *fact*; hence in speaking of *actual* events or *facts*.

Her. 7, 7. *ὥς ἀνεγνώσθη Ξέρξης στρατεύεσθαι ἐπὶ τὴν Ἑλλάδα, ἐνθαῦτα στρατηγὴν ποιεῖται (when Xerxes was persuaded, etc.).* 1, 11. *ὥς ἡμέρη τάχιστα ἐγεγόνεε (quum primum, as soon as).* X. H. 1. 1, 3. *ἐμάχοντο, μέχρις οἱ Ἀθηναῖοι ἀνέπλευσαν.* An. 1. 3, 11. *καὶ ἕως μένομεν αὐτοῦ, σκεπτόμεν μοι δοκεῖ εἶναι, ὅπως ὥς ἀσφαλίστατα μενούμεν.*

4. The conjunction *ἕως (till)*, is followed by the Ind. of the historical tenses, when an object is to be represented as *unattained* or not to be realized. Comp. ‡ 327^b, 1, (a).

Pl. Gorg. 506, b. *ἡδέως ἂν Καλλικλείῃ τούτῳ ἔτι διελγόμεν, ἕως αὐτῷ ἀπέδωκα (usque dum reddidissem).*

5. The Subj. is used, when the statement is to be indicated as a *conception* or *representation*, and must be referred to the predicate of the principal clause, the verb of which is in one of the principal tenses. In the Common Language, the conjunctions take the modal adverb *ἂν*, e. g. *ὅταν, ὁπότεν, ἥνικ' ἂν, ἐπὶν (ἐπὴν), ἐπειδάν, ἐν ᾧ ἂν, πρὶν ἂν, ἕως ἂν, μέχρι ἂν, ἕστ' ἂν* [‡ 260, 2, (3), (d)].

6. Accordingly the Subj. is used with the above conjunctions from *ὅταν* to *πρὶν ἂν*, when the statement of time is also to be represented, at the same time, as the *condition under which* the predicate of the principal clause will take place. But with the conjunctions which signify *until*, the Subj. expresses a *limit expected* and *aimed at*. The Subj. is also very frequently used, to denote *indefinite frequency* (‡ 333, 3).

Pl. Prot. 335, b. *ἐπειδὴν σὺ βούλῃ διαλέγεσθαι, ὥς ἐγὼ δύναμαι ἔπεσθαι, τότε σοι διαλέξομαι (whenever you wish to, if at any time you wish to discourse*

etc.). Th. 1, 21. οἱ ἄνθρωποι, ἐν ᾧ ἂν πολεμῶσι, τὸν παρόντα πόλεμον αἰ μέγιστον κρίνουσιν. X. Cy. 3. 1, 18. πόλιν οὐκ ἔβρακας ἀντιπατομένην πρὸς πόλιν ἑτέραν, ἥτις, ἐπεὶ δ' ἂν ἡττηθῇ, παραχρῆμα ταύτην ἀντὶ τοῦ μάχεσθαι πείθεσθαι ἐδέλει. 3. 3, 26. ὁπότεν (οἱ βάρβαροι βασιλεῖς) στρατοπεδεύωνται, τάφρον περιβάλλονται εὐπετῶς διὰ τὴν πολυχειρίαν (as often as). Dem. Ph. 3. 128, 69. ἕως ἂν σώζεται τὸ σκάφος, τότε χρὴ καὶ ταύτην καὶ κυβερνήτην προθύμους εἶναι (*idum servari possit*).

REMARK 1. The Subj. is also used in the Epic language, when the adverbial clause forms a member of a comparison, since a case is then supposed (comp. § 333, Rem. 2). Il. ξ, 16. ὥς δ' ὅτε παραφύρῃ πέλαγος . . ὥς δ' ἡέραν ὄρμαινε. ο, 624. ἐν δ' ἔπεσ', ὥς ὅτε κύμα θοῇ ἐν νηὶ πέσσειν.

REM. 2. On the Subj. after an historical tense instead of the Opt., and on *ἔταν*, *ἐπείν*, *πρίν ἂν*, etc. with the Opt. in the *oratio obliqua*, see § 345, Rem. 4.

REM. 3. The mode of connection by *ὅτε*, *ὁπότε*, *πρίν*, etc. without *ἂν* with the Subj., occurs only in the Epic language frequently, sometimes also in Ionic prose, and not seldom in the Attic writers with *μέχρι* and *πρίν*.

7. The Opt. is used with conjunctions of time, without *ἂν*, just as the Subj. is, but referring to an *historical tense* of the principal clause. When the Opt. is used to denote indefinite frequency (§ 327^b, 2), an Impf. or an Iterative Aor. usually stands in the principal clause, and the conjunctions *ὅτε*, *ἐπεί*, etc. (except those which signify *before* and *until*), are translated by *as often as*.

Il. κ, 14. αὐτὰρ δ' ἔς νῆας τε ἴδοι καὶ λαὸν Ἀχαιῶν, πολλὰς ἐκ κεφαλῆς προδελύμους ἔλκετο χαίτας (as often as). Her. 6, 61. ὅκως (= ὅτε) ἐνείκειε ἢ τροφὸς (τὸ παιδίον), πρὸς τε τῷγαλμα ἵστα καὶ ἐλίσσεται τὴν δευρὶ ἀπαλάξαι τῆς δυσμορφίης τὸ παιδίον (as often as). X. An. 6. 1, 7. ὁπότε οἱ Ἕλληνες τοῖς πολεμίοις ἐπίοιεν, ῥᾷδως ἐπέφευγον (as often as the Greeks made an attack, whenever they made an attack). Od. ε, 385. ὅρσε δ' ἐπὶ κραιπνὸν βορέην, πρὸ δὲ κύματ' ἔαζεν, ἕως ὅγε Φαιάκεσσι φιληρέτμοισι μιγείη (but ὄρνυσι βορέην καὶ ἄρνυσι κύματα, ἕως ἂν . . μιγῇ). Pl. Phaed. 59, d. περιεμένομεν ἐκάστοτε, ἕως ἀνοιχθῇ τὸ δεσμοτήριον.

REM. 4. On *ἂν* in the principal clause, see § 260, 2, (2), (β).

8. Moreover, the Opt. without *ἂν* is used with conjunctions of time, without reference to the time of the principal clause, when the statement of time is to be represented as an *uncertain* and *doubtful condition*, as a mere *supposition*, *conjecture*, or *assumption*; also, generally, when the subordinate clause forms a part of a principal clause expressing a wish.

Pl. Amat. 133, a. ὁπότε τὸ φιλοσοφεῖν αἰσχροὺν ἡγησάμην εἶναι, οὐδ' ἂν ἄνθρωπον νομίσαιμι ἑμαυτὸν εἶναι (when I shall assume, if I shall ever assume). X. Cy. 3. 1, 16. πῶς ἂν τότε πλείστου ἄξιοι γίγνουντ' οἱ ἄνθρωποι, ὁπότε ἀδικούν

res ἀλλίσκοιντο (when they are, if they are, convicted of acting unjustly); — Il. σ, 465. αἱ γὰρ μιν θανάτῳ δυσηχέος ὤδε δυνάμην νόσφιν ἀποκρίψαι, ὅτε μιν μέγας αἰὼς ἰκάνοι.

9. The conjunction *πρίν* (πρότερον ἤ), besides the constructions already mentioned, is also followed by the Inf. The different constructions of *πρίν* are to be distinguished as follows:

(a) When a past event, one that has *actually* occurred, is spoken of, the Ind. of an historical tense is used (No. 3). The principal clause is *negative*; yet it is sometimes also affirmative, when *πρίν* signifies *until*; thus often in the Tragedians and Thucydides (in the latter *πρίν δὴ* and *πρίν γε δὴ*).

(b) When a *future*, merely *conceived* action is spoken of, which can be considered as the *condition* of the principal clause, the Subj. is used, when the subordinate clause refers to a Pres. Perf. or Fut. in the principal clause; but the Opt., when the subordinate clause refers to an historical tense in the principal clause (No. 5 and 7); yet only when the principal clause is negative, & contains a question implying a negative.

(c) But when the action is to be represented only as a *conception*, a *conceived limit*, not as an independent occurrence, but only as a *subordinate matter*, and a *casual* or *incidental* designation of time, the Inf. is used (= *πρό* with the Gen.). Hence the Inf. can stand both for the Ind. of an historical tense, and for the Subj. or Opt., both after an affirmative and a negative principal clause, when it does not serve to define more fully the subordinate clause.

Isocr. de Big. 348, b. οὐ πρότερον ἐπαύσαντο, πρίν τόν τε πατέρα ἐκ τοῦ στρατοπέδου μετεπέμψαντο, καὶ τῶν φίλων αὐτοῦ τοὺς μὲν ἀπέκτειναν, τοὺς δ' ἐκ τῆς πόλεως ἐξέβαλον. X. An. 6. 1, 27. οὐ πρόσθεν ἐπαύσαντο πολεμοῦντες, πρίν ἐποίησαν πᾶσαν τὴν πόλιν ὁμολογεῖν Λακεδαιμονίους καὶ αὐτῶν ἡγεμόνας εἶναι. — Eur. Med. 279. οὐκ ἔπειμι πρὸς δόμους ἄλιν, πρίν ἔν σε γάλας τερμόνων ἐξω βάλλω (= εἰ μὴ πρότερόν σε ἐκβάλλω). X. An. 5. 7, 12. μὴ ἀπέλθῃτε, πρίν ἂν ἀκούσῃτε. Il. φ, 580. Ἀγένηρ οὐκ ἔδελεν φεύγειν, πρίν πειρήσῃτ' Ἀχιλλῆος (= εἰ μὴ πρότερον πειρήσῃτο). X. An. 7. 7, 57. οἱ ἐπιτήδαιοι ἐν τῷ στρατοπέδῳ (αὐτοῦ) ἐδέοντο μὴ ἀπελθεῖν, πρίν ἀπαγάγοι τὸ στράτευμα καὶ Θίβρωνι παραδοίῃ. — Her. 6, 119. Δαρεῖος, πρίν μὲν αἰχμαλώτους γενέσθαι τοὺς Ἑρετριέας, ἐνείχε σφι δευρὸν χόλον. 7, 2. ἔσαν Δαρεῖφ, καὶ πρότερον ἢ βασιλεῦσαι, γεγονότες τρεῖς παῖδες. X. An. 1. 8, 19. πρίν τόξευμα ἐξικνεῖσθαι, ἐκκλίνουσιν οἱ βάρβαροι καὶ φεύγουσι. 10, 19. πρίν καταλῦσαι τὸ στράτευμα πρὸς Ἕρστον, βασιλεὺς ἐφάνη. 4. 1, 7. ἐπὶ τὸ ἔκρον ἀναβαίνει Χειρίστροφος, πρίν τινα αἰσδέσθαι τῶν πολεμίων. Cy. 7. 1, 4. πρίν δρᾶν τοὺς πολεμίους, εἰς τρίς ἀνέπαυσε τὸ στράτευμα. 2.2, 10. πῶδαν οὕτως εἰσὶ τινες, ὥστε πρίν εἰδέναι, τὸ προστάσσόμενον, πρότερον πείδονται. With attraction (§ 307. 4): ib. 5. 2, 9. (πολλοὶ ἄνθρωποι) ἀποδνήσκουσι πρότερον, πρίν δ' ἡλοὶ γενέσθαι, οἳ ἦσαν.

REM. 5. The Homeric *πᾶρος*, when it is not used as a mere adverb, is always constructed with the Inf. Il. σ, 245. ἐς δ' ἀγορὴν ἀγέροντο, πᾶρος δόρυ καὶ μέδεσθαι.

C. CAUSAL ADVERBIAL CLAUSES.

§ 338. I. *Adverbial Clauses denoting Ground, Cause.*

1. Such adverbial clauses as express the *ground* or *cause* in the form of temporal adverbial clauses by the temporal conjunctions *ὅτε*, *ὁπότε*, *ὥς*, *ἐπεὶ*, *quoniam*, *quæque*, *because*, *since*, *ἐπειδή*, *quoniam*, and *ὅπου*, *quandoquidem*. In these adverbial clauses, the Ind. is the prevailing Mode; but the Opt. with *ἄν* may be used according to § 260, 2, (4) (a), and also the Ind. of the historical tenses with *ἄν*, according to § 260, 2, (2) (a).

II. φ, 95. *μή με κτεῖν', ἐπεὶ οὐχ ὁμογαστριος* Ἑκτορός εἰμι (*quoniam sum*).
 X. An. 3. 2, 2. *χαλεπὰ τὰ παρόντα, ὁπότε ἀνδρῶν στρατηγῶν τοιοῦτων στε-
 ρόμεθα καὶ λοχαγῶν καὶ στρατιωτῶν* (*since we are deprived of such generals, etc.*).
 Dem. Ol. 1, in. *ὅτε τοῖσιν ταῦδ' οὕτως ἔχει, προσήκει προθύμως εἰδέειν ἀκούειν*.
 X. C. 1. 4, 19. *Σωκράτης οὐ μόνον τοὺς συνόντας εἰδοὶ ποιῶν, ὁπότε ὑπὸ τῶν
 ἀνδράπων ὀρῶντο ἀπέχεσθαι τῶν ἀνοσιῶν τε καὶ ἀδίκων, ἀλλὰ καὶ ὅποτε ἐν ἐρημίᾳ
 εἶεν, ἐπεὶ περ ἡ γῆσαινοτο μηδὲν ἂν ποτε ὦν πράττοιεν θεοὺς διαλαθεῖν*. — Pl.
 Prot. 335, d. *δέομαι οὖν σοῦ παραμείναι ἡμῶν, ὥς ἐγὼ οὐδ' ἂν ἐνδὸς ἡδίων ἀκού-
 σαιμι ἢ σοῦ*. — II. ο, 228. *ὅπδειξεν χεῖρας ἐμὰς, ἐπεὶ οὐ κεν ἀνδρωτὶ γ' ἐτελ-
 εσθ' ἡ* (*since, if he had not escaped, the thing would not have been accomplished with-
 out effort*).

REMARK. *Ἐπεὶ* also introduces interrogative and imperative clauses, where we must then translate it by *for*. For the explanation of this use, see § 341, Rem. 4.

2. Such adverbial clauses as express the *ground* or *cause* in the form of substantive clauses by the conjunctions *ὅτι* and *διότι* (arising from *διὰ τοῦτο, ὅτι*) and the Poet. *οὕνεκα* (arising from *τούτου ἕνεκα, ὅ*) or *ὁδοῦνεκα* (instead of *οὗτου ἕνεκα, ὅ*). The Ind. is here, also, the prevailing mode, when the statement is not conditional.

Pl. Euthyphr. 9, e. *ἄρα τὸ δέσιον, ὅτι δσιὸν ἐστί, φιλεῖται ὑπὸ τῶν θεῶν, ἢ, ὅτι φιλεῖται, δσιὸν ἐστί*;

§ 339. II. *Conditional Adverbial Clauses.*

1. The second kind of adverbial clauses are the *conditional* clauses, which are introduced by the conjunctions *εἰ* and *ἐάν* (*ἤν*, *ἄν*, which must not be confounded with the modal adverb *ἄν*). The principal clause expresses what is conditioned by the subordinate clause, or the consequence and effect of the sub-

ordinate clause. As the conditioning clause precedes the conditioned, the cause, the effect, the subordinate clause is called the *introductory clause* or *Protasis*, and the principal clause, the *conclusion* or the *Apodosis*.

2. The Greek has the following modes of expressing conditionality:—

I. In the first place, the condition is expressed as a *reality* or *fact*, as something *certain*, and hence by the Indicative. Two cases are here to be distinguished:—

(a) The Protasis has *εἰ* with the Ind., and the Apodosis, likewise the Ind. Then both the condition and conclusion are considered by the speaker as a *reality* or *fact*, and hence as *certain*, whether the thing be so objectively or not. The result is very frequently a necessary one. If the Apodosis contains a command, the Imp. is used, and when this command is negative, the Subj. also (§ 259, 5).

Εἰ τοῦτο λέγεις, ἁμαρτάνεις.—*Εἰ θεός ἐστι, σοφός ἐστιν.*—X. Cy. 1. 5, 13. *εἰ ταῦτα ἐγὼ λέγω περὶ ὧν ἄλλα γινώσκων, ἐμαυτὸν ἐξαπατῶ* (here something is spoken of, which in his heart the speaker wholly denies).—*Εἴ τι ἔχεις, δός.*—*Εἰ τοῦτο πεποιήκας, ἐπαινεῖσθαι ἄξιός ἐῖ.* Her. 3, 62. *ὃ δέσποτα, οὐκ ἔστι ταῦτα ἀληθέα, ὅπως (= ὅτι) κοτέ σοι Σμέρδης ἀδελφεὸς ὁ σὸς ἐπανεστῆκε· ἐγὼ γὰρ αὐτὸς ἔδωκά μιν χερσὶ τῆσι ἐμευτοῦ· εἰ μὲν νυν οἱ τεθνεώτες ἀνεστήασιν, πρὸς δέ κε ἔτι τοι καὶ Ἀστυάγεια τὸν Μῆδον ἐπαναστήσεσθαι· εἰ δ' ἔστι, ὥς περ προτοῦ, οὐ μὴ τί τοι ἔκ γε ἐκείνου νεώτερον ἀναβλαστήσει* (here in the first conditional clause, something is spoken of, the opposite of which the speaker is persuaded is true).—*Εἴ τι εἴχε, καὶ ἐδίδου.*—*Εἰ τοῦτο ἐπεποιήκεις, ζημίαν ἄξιός ῥ' ἔσθαι.*—*Εἰ ἐβρόντησε, καὶ ἥστραψεν.* *Εἰ τοῦτο λέξεις, ἁμαρτήσῃ.* X. Cy. 2. 1, 8. *εἴ τι πείσονται Μῆδοι, ἐς Πέρσας τὸ δευτὸν ἔξει.* 7. 1, 19. *εἰ φθάσκομεν τοὺς πολεμίους κατακτανόντες, οὐδεὶς ἡμῶν ἀποθανεῖται.*

(b) The Protasis has *εἰ* with the Ind. of the historical tenses, and the Apodosis, also, the Ind. of an historical tense with *ἄν*; then the *reality*, both of the condition and conclusion is to be denied. This form is used only of the *past*, or where there is a reference to the past; here it is affirmed that something could take place under a certain condition, but did not, because the condition was not fulfilled. The use of the tenses is the same as in simple sentences. See § 256.

Here the *negation* of the reality is not contained in the form of expression

itself, for the Ind. of the historical tenses necessarily always denotes a *past occurrence* or *fact*; the negation is merely an *inferred* one, that is to say, it consists in this, that a conclusion or inference is drawn from the past and applied to the present, and a reality in the past is opposed to what is not a reality in the present. The past reality expressed in the conditional clause stands in opposition to another present reality (either expressed or to be supplied from the context), which contains precisely the opposite of that past reality, e. g. *if the enemy came, we were destroyed*, i. e. *if the enemy had come, we should have been destroyed*, BUT NOW THE ENEMY HAS NOT COME; from this contrast it is now inferred, that the assumed fact *if the enemy came*, did not take place.

Εἰ τοῦτο λέγεις, ἡμάρτανες ἂν (si hoc dixisses, errares, if you said this you erred, or if you had said this, you would have erred; but you have not said it, consequently you have not erred). Pl. Apol. 20, b, c. τίς, ἦν δ' ἐγώ, καὶ ποδάρκος; καὶ πόσου διδάσκει; Εὐημος, ἔφη, ὁ Σώκρατες, Πάριος, πέντε μῶν. Καὶ ἐγὼ τὸν Εὐημον ἐμακάρισα, εἰ ὡς ἀληθῶς ἔχει ταύτην τὴν τέχνην καὶ οὕτως ἐμμελῶς διδάσκει· ἐγὼ γοῦν καὶ αὐτὸς ἐκαλλυνόμεν τε καὶ ἡβρυνόμεν ἔν, εἰ ἡπιστάμην ταῦτα· ἀλλ' οὐ γὰρ ἐπίσταμαι, ὁ ἄνθρωπος Ἀθηναῖος (here also something past is spoken of, as is evident from ἐμακάρισα). 31, d. εἰ ἐγὼ πάλαι ἐπεχείρησα πράττειν τὰ πολιτικὰ πράγματα, πάλαι ἂν ἀπολόλῃ καὶ οὗτ' ἂν ὑμᾶς ὠφελήκη, οὗτ' ἂν ἐμαυτόν. Th. 1, 9. οὐκ ἂν οὖν νῆσων ἐκράτει ('Αγαμέμνων), εἰ μὴ τι καὶ ναυτικὸν εἶχεν (he would not have ruled over the islands unless he had a fleet; but he had a fleet, consequently he could also rule over the islands). Pl. Gorg. 516, c. εἰ ἦσαν ἄνθρωποι ἀγαθοί, οὐκ ἔν ποτε ταῦτα ἐπασχόν (if they — Cimon, Themistocles, and Miltiades — had been good men, they would never have experienced this injustice). X. Cy. 1, 2, 16. ταῦτα οὐκ ἂν ἐδύναντο (οἱ Πέρσαι) ποιεῖν, εἰ μὴ καὶ διαίτη μετρίᾳ ἐχρῶντο. 3, 3, 17. εἰ μὲν μέλῳ τις κίνδυνος ἐμῇ ἐλιναι ἐκεῖ (sc. ἐν τῇ πολέμῳ), ἡ ἐνθάδε (sc. ἐν τῇ φιλίᾳ), ἴσως τὸ ἀσφαλέστατον ἦν ἂν αἰρετέον· νῦν δὲ ἴσοι μὲν ἐκεῖνοι (οἱ κίνδυνοι) ἔσονται, ἦν τε ἐνθάδε ὑπομένωμεν, ἦν τε εἰς τὴν ἐκεῖνων (τῶν πολέμων) ἰόντες ὑπαντῶμεν αὐτοῖς (here also a past action is spoken of: as long as we were unarmed, and therefore were in greater danger in a hostile than in a friendly country, it was necessary for us to remain here; but now, since we are armed, the danger here and there will be equal). 8, 3, 44. ἀληθῆ, ἔφη, λέγεις· εἰ γὰρ τοι τὸ ἔχειν οὕτως, ὥσπερ τὸ λαμβάνειν, ἥδὺ ἦν, πολὺ ἂν διέφερον εὐδαιμονίᾳ οἱ πλούσιοι τῶν πενήτων (in reference to the preceding conversation). An. 7, 6, 9. ἡμεῖς μὲν, ὁ Λακεδαιμόνιοι, καὶ πάλαι ἂν ἦμεν παρ' ὑμῖν, εἰ μὴ Ξενοφῶν δεῦρο ἡμᾶς πείσας ἀπήγαγεν. Lys. defens. Call. 102, 1. εἰ μὲν περὶ ἄλλου τινοῦς ἡ τοῦ σώματος Καλλίας ἡγωνίζετο, ἐξήρκει ἂν μοι καὶ τὰ παρὰ τῶν ἄλλων εἰρημένα· νῦν δὲ μοι δοκεῖ αἰσχρὸν εἶναι μὴ βοηθῆσαι Καλλίᾳ τὰ δίκαια. Purg. sacril. 109, 15. εἰ μὲν αἰσχρὸν ἦν μόνον τὸ πρᾶγμα, ἴσως ἂν τις τῶν παριόντων ἡμῇ λησε· νῦν δὲ οὐ περὶ αἰσχύνης, ἀλλὰ περὶ τῆς μεγίστης ζημίας ἐκυθύνεον.

REMARK 1. On the omission of ἂν in the Apodosis, see § 260, Rem. 3. Or the Ind. of the Hist. tenses in the intermediate clause of such a proposition, § 327b, 1. (a).

II. The condition is expressed, in the second place, as a *conception* or *representation*. The Greek has two different forms to denote this relation:—

(a) The Protasis has *εἰ* with the Opt., and the Apodosis, the Opt. with *ἄν*. (The Fut. Opt. is here not used.) By this form, both the condition and the conclusion are represented as a *present* or *future uncertainty*, as an *undetermined possibility*, a mere *conjecture*, *assumption*, or *supposition*, without any reference to the thing supposed being real or not real, possible or impossible.

Εἴ τι ἔχοις, δοίης ἄν (si quid habes des, if you had anything, you would give it; here it is neither assumed nor denied that you have anything, but is merely a supposition. Εἰ τοῦτο λέγοις, ἁμαρτάνοις ἄν (if you should say this, then you would err).—Pl. Symp. 175, d. εἴ ἂν ἔχοι, εἰ τοιοῦτον εἴη ἡ σοφία, ὥστ' ἐκ τοῦ πληρεστέρου εἰς τὸν κενώτερον βεῖν ἡμῶν, ἐὰν ἀπώμεθα ἀλλήλων· εἰ γὰρ οὕτως ἔχει καὶ ἡ σοφία, πολλοῦ τιμᾶμαι τὴν παρὰ σοὶ κατάκλισιν. Lysid. 206, c. εἴ μοι ἐδέλῃσαις αὐτὸν ποιῆσαι εἰς λόγους ἐλθεῖν, ἴσως ἂν δυνάμην σοὶ ἐπιθεῖναι, ἢ χρὴ αὐτῷ διαλέγεσθαι. Menex. 236, a. καὶ τί ἂν ἔχοις εἰπεῖν, εἰ δέοι σε λέγειν; Hipp. Maj. 282, d. εἰ γὰρ εἰδείης δσον ἀργύριον εἰργασμαι, θαυμάσαις ἔν. Ion. 537, c. εἴ σε ἐροίμην, εἰ (whether) τῇ αὐτῇ τέχνῃ γινώσκομεν τῇ ἀριδμητικῇ τὰ αὐτὰ ἐγώ τε καὶ σύ, ἢ ἄλλρ, φαίης ἂν δήπου τῇ αὐτῇ. 5. 6, 9. καὶ ὁ Παρθένιος ἕβατος· ἐφ' ὃν ἔλθοιτε ἔν, εἰ τὸν Ἄλυν διαβαίητε. 6. 2, 21. εἰ καταλιπόντες τὰ σκεῦθ' ἐν τῷ ἐρυμνῷ χωρίῳ ὥς εἰς μάχην παρεσκευασμένοι ἴοιμεν, ἴσως ἂν τὰ ἱερὰ μᾶλλον προχωροίη ἡμῶν. (Of the assumption of something past, in Herodotus [§ 260, (4) (a)] 7, 214. εἰδείη ὢν καὶ ἐὼν μὴ Μηλιεύς ταύτην τὴν ἀτραπὸν Ὀρήτης, εἰ τῇ χώρῃ πολλὰ ὠμιλῇ κὼς εἴη, Onetes might have known this way, if he had been very familiar with the country).

(b) The Protasis has *ἐάν* (ῆν, ἄν) with the Subj., and the Apodosis also, the Ind. of a principal tense, commonly the Future (also the Imperative). By this form, the condition is represented as a *conception* or *supposition*, the accomplishment of which, however, is expected by the speaker, and is regarded as possible. The conclusion resulting from the subordinate clause, is represented as certain (necessary).

REM. 2. As the Greek Subj. always refers to the future, *ἐάν* with the Subj. almost wholly corresponds to *εἰ* with the Fut. Ind.; the only distinction is, that by *εἰ* with the Fut. Ind., the form of the condition implies that the action *will* actually take place in future; but by *ἐάν* with the Subj., the form of the condition implies that the actual occurrence of the action is merely assumed or expected by the speaker. The reason for the use of the Subj. is not to be found in the conditioned relation itself which it is necessary to express, but in

the fact, that, aside from this relation, it is used to denote a *concession* *by the speaker* (§ 259, Rem. 4).

Ἐάν τοῦτο λέγῃς, ἁμαρτήσῃ, *if you say this, shall say it, you will* (Whether you will actually say this, I do not yet know; but I expect, I assume that you will say it, and then it is a necessary consequence that you err.) — Ἐάν τοῦτο λέγῃς, ἁμαρτήσῃ (*si hoc dixeris, errabis*). Dem. 2, 14. Ἐάν λόγος, ἂν ἀπὴ τὰ πράγματα, μάταιόν τι φαίνεται καὶ κενόν. Pl. Rp. 473, d. Ἐάν μὴ ἢ οἱ φιλόσοφοι βασιλεύσωσιν ἐν ταῖς πόλεσιν, ἢ οἱ βασιλεῖς τε νῦν λεγόμενοι καὶ δυνατόι φιλοσοφῆσωσι γησίως τε καὶ ἱκανῶς, καὶ τοῦτο εἰς ταῦτ' ἐνυμνέσῃ, δύναμις τε πολιτικῇ καὶ φιλοσοφίᾳ, οὐκ ἔστι κακῶν παῦλα ταῖς πόλεσι. Lysid. 210, c. Ἐάν μὲν ἕρα σοφὸς γένῃ, ὁ παῖ, πάντες σοὶ φίλοι καὶ πάντες σοὶ οἰκεῖοι ἔσονται. X. An. 1. 8, 12. καὶν τοῦτο, ἔφη, νικῶμεν πάντ' ἡμῶν πεποιήται.

REM. 3. Ἐάν with the Subj. and εἰ with the Opt. are also used to denote *indefinite frequency*. Comp. § 327b, 2. In the place of ἔάν with the Subj. εἰ with the Opt. occurs, when the conditional clause is made to depend on an Hist. tense. Still, see § 345, 4. On ἔάν with the Opt. and εἰ with the Inf. in *orat. obliq.*, see § 345, Rem. 4, and No. 6.

3. Besides the common forms of the Apodosis already mentioned, which correspond to those of the Protasis, the Apodosis is very often found in a form that does not correspond to the Protasis. This interchange of forms gives great delicacy of expression. The following cases occur: —

(a) The Opt. with ἔν in the Apodosis, very often follows εἰ with the Ind. and ἔάν with the Subj., when the conclusion as *uncertain, doubtful, an undetermined possibility*, is to be contrasted with a condition which is *certain*, or which is *expected or assumed as certain*. But the Greek, particularly the Attic dialect, very often employs this form of the Apodosis with a degree of civility, even when speaking of settled convictions [§ 260, 2, (4), (a)].

(a) Εἰ τοῦτο λέγεις, ἁμαρτάνοις ἔν (*if you assert this, you would err*). Pl. 30, b. εἰ μὲν οὖν ταῦτα λέγων διαφθείρω τοὺς νέους, τοῦτ' ἔν εἴη βλαβερὸν. Alc. II. 149, c. καὶ γὰρ ἂν δευὼν εἴη, εἰ πρὸς τὰ δῶρα καὶ τὰς δυνάμεις ἀποβλέψουσιν ἡμῶν οἱ θεοί, ἀλλὰ μὴ πρὸς τὴν ψυχὴν, ἂν τις δυνάμις καὶ δίκαιος ἂν τυχάνῃ. X. C. 1. 2, 28. εἰ Σωκράτης σωφρονῶν διετέλει, πῶς ἂν δίκαιος τῆς οὐκ ἐνόησης αὐτῷ κακὰς αἰτίας ἔχοι; Th. 6, 92. εἰ πολέμιός γε ἂν σφόδρα ἔβλαπτον, καὶ ἂν φίλος ἂν ἱκανῶς ὠφελοίην.

(β) X. Apol. 6. ἦν δὲ αἰσθάνωμαι χείρων γιγνόμενος καὶ καταμέμφωμαι ἑμαυτόν, πῶς ἂν ἐγὼ ἂν ἡδέως βιοτεύοιμι; Pl. Menex. 239, c. ἔάν οὖν ἡμεῖς ἐπιχειρῶμεν τὰ αὐτὰ λόγῳ ψιλῷ κοσμεῖν, τάχ' ἂν δευτέροι φαίνοίμεθα (*then we should be inferior*).

(γ) Εἰ with the Ind. of the historical tenses is used in speaking of the *denial of a fact*, and in the Apodosis, the Opt. with ἔν is used in speaking of the *past*, instead of the usual Ind. of the Hist. tenses with ἔν. This use is not

frequent, and is found only in Homer [§ 260, (4), (a)]. Il. β, 80. *εἰ μὲν τὰς τῶν ἑνείκων Ἀχαιῶν ἄλλος ἐνισπεν, ψεῦδος κεν φαίμεν καὶ νοσφίζοιμε· θα μᾶλλον· νῦν δ' ἴδεν, ὅς μὲν ἕριστος Ἀχαιῶν εὔχεται εἶναι* (if another had told the dream, we should pronounce it false, and not believe it). Il. ε, 311. *καὶ νῦν κεν ἴδῃ ἀπόλοιτο ἥναξ ἀνδρῶν Αἰνείας, εἰ μὴ ἔρ' ὀξὺν ὀρήσσει Διὸς θυγάτηρ Ἀφροδίτη* (and Aeneas would certainly have perished there, if Aphrodite had not observed it). Comp. § 388. ρ, 70. [On *εἰ* with the Opt. in the Protasis and the Opt. with *ἔν* in the Apodosis, in speaking of something past, in Herodotus, see No. II. (a) at the end.]

(b) On the contrary, the Ind. in the Apodosis sometimes follows *εἰ* with the Opt. X. C. 1. 5, 2. *εἰ δ' ἐπὶ τελευτῇ τοῦ βίου γενόμενοι βουλοίμεθα τῇ ἐπιτρέφαι ἢ παιδας ἄρρενας παιδεύσαι, ἢ θυγατέρας παρθένους διαφυλάττειν, ἢ χρήματα διασῶσαι, ἢ ἀξιπίστον εἰς ταῦτα ἡγησόμεθα τὸν ἀκρατή;*

(c) The Ind. of the historical tenses with *ἔν* in the Apodosis follows:—

(a) sometimes *εἰ* with the Ind. of a principal tense, if the condition is regarded as a *fact* or something *actually existing*, while the conclusion is considered as *not real* or *actual*. X. Hier. 1, 9. *εἰ γὰρ οὕτω ταῦτ' ἔχει, πῶς ἂν πολλοὶ μὲν ἐπεδύμουν τυραννεῖν . . , πῶς δὲ πάντες ἐξήλουν ἂν τοὺς τυράννους;* (if this is really so, why should many strive after sovereignty, and all esteem tyrants as happy?) Eur. Or. 565, sq. *εἰ γὰρ γυναικες εἰς τὸδ' ἡξουσιν δράσους, ἔνδρας φονεῖν, καταφυγὰς ποιοῦμεναι εἰς τέκνα . . , παρ' οὐδὲν αὐταῖς ἦν ἂν ὀλλύναι πόσεις;*

(β) rarely *εἰδν* with the Subj. (Pl. Phaedr. 256, c.), but very often *εἰ* with the Opt., when, in the Apodosis, an action is to be represented as *repeated* in past time [see § 260, 2, (2), (β)], but seldom when the reality of the conclusion is to be denied, e. g. X. Cy. 2. 1, 9. *εἰ ἔχοιμι, ὥς τάχιστα ἂν ὅπλα ἐποιούμην πᾶσι Πέρσαις τοῖς προσιοῦσιν*. Pl. Alc. I. 111, e. *εἰ βουληθείημεν εἰδέναι μὴ μόνον, ποῖοι ἄνθρωποι εἰσιν, ἀλλ' ὅποιοι ὕγιεινοί, ἢ νοσώδεις, ἄρα ἱκανοὶ ἂν ᾖσαν διδασκαλοὶ οἱ πολλοί;*

(d) The Ind. of a principal tense in the Apodosis, is sometimes contrasted with the Ind. of an historical tense in the Protasis: (a) affirmatively: Dem. Cor. 293, 195. *εἰ μετὰ τῶν Θηβαίων ἡμῶν ἀγωνιζομένοις οὕτως εἵμαρτο (facto constitutum ERAT) πρᾶξαι, τί χρὴ προσδοκᾶν;*—(β) negatively: Th. 3, 65. *εἰ μὲν γὰρ ἡμεῖς αὐτοὶ πρὸς τε τὴν πόλιν ἐλθόντες ἐμαχόμεθα (rugaivissemus) καὶ τὴν γῆν ἐδρωῶμεν (devastassemus) ὥς πολέμοι, ἀδικοῦμεν· εἰ δὲ ἄνδρες ὅμων οἱ πρῶτοι . . ἐπεκατέσσαντο (advocaverunt), τί ἀδικοῦμεν.*

§ 340. Remarks.

1. Ellipsis of the Protasis. The Opt. with *ἔν* often stands without the conditional Protasis; yet this is contained in an adjective-clause, or in a participle, or, in general, in a word of the sentence which may be expanded into a conditional Protasis, e. g. in the adverb *οὕτως*, in a preposition, or it is indica-

ted in what precedes or follows. *Ὅς ταῦτα λέγοι (= εἰ τις ταῦτα λέγῃ), ἁμαρτάνοι ἔν (whoever should say this, if any one should say this, he would err). Ταῦτα λέξας (= εἰ σὺ λέξῃς) ἁμαρτάνοις ἔν. Οὕτω γ' (= εἰ οὕτω γε ποιήσῃς) ἔν ἁμαρτάνοις. Very often, however, the Protasis is actually wanting; particularly, general Protases are almost always omitted, since they can be easily supplied by such phrases as: *if one wishes, if it is allowed, if I can, if circumstances should favor*, e. g. Βουλοίμην ἔν (scil. εἰ δυνάμην), *velim* 'Ἡδέως ἔν ἀκούσαιμι; often also, the conditioned Apodosis must be supplied, as the conditioning Protasis, e. g. Her. 9, 71. ἀλλὰ ταῦτα μὲν καὶ φθόνην ἔν εἴποιεν (sc. εἰ εἴποιεν). Comp. § 260, 2, (4), (a). So also, the Ind. of the historical tenses with ἔν is often used without a conditional Protasis, e. g. Ταῦτα λέξας ἤμαρτες ἔν. 'Ἄνευ σεισμοῦ οὐκ ἔν τοῦτο συνέβη. 'Εβουλόμην ἔν οἱ ἐβουλήθη ἔν (sc. εἰ ἐδυνάμην), *voluisse, vellem* (different from βουλοίμην ἔν, as *vellem* from *velim*). 'Ἐνθα δὲ ἔγνωσ ἔν (sc. εἰ παρήσθα), *tum vero videres*. See § 260, Rem. 2.

2. Ellipsis of the Apodosis. On the contrary, the Apodosis may be omitted in certain cases:—

(a) In the expression of a *wish*, e. g. εἴδε τοῦτο γένοιτο (sc. εὐτυχὴς ἔν εἴην), *O that this might be!* εἴδε τοῦτο ἐγένετο (sc. εὐτυχὴς ἔν ἦν), *O that this had been!* Comp. § 259, 3, (b), and Rem. 6.

(b) Often in *excited, impassioned discourse* (*Aposiopesis*). Il. α, 340, sq. εἴποντο δ' αὐτε-χρεῖά ἐμείο γένηται δεικέα λοιγὸν ἀμύναι τοῖς ἄλλοις—.

(c) When the Apodosis may be easily supplied from the context. This occurs in Homer in the phrase εἰ δ' ἐδέλεις with or without an Inf. Il. φ, 487. εἰ δ' ἐδέλεις πολέμοιο δαήμεναι (sc. ἔγε, μάχου ἐμοί). ὅφρ' εὖ εἴδῃς. Very often also in Attic writers, where two conditional clauses are placed in contrast by εἰ (ἐάν) μέν—εἰ (ἐάν) δὲ μή; in the first the Apodosis is omitted, since it contains a thought which can be easily supplied, and the discourse hastens on to the following more important thought. Pl. Prot. 325, d. καὶ ἐάν μὲν ἐκὼν πείδηται (sc. καλῶς ἔχει). εἰ δὲ μή,—εὐδόνουσιν ἀπειλαῖς καὶ πληγαῖς.

3. A partial ellipsis of the Protasis occurs in the Homeric phrase εἰ δ' ἔγε, i. e. εἰ δὲ βούλει, ἔγε. Il. α, 524. εἰ δ' ἔγε τοι κεφαλῇ κατανέσομαι. Also when εἰ δέ or εἰ δ' ἔγε is used as an antithesis, where a verb must be supplied from the context. Il. α, 302; i, 46. ἀλλ' ἄλλοι μενέουσι κερηκομῶντες 'Αχαιοί, εἰσέκε περ Τροίην διαπέρσομεν· εἰ δὲ καὶ αὐτοί (sc. μὴ μενέουσι), φευγόντων σὺν νηυσὶ φίλῃν ἐς πατρίδα γαῖαν.

4. Εἰ δέ instead of εἰ δὲ μή and εἰ δὲ μή instead of εἰ δέ. When two hypothetical clauses are contrasted with each other, εἰ δέ is often used instead of εἰ δὲ μή, since the opposed or contrasted member of itself abrogates the first member. Pl. Prot. 348, a. καὶ μὲν βούλη ἔτι ἐρωτᾶν, ἔτοιμός εἰμι σοὶ παρέχειν (sc. ἐμέ) ἀποκρινόμενος· ἐὰν δὲ βούλη, σὺ ἐμοὶ παρῴσχε (if you wish to propose further questions, I am ready to reply, but if you do not wish, etc.). On the contrary, a negative clause is followed by εἰ δὲ μή, instead of εἰ δέ, this form

being very common in abrogating or expressing the opposite of the preceding clause. X. Cy. 3. 1, 35. πρὸς τῶν θεῶν, μὴ οὕτω λέγε· εἰ δὲ μὴ (*otherwise*), σὺ θαρροῦντά με ἔξεις.

5. When εἰ μὴ has the meaning of *except*, another εἰ is sometimes subjoined, thus εἰ μὴ εἰ, like *nisi si*, *except if*, *unless*, the predicate of εἰ μὴ being omitted. Pl. Symp. 205, c. οὐ γὰρ τὸ ἐαυτῶν, οἶμαι, ἕκαστοι ἀσπάζονται, εἰ μὴ εἴ τις τὸ μὲν ἀγαθὸν οἰκεῖον καλεῖ.

6. Ἄν in the Protasis with εἰ and the Opt. or the Ind. of the historical tenses. Sometimes ἄν is found, also, in the Protasis, so that it contains a condition for the Apodosis, but it is itself dependent on another condition, commonly not expressed, but implied, e. g. εἰ ταῦτα λέγοις ἄν means: *If you should say this UNDER CIRCUMSTANCES* (= *in case circumstances require, in case an opportunity should present, in case one should ask you*), etc. X. Cy. 3. 3, 55. τοὺς δ' ἀπαιδεύτους παντάπασιν ἀρετῆς θαυμάζοιμι ἄν, εἴ τι πλεόν ἂν ὠφελήσειε λόγος καλῶς βηθεὶς εἰς ἀνδραγαθίαν, ἢ τοὺς ἀπαιδεύτους μουσικῆς ᾄσμα μάλα καλῶς φασδὲν εἰς μουσικὴν. Pl. Prot. 329, b. ἐγὼ εἴπερ ἄλλῃ τῃ ἀνδρώπων πειθοίμην ἄν, καὶ σοὶ πεῖδομαι (*si ulli alii, si id mihi affirmet, fidem habeam*).

7. When καί is connected with εἰ (ἐάν), the hypothetical Protasis contains a *concessive* meaning, and the Apodosis, an *adversative* meaning: the Protasis denotes a concession; the Apodosis, often in connection with δμως, *tamen*, denies the expected consequence, and places another consequence in opposition to that expectation. Καί either follows εἰ, —εἰ καί or precedes it, —καί εἰ—. In the first case, καί means *also*, and refers not merely to εἰ, but to the entire concessive clause, and εἰ καί means *although*. In the last case, καί means *even* (*enhansive*), and refers only to the condition, and καί εἰ means *even if*, e. g. εἰ καί θνητός εἰμι, *although I am mortal* (conceding what is actually the case, καί εἰ ἀθάνατος ἦν, *even if I were immortal* (conceding what is not the case). S. O. R. 302. πόλιν μὲν, εἰ καί μὴ βλέπεις, φρονεῖς δ' ὅμως, οἷα νόσφ' ἔνεστιν, *etsi (quamquam) caecus es, vides tamen, quo in malo versetur civitas*. Aesch. Choeph. 296. καί μὴ πέποιθα, τοῦργον ἔστ' ἐγραστέον, *etiamsi non fido, perpetrandum facinus est*. To the εἰ (ἐάν) καί, the negative εἰ (ἐάν) μὴ δέ corresponds; to the καί εἰ (ἐάν), οὐ δ' (μὴ δ') εἰ (ἐάν).

REMARK. Concessive clauses are far oftener expressed in an abridged form by the participle, either alone, or in connection with καί, καίπερ, etc., ‡ 312, 4, (d) and Rem. 8.

‡ 341. III. *Adverbial Clauses denoting Consequence or Effect.*

1. Adverbial clauses, denoting consequence or effect, are adverbs of *manner* expanded into a sentence, and are introduced by the conjunction ὥστε (more seldom ὡς), which refers to the demonstrative adverb οὕτω(ς), either expressed or understood, in the principal clause, e. g. οὕτω καλός ἐστιν, ὥστε θαν-

μάζεσθαι (= θανμασίως καλός ἐστιν). Yet these clauses often have also the meaning of a *substantive* or *Inf.* in the *Acc.* and denoting an *effect*, and must then be considered as substantive-clauses. In this last case, the relative ὥστε of the subordinate clause corresponds to a demonstrative substantive-pronoun, either expressed or to be supplied, e. g. τοῦτο, in the principal clause, e. g. 'Ανέπεισε Ξέρξης τοῦτο, ὥστε ποιεῖν ταῦτα (Her.).

2. The *Ind.* is used in these clauses, when the consequence or effect, is to be indicated as a *fact*, something *real* and *actual*. The negative is in this case (οὐ, § 318, 2).

Her. 6, 83. Ἄργος ἀνδρῶν ἐχηρώδη οὕτω, ὥστε οἱ δοῦλοι αὐτέων ἔσχον πάντα τὰ πρήγματα. X. Cy. 1. 4, 5. Κύρος ταχὺ καὶ τὰ ἐν τῇ παραδείσῳ θηρία ἀσθλάκει, ὥστε δ' Ἀστυάγης οὐκέτ' εἶχεν αὐτῷ συλλέγειν θηρία. 15. οὕτως ἦσθη τῇ τότε θήρῃ (δ' Ἀστυάγης), ὥστε ἀεὶ, ὅποτε οἶόν τε εἴη, συνεξήγει τῷ Κύρῳ, καὶ ἄλλους τε πολλοὺς παρελάμβανε.

3. The *Inf.*, on the contrary, is used, when the consequence or effect is to be represented as merely a *conceived* or *supposed* one, *inferred from the inward relation of things*, or *assumed as possible*. (On attraction with the *Inf.*, see § 307, 4, and on the negative, § 318, 2.) The particular cases where the *Inf.* is used, are the following:—

(a) When an effect or consequence is specified, which results from or has its ground in the *nature* or *condition* of an object. X. C. 1. 2, 1. ἔτι δὲ πρὸς τὸ μετρίων δεῖσθαι πεπαιδευμένος ἦν Σωκράτης οὕτως, ὥστε πᾶν μικρὰ κεκτημένος πᾶν βιβλῖος ἔχειν ἀρκοῦντα. Cy. 1. 1, 5. ἐδυνάσθη Κύρος ἐπιδυμίαν ἀμβάλειν τοσαύτην τοῦ πάντας αὐτῷ χαρίζεσθαι, ὥστε ἀεὶ τῇ αὐτοῦ γνώμῃ ἀξιοῦν κυβερνᾶσθαι. 2, 1. φῦναι δὲ Κύρος λέγεται φιλοτιμότατος, ὥστε πάντα μὲν πόνον ἀνατλήναι, πάντα δὲ κίνδυνον ὑπομεῖναι τοῦ ἐπαινεῖσθαι ἕνεκα. For the same reason, ἡ ὥστε (*quam ut*) is used with the *Inf.*, after a comparative. Her. 3, 14. ὁ παῖς Κύρου, τὰ μὲν οἰκῆρια ἦν μέζω κακά, ἡ ὥστε ἀνακλαίειν (*greater than that any one can bewail*, i. e. *too great for one to bewail*). X. C. 3. 5, 17. φοβούμεθα ἀεὶ, μή τι μείζον ἢ ὥστε φέρειν δύνασθαι κακὸν τῇ πόλει συμβῇ. Hence ὥστε with an *Inf.* may also be used to explain a preceding clause, e. g. Th. 4. 23. Πελοποννήσιοι ἐν τῇ ἡπειρῷ στρατοπεδευσάμενοι, καὶ προσβολὰς ποιούμενοι τῇ τείχει, σκοποῦντες καιρόν, εἴ τις παραπέσοι, ὥστε τοὺς ἄνδρας σῶσαι (*watching for an opportunity, if any should occur, by which their fellow-citizens could be saved*). X. C. 1. 3, 6. ὃ τοῖς πλείστοις ἐργωδέστατόν ἐστιν, ὥστε φυλάσσεσθαι τὸ ὑπὲρ τὸν καιρὸν ἐμπιπασθαι, τοῦτο βιβλῖος πᾶν Σωκράτης ἐφύλαττετο.

(b) When the consequence is to be represented as one merely *possible*. X. An. 2. 2, 17. κρῶγην πολλὴν ἐποιοῦν καλοῦντες ἀλλήλους, ὥστε καὶ τοὺς πολεμίους ἀκούειν (*ut etiam hostes audire POSSENT*), ὥστε οἱ μὲν ἐγγύτατα τῶν πολεμίων

ων και κφυγον (a fact). 1. 4, 8. οὔτε ἀποκεφεύγασιν· ἔχω γὰρ τριήρεις, ὥστε ἐλεῖν τὸ ἐκείνων πλοῖον.

(c) When the consequence or effect includes, at the same time, the idea of purpose or aim. Th. 2, 75. προκαλύμματα εἶχε δέρβεις καὶ διφθέρας, ὥστε τοὺς ἐργαζομένους καὶ τὰ ξύλα μήτε πυρφόροις δίστοις βάλλεσθαι, ἐν ἀσφαλείᾳ τε εἶναι (so that those at work and the wood might not be hit, etc.). Dem. Cor. § 81. πολλὰ μὲν ἂν χρήματα ἔδωκε φιλοτιμίας, ὥστ' ἔχειν Ὀρεόν (ul obtineret Oream).

(d) When the consequence is to be indicated at the same time as a condition of the statement in the principal clause (under the condition, that, or it is presupposed, that). Dem. Ph. 2. 68, 11. ἐξὼν αὐτοῖς τῶν λοιπῶν ἔρχειν Ἑλλήνων, ὥστ' αὐτοὺς ὑπακούειν βασιλεῖ (quum possent ceteris Graecis ita imperitare, ut ipsi dicto audientes essent regi, since they could rule the rest of the Greeks, provided they themselves obeyed the king). X. Cy. 3. 2, 16. καὶ τοῦτο ἐπίστω, ἔφη, ὃ Κύρε, ὅτι ἐγώ, ὥστε ἀπελάσαι Καλδαίους ἀπὸ τούτων τῶν ἡκούν, πολλαπλάσια ἂν ἔδωκα χρήματα, ὢν σὺ νῦν ἔχεις παρ' ἐμοῦ.

(e) When instead of an Inf. alone, the Inf. with ὥστε is used for the sake of emphasis. Th. 1, 119. (ἐδεήθησαν) ἐκάστων ἰδίᾳ, ὥστε ψηφίσασθαι τὸν πόλεμον. 2, 101. ἀναπεῖθεται ὑπὸ Ζεύδου... ὥστ' ἐν τάχει ἀπελθεῖν. 6, 88. καὶ οἱ Κορίνθιοι εὐδὺς ἐψηφίσαντο αὐτοὶ πρῶτοι, ὥστε πάσῃ προθυμίᾳ ἀμύνειν κτλ. X. H. 6. 1, 9. καὶ Ἀθηναῖοι δὲ πάντα ποιήσαιεν ἂν, ὥστε σύμμαχοι ἡμῶν γενέσθαι.

(f) In general, when the speaker, without respect to the objective relation of things, apprehends, in his mind, solely the causal connection between the cause and the effect. In this way, a consequence actually existing may be expressed by ὥστε with an Inf. X. An. 1. 5, 13. ἤλαυνεν ἐπὶ τοὺς Μένωνος (στρατιᾶς), ὥστ' ἐκείνους ἐκπεπληχθεῖν καὶ αὐτὸν Μένωνα καὶ τρέχειν ἐπὶ τὰ ὄπλα.

(g) In oblique discourse. X. Cy. 1. 3, 9. (τὸν Κύρον) εὐσχημῶνως πῶς προσεγγεῖν καὶ ἐνδοῦναι τὴν φιλίην τῷ πάππῳ, ὥστε τῇ μητρὶ καὶ τῷ Ἀστυάγει πολλὴν γέλωτα παρασχεῖν.

REM. 1. When the Inf. connected with ὥστε depends on a condition, the modal adverb ἂν is subjoined to the Inf. [§ 260, 2, (5), (a)]. Th. 2, 49. τὰ ἐντὸς οὐτὼς ἔκαίετο, ὥστε ἡδιστα ἂν ἐς ὕδωρ ψυχρὸν σφᾶς αὐτοὺς βίπτειν. X. An. 6. 1, 31. καὶ μοι οἱ θεοὶ οὕτως ἐν τοῖς ἱεροῖς ἐσήμηναν, ὥστε καὶ Ἰδιότῃν ἂν γυνῶναί, ὅτι ταύτης τῆς μοναρχίας ἀπέχεσθαι με δεῖ (i. e. καὶ εἰ τις Ἰδιώτης εἴη).

REM. 2. Instead of ὥστε with the Inf. or Acc. with Inf., a relative, particularly οἷος, ὅσος, is very often used in connection with the Acc. with Inf., this relative corresponding to a demonstrative, particularly τοιοῦτος, τοσοῦτος, either standing in the principal clause or to be supplied. Pl. Crit. 46, b. ἐγώ — τοιοῦτος (sc. εἰμὶ), οἷος τῶν ἐμῶν μηδενὶ ἄλλῳ πεῖδεσθαι, ἢ τῷ λόγῳ. X. Cy. 1. 2, 3. οἱ Περσικοὶ νόμοι ἐπιμένονται, ὅπως τὴν ἀρχὴν μὴ τοιοῦτοι εἰσονται οἱ πολῖται, οἷοι πονηροῦ τιπὸς ἢ αἰσχροῦ ἔργου ἐφίεσθαι. X. H. 6. 5, 7. τοιοῦτος δ' Ὑδάσιππος ἦν, οἷος μὴ βούλεσθαι πολλοὺς ἀποκτείνουσαι τῶν πολιτῶν. Th. 3, 49. ἡ μὲν ἐφθασε τοσοῦτον, ὅσον Πάχτητα ἀνεγνωκέναι τὸ ψήφισμα. 1. 2. νυμέμενοι τὰ αὐτῶν ἑκαστοί, ὅσον ἀποζῆν (so far that they could live on them). On the attraction in this mode of expression, see § 332, Rem. 8.

REM. 3. Special mention must be made here of apparently independent

parenthetic clauses, which often occur, and which are introduced by *ὥς* (seldom *ὥστε*) with the Inf. In this way the Inf., particularly of verbs of *saying, thinking, judging, hearing*, is used with *ὥς* for the purpose of expressing *restriction or limitation*. That, of which such a subordinate clause expresses the consequence or effect, must be supplied, e. g. *τοιούτω τρόπῳ*. Th. 4, 36. *ὥς μικρὸν μεγάλῳ εἰκάζει* (to compare small with great). So *ὥς ἔπος εἰπεῖν* (especially with *πᾶς* and *οὐδείς*), *ut ita dicam, propemodum dixerim, ὥς συνελόντι εἰπεῖν*, *ut paucis absolvam, ὥς γέ μοι δοκεῖν*, *ut mihi quidem videtur*, properly *itali modo ut mihi videatur, ὥς ἐμὲ εὖ μεμνήσθαι* (as far as I well remember). *ὥς γε οὐτως ἀκούσαι* (so far as we hear). Such clauses are very often expressed in an abridged form without *ὥς*, e. g. *οὕτως ἀκούσαι, δοκεῖν ἐμοί, οὐ πολλῷ λόγῳ εἰπεῖν*, especially *ὀλίγου, μικροῦ δεῖν, ita ut paulum absit*, and in the still shorter form, *ὀλίγου, προπε, paene*. — According to the same analogy, *ᾧσον, ᾧσα, ᾧτι* connected with an Inf., are used instead of *ὥς*. (Rem. 2), e. g. *ᾧσον γέ μ' εἰδέναι*, *as far as I know, quantum sciam* (properly *pro tanto, quantum scire possim*), *ᾧτι μ' εἰδέναι*. In like manner, *ὥς* with the Inf. is used in Herod. in sentences which express a limitation. 2, 8. *τὸ δὲ ὅν ἀπὸ Ἰλίουπόλει οὐκέτι πολλὸν χωρίον, ὥς εἶναι Αἰγύπτου* (*ut in Aegypto, for Egypt*, i. e. considering its whole extent).

4. The Opt. *with* *ἄν* is used when the consequence or effect is to be represented as a *conditioned supposition* or *presumption* [§ 260, 2, (4), (a)]; finally the Ind. of the historical tenses is used with *ἄν*, when it is to be stated, that the consequence would take place *under a certain condition* [§ 260, 2, (2), (a)].

Isocr. Archid. 130, 67. *εἰς τοσαύτην ἀμείαν ἐληλύθασιν, ὥς τ' οἱ μὲν κεκτημένοι τὰς οὐσίας ἥδιον ἂν εἰς τὴν θάλατταν τὰ σφέτερον αὐτῶν ἐμβάλλοιεν, ἢ τοῖς θεομένοις ἐπαρκέσειαν*. Pl. Menex. 236, d. *σοὶ γε δεῖ χαρίσασθαι, ὥς τε καὶ ὀλίγου, εἰ με κελεύεις ἀποδύνασθαι ὀρχήσασθαι, χαρισαίμην ἄν*. — Symp 197, a. *μαντικὴν Ἀπόλλων ἀνεῦρεν, Ἐπιδυμίας καὶ Ἐρωτος ἡγεμονεύσαντος, ὥς τε καὶ οὗτος Ἐρωτος ἂν εἴη μαθητής*. — Dem. Cor. 236, 30. *οὐκ ἂν ὠρίσμεν Φίλιππον, ὥς τε τῆς εἰρήνης ἂν διημαρτήκει καὶ οὐκ ἂν ἀμφότερα εἶχε, καὶ τὴν εἰρήνην, καὶ τὰ χωρία*. X. Ag. 1, 26. *πάντες πολεμικὰ ὅπλα κατεσκεύασαν, ὥς τε τὴν πόλιν ὅντως ἂν ἡγήσω πολέμου ἐργαστήριον εἶναι*.

REM. 4. The Opt. *without* *ἄν* is used only in the case mentioned in § 227b, 1, (b). When *ὥστε* is connected with the Imp., or the imperative Subj. [§ 269, 1, (a)], the dependent discourse is suddenly changed, with rhetorical emphasis, into the *Oratio recta*. Dem. Phil. 3. 129, 70. *γράφω δέ, ὥς τε, ἂν βούλησθε, χειροτονήσατε* (*I ask that you would decree, if you wish, properly: decree, if you wish*). So, likewise, *ὥστε* can be connected with a question. Dem. Aphob. 858, 47. *εἰ δὲ πατὴρ ἡπίστει τοῦτοισι, δῆλον ὅτι οὐτ' ἂν τᾶλλα ἐπέτρεπεν, οὐτ' ἂν ἐκεῖν οὕτω καταλιπὼν αὐτοῖς ἐφραξεν, ὥς τε πόθεν ἴσασιν;* (*ergo unde scirent?*) Comp. § 344, Rem. 6.

REM. 5. Instead of *ὥστε* with the meaning *ita* or *ea conditione*, *ut*, the post-Homeric language also uses *ἐφ' ᾧ τε* (more seldom *ἐφ' ᾧ*), which refers to the demonstrative *ἐπὶ τούτῳ* in the principal clause, either expressed or implied; either the Fut. Ind., or the Inf. are here used, e. g. Her. 3, 83. *ἐπὶ τούτῳ δὲ ὑπεξίσταμαι τῆς ἀρχῆς, ἐπ' ᾧ τε ὑπ' οὐδενὸς ὑμῶν ἄρξομαι*. X. H. 2, 2, 20. *ἐποιοῦντο εἰρήνην, ἐφ' ᾧ τὰ τε μακρὰ τεῖχη καὶ τὸν Πειραιῶν κατεδύοντες Λακεδαιμονίους ἔπεισθαι*. 4, 38. *οἱ δὲ διήλλαξαν, ἐφ' ᾧ τε εἰρήνην ἔχειν*.

D. ADVERBIAL CLAUSES DENOTING MANNER AND QUANTITY.

‡ 342. I. *Comparative Adverbial Clauses denoting Manner.*

1. Comparative adverbial clauses denoting *quality* and *manner*, compare the predicate of the principal clause, in respect to *quality* and *manner*, with the predicate expressed in the adverbial clauses. They are introduced by the relative adverbs, *ὥς*, *ὥστε*, *ὥσπερ*, *ὅπως*, which refer to a demonstrative adverb, e. g. *οὕτως*, in the principal clause, either expressed or understood.

2. The use of the modes in these adverbial clauses corresponds with that in adjective clauses (§ 333), e. g. *Λέγεις οὕτως*, *ὥς φρονεῖς* (*you speak as you think*). *Ζεὺς δίδωσιν, ὅπως ἐθέλει* or *ὅπως ἂν ἐθέλῃ* (§ 333, 3), *ἐκάστῳ* (*gives to each, as he wishes*). Very often *ὥς ἂν* or *ὥσπερ ἂν* is used with the Opt. (§ 333, 6). Pl. Phaed. 87, b. *ἐμοὶ γὰρ δοκεῖ ὁμοίως λέγεσθαι ταῦτα, ὥσπερ ἂν τις περὶ ἀνθρώπου ὑφάντου πρεσβύτου ἀποθανόντος λέγοι τοῦτον τὸν λόγον*.

REMARK 1. In comparisons, either the Present tense is used, since the compared object is placed in present view, or the Aor. [§ 256, 4, (c)]. In respect to the Modes, it is to be noted, that in Homer, the adverbs of comparison *ὥς*, *ὥστε*, *ὥσπερ*, are connected either with the Pres. or Aor. Ind., when the comparison is stated as an *actual fact*, or with the Pres. Subj., or commonly with the Aor. Subj. (§ 333, Rem. 2.; the Aor. Subj. often retains the appearance of the Fut. by the shortening of the mode-vowel). Il. κ, 183. *ὥς δὲ κύνες περὶ μῆλα δυσωρήσονται ἐν αὐλῇ* —, *ὥς τῶν νήδυμος θῆνος ἀπὸ βλεφάρου ὀλόλει*. ρ, 434. *ὥς τε στήλη μένει ἐμπεδον, ἥτ' ἐπὶ τύμβῳ ἀνέρος ἐστήκει*. κ. 485, sq. *ὥς δὲ λέων μῆλοισιν ἀσημάντοισιν ἐπελθὼν ἀγέσιν ἡ δέσσει κακὰ φρονέων ἐνορούσῃ· ὥς μὲν θρήϊκας ἄνδρας ἐπ' ἄχετο Τυδεΐος υἱός* (*as it may happen that a lion, etc.*).

REM. 2. *Οὕτως* (*ὥς*) — *ὥς* are used in *wishes* or *asseverations*, the clause of comparison, introduced by *ὥς*, expressing the asseveration or protestation. Thus in Latin, *ita me dii ament, ut ego nunc laetor, may the gods love me, as I rejoice, = may the gods not love me, if I do not rejoice, or as sure as I wish the gods to love me, so sure I now rejoice*. Il. ν, 825. *εἰ γὰρ ἐγὼν οὕτω γε Διὸς παῖς αἰγιόχοιο εἴην . . . ὥς νῦν ἡμέρη ἦδε κακὸν φέρει Ἀργείοισι πᾶσι μάλα* (*would that I were the son of Zeus as truly as this day brings evil to all the Greeks*).

REM. 3. In clauses introduced by *ὥς*, *ὥσπερ*, *ὥστε*, an attraction of the Case sometimes occurs, particularly in the Acc. Lys. Accus. Agor. 492, 136. *σάδαμοῦ ἔστιν Ἀγόρατον Ἀθηναίων εἶναι ὥσπερ Θρασύβουλον* (*should be such as Thrasybulus is*). But the Nom. is often found, for which a verb must be supplied from the context. Dem. Mid. 363. *ἐχρῆν αὐτὸν τὰ θύγατρα ἀναλίσκοντα ὥσπερ ἐγὼ, οὕτω μὲν ἀφαιρῆσθαι τὴν νίκην*.

REM. 4. An appositive is often used with *ὥς* denoting comparison, as in

Latin with *ut*, for the purpose of explaining the predicate of the principal clause. This *ὥς*, *ut*, expresses either *comparison* or *limitation*, and in the first case is to be translated by *as*, in the latter by *for*; the former occurs, when it is presupposed that the object connected with *ὥς* possesses in a high degree the thing affirmed in the predicate of the sentence; the latter, when it is presupposed that the object possesses only in a small degree what is affirmed by the predicate of the sentence, S. O. R. 1118. Λαῶν γὰρ ἦν, εἴπερ τις ἄλλος, πᾶς, ὥς νομῆς ἀνὴρ (*ut pastor, as a shepherd*; the fidelity of shepherds being presupposed). But Th. 4, 84. ἦν δὲ οὐδὲ ἀδύνατος, ὥς Λακεδαιμόνιος, εἴπειν (*ut Lacedaemonius, for a Lacedaemonian*; it being presupposed of Lacedaemonians as a thing known, that they were not great orators).

§ 343. II. Comparative Adverbial Clauses denoting Quantity.

1. Comparative adverbial clauses denoting quantity, compare the predicate of the principal clause, in respect to quantity or degree, with its predicate. The compared predicates are contrasted either as *equal* or *unequal* to each other.

2. The *equality* of the predicates is expressed in the following manner:—

(a) The adverbial clause is introduced by the relative *ὅσῳ* (*ὅσον*), which refers to the demonstrative *τοσοῦτῳ* (*τοσοῦτον*), in the principal clause.

X. Cy. 8. 1, 4. τοσοῦτον διαφέρειν ἡμᾶς δεῖ τῶν δούλων, ὅσον οἱ μὲν δούλοι ἔκοντες τοῖς δεσπόταις ὑπηρετοῦσιν (*it becomes us to excel slaves as much as slaves unwillingly serve their masters*).

(b) The adverbial clause is likewise introduced by *ὅσῳ* (*ὅσον*), which refers to the demonstrative *τοσοῦτῳ* (*τοσοῦτον*), in the principal clause; the predicate of both clauses, however, stands either in the comparative or superlative.

X. An. 1. 5, 9. (Κῦρος) νομίζων, ὅσῳ μὲν ἂν θᾶττον ἔλθοι τοσοῦτῳ ἀπαρασκευαστοτέρῳ βασιλεῖ μάχεσθαι (*quo [quanto] celerius—eo [tanto] imparatior, thinking that THE quicker he came, THE more unprepared he would find the king to fight*). O. 7, 42. ὅσῳ ἂν καὶ ἐμοὶ κοινωνός, καὶ παισὶν οἶκον φύλαξ ἀμείνων γίνῃ, τοσοῦτῳ καὶ τιμιωτέρα ἐν τῷ οἴκῳ ἔσῃ (*quo [quanto] melior—eo [tanto] honoratior, the—so much the*). Hier. 1, 19. ὅσῳ ἂν πλείω τις παραδῇται τὰ περιττὰ τῶν ἱκανῶν, τοσοῦτῳ θᾶσσον κόρος ἐμπέττει τῆς ἐβουδῆς. Th. 8, 84. ὅσῳ μάλιστα καὶ ἐλεύθεροι ἦσαν ναῦται, τοσοῦτῳ καὶ θρασύτερα προσπεσόντες τὸν μισθὸν ἀπῆλθον. The Superlative may also stand in the first member, the Comp., in the last. Dem. Ol. 1. 21, 12. ὅσῳ γὰρ ἐτοιμότερ' αὐτῷ (τῷ λόγῳ) δοκοῦμεν χρῆσθαι, τοσοῦτῳ μᾶλλον ἀπιστοῦσι πάντες αὐτῷ.

REMARK 1. Sometimes *τοσοῦτῃ* is omitted, especially when the relative member of the comparison follows. Pl. Gorg. 458, α. *μεῖζον γὰρ αὐτὸ ἀγαθὸν ἢ γοῦμαι, ὅσῳ περ μεῖζον ἀγαθὸν ἐστὶν αὐτὸν ἀπαλλαγῆναι κακοῦ τοῦ μεγίστου ἢ ἄλλον ἀπαλλάξαι*. Also after the omission of *ὅσῳ* — *τοσοῦτῃ*, both clauses may be blended into one, e. g. X. C. 4. 1, 3. *αἱ ἄριστα δοκοῦσαι εἶναι φύσεις μάλιστα παιδείας δέονται*.

REM. 2. A comparative clause, introduced by *ὥς, ὥπως, ἥ (as), ὅσον*, and expressing a possibility, often serves to strengthen a superlative. X. C. 2. 2, 6. *ἐπιμαλοῦνται οἱ γονεῖς πάντα ποιοῦντες, ὥπως οἱ παῖδες αὐτοῖς γίνονται ὥς δυνατὸν βέλτιστοι* (as good as possible, *quam fieri potest optimi*). Cy. 7. 1, 9. *ἢ ἂν δύνωμαι τάχιστα* (as quick as possible). For the like purpose, also, *οἷος, ὅτι* are used in connection with *εἶναι*. X. C. 4. 8, 11. *ἐδόκει τοιοῦτος εἶναι, οἷος ἂν εἴη ἄριστός γε ἀνὴρ εὐδαιμονέστατος*. The following elliptical expressions originate from the omission of the verb: *ὥς ἄριστα οἷον χαλεπώτατον, ὅτι μάλιστα*, etc. (§ 239, Rem. 2). In the same manner, the expressions *ὥς ἀληθῶς, in fact, really, ὥς ἀτεχνῶς, utterly, ὥς πάνν, ὥς ἐπὶ τὸ πολὺ, plerumque*, are to be explained; also *ὥς ἕκαστοι, i. e. ἕκαστοι, ὥς ἕκαστοι ἦσαν*.

3. The *inequality* of the predicates compared, is expressed by appending to the *Comparative* a coördinate clause with the comparative particle *ἢ*. See § 323.

REM. 3. The relation of quantity is expressed by comparing the predicate of the principal clause, in respect to its *magnitude* or *degree*, with the consequence or effect of that clause, the consequence being expressed by a subordinate clause with *ὅστε* and the Inf. If the *degree* of the predicate in the principal clause stands in an *equal* relation with its effect, then the predicate of the principal clause is in the positive, e. g. *ὅπως ἀνδρεῖός ἐστιν, ὅστε θάυμαζέσθαι*. But if the relation is *unequal*, i. e. if the predicate of the principal clause is represented as one which exists in a higher degree than another standing with it, then the *Comparative* is used with *ἢ ὅστε* and the Inf., e. g. *τὰ κακὰ μείζω ἐστίν, ἢ ὅστε ἀνακαλεῖν* (greater than that one, i. e. too great to be bewailed). See § 341, 3, (a).

CHAPTER IX.

§ 344. I. INTERROGATIVE SENTENCES.

1. Questions are either independent of a preceding sentence or dependent upon it, e. g. *Has the friend come?* and *I do not know whether the friend has come*. The first is called a direct question, the last, indirect. Both may consist either of one member, or of two or more members, e. g. *Has the friend come, or Has he not yet come? Do you not know whether he is come or whether he is not coming?* According as the question refers to an *object* (person or thing) or to a *predicate*, the questions are divided into *nominal* and into *predicative* questions, e. g. *who*

has done this? (nominal question), and *hast thou written the letter?* (predicative question).

2. The *nominal* questions, i. e. those questions, in which the inquirer wishes to receive an answer on a *single word* in the sentence (subject, attributive, or object), are introduced by the substantive, adjective, or adverbial interrogative pronouns, τίς, ποῖος, πόσος, πότερος, πῶς, πῇ, ποῦ, πόθι, πόθεν, πότε, etc. If the nominal questions are indirect, then they are introduced by the interrogative pronouns (§ 93, Rem. 1.) compounded with a relative: ὅστις, ὁποῖος, ὁπόσος, ὁπότερος, ὅπως, ὅπη, ὅπου, ὁπόθεν, ὁπότε, etc.

Τίς ἦλθεν; — Τί ποιεῖς; — Ποῖόν σε ἔκτος φύγεν ἔρκος ὀδόντων; — Πῶς λέγεις; — Πόσε φεύγετε; — Οὐκ οἶδα, ὅστις ἐστίν. — Οὐκ οἶδα, ὅπως τοῦτο τὸ πρῶγμα ἔπραξεν.

REMARK 1. Often, however, the indirect question takes the character of the direct, and then the direct interrogative pronouns are used instead of the indirect. Sometimes, indeed, in clauses that immediately follow each other, the first clause takes the indirect interrogative, the last more seldom, the direct. Οὐκ οἶδα, τίς ταῦτα ἔπραξεν. X. C. 4. 6, 2. εἰπέ μοι — ποῖόν τι νομίζεις εἰσεβειαν εἶναι; yet there follows immediately, ἔχεις οὖν εἰπεῖν, ὁποῖός τις δ' εἴσεβής ἐστιν; Comp. Rem. 2. Pl. Crit. 48, α. οὐκ ἔρα ἡμῶν οὐδὲν φροντιστέον, τί ἐροῦσιν οἱ πολλοὶ ἡμᾶς, ἀλλ' ὅτι δ' ἐπαίων περὶ τῶν δικαίων καὶ ἀδίκων. X. C. 4. 4, 13. οὐ γὰρ αἰσδάνομαι σου, ὁποῖον νόμιμον, ἢ ποῖον δίκαιον λέγεις. — In indirect questions, the simple relative is sometimes used, instead of the indirect interrogative, e. g. ὅς instead of ὅστις, ὅλος instead of ὁποῖος, etc.

REM. 2. The adverb ποτέ, like the Latin *tandem*, is sometimes appended to the interrogative, in order to express the impatience or desire of the inquirer for an answer, or to denote wonder, or emotion in general. X. C. 1. 1, 2. ποῖφ ποτ' ἐχρήσαντο τεκμηρίω; (*what proof, I pray, did they bring?*) 1. πολὺ αἰσδύμασα, τίσι ποτὲ λόγοις Ἀθηναίους ἔπεισαν οἱ γραψάμενοι Σωκράτην, ὥς ἔξιος εἶη θανάτου τῇ πόλει. R. L. 1, 1. εἰδύμασα, ὅτφ ποτὲ τρέψῃ τοῦτ' ἐγένετο.

REM. 3. The article is prefixed to the interrogative, when one of the speakers has mentioned an object or quality, in order to define it more exactly, while the other does not expect this more exact definition, but interrupts the discourse, and, by means of the article referring to that general definition, asks "what that means." Pl. Phædr. 277, α. Σωκρ. Νῦν δὴ ἐκεῖνα ἤδη, ὦ Φαῖδρε, δυνάμεθα κρίνειν, τούτων ὁμολογημένων. Φ. Τὰ ποῖα; (in reference to the preceding ἐκεῖνα). 279, α. Σωκρ. Νέος ἐτι, ὦ Φαῖδρε, Ἰσοκράτης· ὁ μέντοι μαρτυρόμαι κατ' αὐτοῦ, λέγειν ἐδέλω. Φ. Τὸ ποῖον δὴ; So Τὰ ποῖα ταῦτα λέγεις; From this mode of expression, that is to be distinguished, in which a substantive with the article or a demonstrative follows an interrogative without an article. In this case, the inquiry relates to the nature or quality of an object already existing. Il. π, 440. ποῖον τὸν μῦθον ἔειπες; which the Eng. translates by means of two sentences, "What is that word, that thou hast spoken?" The word is already spoken, and the other now asks what it means. Her. 7, 48. δαιμόνιε ἀνδρῶν, κοῖα (= ποῖα) ταῦτα λέγεις εἶναι δύο μοι πολεμώματα; (*what are these two things which you say are most hostile to me?*) Pl. Gorg. 521, α. ἐπὶ ποτέραν οὖν με παρακαλεῖς τὴν δερπάειαν τῆς πόλεως (= ποτέρα ἐστὶν ἡ δερπάεια, ἐφ' ἣν με παρακαλεῖς;)

REM. 4. In order to make the subject matter of the question emphatic, when there is an antithesis, or a transition in the discourse, the words which denote this subject matter are often taken from their own sentence and placed first with *τί* δέ, and then the predicate of the proper interrogative clause is commonly placed with a second interrogative. Pl. Rp. 341, d. *τί δέ κυβερνήτης; ὁ ὁρῶς κυβερνήτης ναυτῶν ἄρχων ἐστίν, ἡ ναύτης*; Gorg. 502, a. *τί δέ ὁ πατήρ αὐτοῦ Μέλης; ἢ πρὸς τὸ βέλτιστον βλέπων ἐδόκει σοι κωδαρφεῖν*;

REM. 5. The expressions, *τί μαδῶν, τί παδῶν*, *cur? why?* always express *disapprobation* or *censure* of that respecting which the question is asked. The former implies that the thing censured was done *designedly*; the latter that it was done *accidentally*, e. g. *Τί μαδῶν τοῦτο ἐποίησας; (what has come into your mind to do this, with what object in view did you do this?) Τί παδῶν τοῦτο ἐποίησας; (quid expertus hoc fecisti? what happened to you that you did this?)* Pl. Apol. 36, b. *τί ἕξιός εἰμι παθεῖν, ἢ ἀποτίσαι, ὅτι μαδῶν ἐν τῷ βίῳ οὐχ ἡσυχίαν ἔχων; (what punishment do I deserve, that I PURPOSELY have had no rest in my life?)*.

REM. 6. A rhetorical turn of the Greek language, of frequent recurrence, consists in suddenly changing a subordinate clause, introduced by a conjunction, into a direct interrogative clause, yet in such a way that the earlier construction remains unaltered. In such a case, the Eng. changes the subordinate clause into the principal, and the principal into the subordinate. X. C. 1. 4, 14. *οὐ δὲ ἀμφοτέρων τῶν πλείστον ἀξίων τετυχηκὼς οὐκ οἶει σοῦ θεοῦ ἐπιμελεῖσθαι, ἀλλ' ὅταν τί ποιήσωσι, νομεῖς αὐτοὺς σοῦ φρονιζέειν;* (*but what must the gods do, to make you believe that they care for thee?*). Dem. Phil. 1. 43, 10. *πότε ἀχρὴ πρᾶξετε; ἐπειδὴν τί γένηται;* (*but what must take place if you are to do your duty?*). Hence the elliptical expressions, *ἵνα τί; ὥς τί;* (*sc. γίνηται*) *to what purpose, for what object? ὅτι τί;* (*sc. γίγνεται*), *on what ground?* So also in the adjective-clause, e. g. Pl. Phaed. 105, b. *εἰ γὰρ ἔροίό με, ᾧ ἂν τί ἐν τῷ σώματι ἐγγένηται, δερμὴν ἔσται, οὐ τὴν ἀσφαλῆ σοι ἐρῶ ἀποκρίσθαι* (*if you would ask in what condition of body he must be, so that it might be warm?*) So also *τί οὐ* is inserted in the midst of clauses without change of construction (*nilhil non*). Dem. Cor. 241, 47. *ὕβριζομένων καὶ τί κακὸν οὐχὶ πασχόντων πᾶσα ἡ οἰκουμένη μεστὴ γέγονε προδοτῶν*.

REM. 7. The Greek may place two, or even more interrogatives, without *καὶ*, under one common predicate, e. g. *Πῶς τί ἂρ' ἂν ἁγωνίζομεθα;* (*how and what?*). [Comp. Eng. "*what and what manner of time,*" *τίνα ἢ ποῖον καιρὸν*, 1 Pet. 1: 11.] Pl. Rp. 400, a. *ποῶα δ' ὁποίου βίου μμήματα, οὐκ ἔχω λέγειν* (*what imitations and of what life?*). Dem. Cor. *τίς τίνομαι ἀπὸς ἐστί;* So also with the relative. Isocr. Archid. 124, 42. *τίς οὐκ οἶδεν, ἐξ οἷων ξυμπορῶν εἰς ὁσὴν εὐδαιμονίαν κατέστησαν*.

REM. 8. Both the relatives and interrogatives in Greek are very often connected with a participle. Thus a great brevity in expression is effected; the Eng. in this case changes the Part. together with the interrogative or relative belonging to it, into a principal clause, and the finite verb into a subordinate clause. X. C. 3. 7, 3. *τὴν δὲ ἐμὴν δύναμιν, ἐφ' ἣ ὁ Χαρίμδης, ἐν πολέῳ ἔργῳ καταμαδῶν ταῦτά μου καταγγινώσκεις;* (*by what work hast thou learned my ability, so that thou couldst pass such a sentence about me?*). The Greek may also insert an interrogative clause between the article and the participle belonging to it, and in this way blend the two questions into one. X. C. 2. 2, 1. *καταμεμάδηκας οὖν τοὺς τί ποιοῦντας τὸ ὄνομα τοῦτο ἀποκαλοῦσι;* instead of *καταμεμάδηκας, τίνας τὸ ὄνομα τοῦτο ἀποκαλοῦσιν, καὶ τί ποιοῦσιν οὗτοι, οὗς τὸ ὄνομα τοῦτο ἀποκαλοῦσιν*;

3. Predicative questions, i. e. those where the inquirer desires only an affirmation or denial to his inquiry, are expressed in English merely by placing the finite verb first and by the

accentuation, e. g. *Art* thou sick? *Hast* thou seen thy friend? In Greek, also, the predicative question is indicated, in the first place, merely by the tone of the question and the position of the words, the word on which the stress of the question lies, being placed first in the sentence; still this mode of expression is not very common; it is used most frequently, when the question involves a certain degree of emotion.

Od. ε, 204. οὕτω δὲ οἰκόνδε φίλην ἐς πατρίδα γαῖαν αὐτίκα νῦν ἐδέεαι ἵσται; This is found very often with negatives, e. g. Οὐκ ἐδέεαι ἵσται;

4. In the second place, the predicative question is introduced by certain interrogatives; this is the more common usage. In indirect questions, these interrogatives are translated by *whether*. When the predicative question consists of more than one member, and of such a nature that one member is excluded by the other (*disjunction*, § 323), then one of the interrogatives stands in the first member, while *ἢ*, or (*an*), stands in the second and following members.

5. The interrogatives in the predicative questions are the following:—

(a) *ἦ* implies an asseveration (§ 316, 2), and hence is used when it is supposed that that which forms the subject of the question *actually exists*. X. Cy. 1. 4, 19. ἦ οὗτοι, ὃ πάππε, πολέμοι εἰσιν, οἳ ἐφεστήκασιν τοῖς ἡρέμα; Πολέμοι μὲν τοι, ἔφη. Pl. Rp. 341, e. ἦ ὀρθῶς σοι δοκῶ, ἔφη, ἂν εἰπεῖν οὕτω λέγων, ἦ οὐ; Ὅρθῶς, ἔφη. Very often used in connection with other particles, e. g. μὲν (§ 316, 1), δὴ, δὴ που (§ 315, 1, 2), δῆτα (§ 315, 3), ἔρα, γὰρ [§ 324, 2, 3, (a)], καί, πού (§ 316, 2), πού ἔρα. X. O. 4, 23. τί λέγεις, ὃ Κύρε; ἦ γὰρ σὺ ταῖς σαῖς χερσὶ τούτων τι ἐφύτευσας; (Now did you ACTUALLY plant any of these with your own hands?). ἦ γὰρ; (is it not true?). Pl. Hipp. Min. 363, c. ἦ γὰρ, ὃ Ἰππία, ἐάν τι ἐρωτᾷ σε Σωκράτης, ἀποκρινεῖ; ἦ πού; (surely? surely indeed?). Pl. Lysid. 207, d. ἦ πού, ἦν δ' ἐγώ, ὃ Λόσι, σφόδρα φιλεῖ σε ὁ πατήρ καὶ ἡ μήτηρ; Πάνυ γε, ἦ δ' ὅς. Still, ἦ πού is also used when the inquirer would express doubt whether the actual existence of a thing is to be admitted or questioned. Eur. Med. 695. ἦ πού τετόλμηκ' ἔργον ἀσχεστὸν τόδε; (has Jason INDEED, ACTUALLY dared this thing?).

(b) *ἄρα* (only post-Homeric) originates from the inferential *ἄρ' α*, *igitur* [§ 324, 3, (a)], and hence implies the idea of *consequence*, *effect*; by frequent use, however, the appropriate meaning (*igitur*), becomes weakened and obscured; hence the inferential particles *ἄρα*, *οὐδ'* are sometimes added to a question introduced by *ἄρα*. *ἄρα* leaves it undecided, whether the inquirer expects an affirmative or negative answer. Hence, when it is to be definitely indicated, that either an affirmative or a negative answer is expected, then in

the first case, *ἄρ οὐ* (*nonne*), is used; in the last case, *ἄρα μή* (*num, whether? is it not?*); *μή* always expresses *solicitude, fear*. X. C. 3. 6, 4. *ἄρ' ἔφη ὁ Σωκράτης, ἔσπερ, φίλου οἶκον εἰ αὐξήσαι βούλοιο, πλουσιώτερον αὐτὸν ἐπιχειροῖς ἂν ποιῇσαι; Πά νυ μὲν οὕν, ἔφη.* 10, 1. *ἄρα, ἔφη, ὃ Παββάσιε, γραφικὴ ἐστὶν ἡ εἰκασία τῶν ὁρμημένων;—* Ἀ λ η θ ῆ ἰ λ ἔ γ ε ι ς, ἔφη. 2. 6, 16. *ἄρ' οὖν οἰσθὰ τινας, οἱ ἀνωφελεῖς ὄντες ὠφελίμους δύνανται φίλους ποιεῖσθαι; Μὰ Δῖ' οὐ δῆ τ' ἔφη.* 3. 13. 3. *ἄρ' οὖν, ἔφη, καὶ οἰκέται σου ἔχθονται πίνοντές τε αὐτὸ καὶ λουόμενοι αὐτῷ. Μὰ τὸν Δῖ', ἔφη (profecto non aegro ferunt).* 4. 2, 22. *ἄρ' οὖν διὰ τὴν τοῦ χαλκεύειν ἀμαθίαν τοῦ ὀνόματος τούτου τυγχάνουσιν; Οὐ δῆ τ α.* 1. 5, 4. *ἄρὰ γε οὐ χρὴ πάντα ἄνδρα, ἡγησάμενον τὴν ἐγκράτειαν ἀρετῆς εἶναι κρηπίδα, ταύτην πρῶτον ἐν τῇ ψυχῇ κατασκευάσασθαι, (nonne certe).* 2. 6, 34. *ἄρα μή διαβάλλεσθαι δόξεις ὑπ' ἐμοῦ; 4. 2, 10. τί δὲ δὴ βουλόμενος ἀγαθὸς γενέσθαι, ἔφη, ὃ Εὐδύδημε, συλλέγεις τὰ γράμματα;—* Ἀ ρ α μ ῆ ἰ α τ ο ῦ ς, ἔφη. — Καὶ ὁ Εὐδύδημος. Μὰ Δῖ', ἔφη, οὐκ ἔγωγε. O. 4, 4. *ἄρα μή αἰσχυρῶμεν τὸν Περσῶν βασιλέα μμησασθαι; Double question: Pl. Euthyphr. 9, c. ἄρα τὸ δῖον, ὅτι δῖόν ἐστι, φιλεῖται ὑπὸ τῶν θεῶν, ἤ, ὅτι φιλεῖται, δῖόν ἐστι; (is then that which is holy loved by the gods because it is holy, or is it holy because it is loved?)*

(c) *Μῶν* (probably originating from *μή* and the confirmative *οὖν*, § 316, Rem.), corresponds entirely to the Latin *num, is it not? is it so? whether?* and hence always leads one to expect a negative answer. For the sake of perspicuity, the particles *οὖν* and *μή* are often added, e. g. *μῶν οὖν, μῶν μή*. But if the negative *οὐ* is added to *μῶν*, then the question is *affirmative (nonne)*. Pl. Lysid. 208, c. *ἀλλ' ἄρχει τίς σοῦ; "Οὐδε παιδαγωγός, ἔφη. Μῶν δούλος ἔν; (but not a slave, is he?)* Eur. Hec. 754. *τί χρέμα μαστεύουσα; μῶν ἐλεύθερον αἰῶνα δέσσει; ῥάδιον γὰρ ἐστὶ σοι.* Hecuba answered: *Οὐ δῆτα· τοὺς κακοὺς δὲ τιμωρομένη αἰῶνα τὸν ξυμπαντα δουλεύσαι θέλω.* Eur. Andr. 82. *μῶν οὖν δοκεῖς σοι φροντίσαι τίν' ἀγγελῶν; Pl. Phaed. 84, c. τί, ἔφη, ὅμῳ τὰ λεχθέντα; μῶν μή δοκεῖ ἐνδεῶς λέγεσθαι;—* Ἐν οἷς τί χρῆν ποιεῖν ἐμέ; *μῶν οὐχ ἄπερ ἐποιοῦν; (nonne, quod faciebam?)*

(d) There is the same difference between *οὐ* and *μή* when used without *ἄρα*, as when used with it, see (b): i. e. *οὐ* is used in *affirmative* questions, *μή* in *negative*. *Οὐκ ἐθέλεις λέναι; (non or nonne vis ire? do you not wish to go?)* Pl. Prot. 309, a. *οὐ σὺ μέντοι Ὀμήρου ἐπαινέτης εἶ; (are you not in fact an eulogist? on μέντοι, see § 316, Rem.).* On *οὐκοῦν* (*nonne igitur*) and *οὐκ οὖν* (*nonne certe*) in a question, see § 324, Rem. 7. X. C. 4. 2, 10. *ἀλλὰ μή ἀρχιτέκτων βούλει γενέσθαι; Οὐκ οὖν ἔγωγ', ἔφη. Ἀλλὰ μή γεωμέτρης ἐπιθυμεῖς, ἔφη, γενέσθαι ἀγαθός; Οὐδὲ γεωμέτρης, ἔφη κτλ.* 2, 12. *μή οὖν, ἔφη ὁ Εὐδύδημος, οὐ δύναμαι ἐγὼ τὰ τῆς δικαιοσύνης ἔργα ἐξηγήσασθαι; (shall I not be unable, etc.? the negative οὐ belongs to the single word δύναμαι).* This interrogative *μή* is used very often in an *indirect* question, after expressions of *considering, asking, inquiring, of solicitude and fear*. It appropriately means, *whether not*, but in Eng. can be often translated by *that*. X. C. 4. 2, 39. *φροντίζω, μή κράτιστον ᾖ μοι σιγῶν (I am anxious whether it is not best).* For more examples of *μή* and also for the construction, see § 318, Rem. 6.

(e) *Εἴτα* and *ἔπειτα*, and more emphatically *κῆτα*, *καῖπειτα*, introduce

questions of *astonishment*, *indignation*, and *irony*. They express *antithesis* or *contrast*, and *yet*, since they show that an unexpected conclusion has been drawn from a previous thought (§ 312, Rem. 8). X. C. 1. 4, 11. εἰ ἴσθι, ἔφη, ὅτι, εἰ νομίζοιμι θεοὺς ἀνδράπων τι φροντίζειν, οὐκ ἂν ἀμελοῖην αὐτῶν. X. Ἐπει' οὐκ οἶε φροντίζειν; οἱ πρῶτον μὲν μόνον τῶν ζώων ἀνδραπων ὄραδν ἀνέστησαν κτλ. (and yet do you not think that they do care for men?). Cy. 2. 2. 31. κἀπειτα τοιοῦτον ὄντα οὐ φιλεῖς αὐτόν;

(f) Πότερον (πότερα)—ἤ (Homer ἤ—ἤ) is used like the Latin *utrum—an*, in direct and indirect *double* questions. Πότερον is sometimes omitted in the first member. X. C. 2. 3, 6. καὶ ὁ Σωκράτης ἔφη· Πότερα δέ, ὦ Χαιρεκρέτες, οὐδενὶ ἀρῆσαι δύναται Χαιρεφῶν, ἢ ἔστιν οἷς καὶ πάνιν ἀρέσκει; Cy. 3. 1, 12. τί δέ, ἦν χρήματα πολλὰ ἔχρη, ἔξ πλουτεῖν, ἢ πένητα ποιεῖς; C. 1. 4, 6. ταῦτα οὐτῶν προνοητικῶς πεπραγμένα, ἀπορεῖς, πότερα τύχης, ἢ γνώμης ἔργα ἐστίν;

(g) Ἄλλο τι ἢ (arising from ἄλλο τί ἐστι or γίγνεται, ἢ or γένοιτ' ἂν, ἢ) and ἄλλο τι, has the same signification as *nonne*. X. An. 4. 7, 5. ἄλλο τι ἢ οὐδὲν κωλύει παρίεναι; (does anything else than nothing hinder = does anything hinder?) Pl. Hipparch. 236, c. ἄλλο τι οὐν οἷ γε φιλοκερδεῖς φιλοῦσι τὸ κέρδος;

(h) Ἥ, like the Lat. *an*, is properly used only in the second member of the question; but often the first member is not expressed in form, but is contained in what precedes or may be easily supplied from it. Ἥ can then be translated by *perchance*. X. C. 2. 3, 14. πάντ' ἔρα σύ γε τὰ ἐν ἀνθρώποις φίλτρα ἐπιστάμενος πάσαι ἀπεκρύπτου· ἢ ὁκνεῖς, ἔφη, ἄρξαι, μὴ αἰσχροῦ φανῆς, ἐὰν πρότερος τὸν ἀδελφὸν εὖ ποιῇς; (= ἢ ἔρα—ἀπεκρύπτου, ἢ ὁκνεῖς—;)

(i) Εἰ and ἔάν [with the Subj. comp. § 339, 2, II, (b)], *whether*, is used only in *indirect* questions, and, indeed, properly only in *double* questions, and denotes a *wavering* or *doubting* between two possibilities; but often only one member is expressed, while the other is present in the mind of the speaker. Hence *εἰ* and *ἐάν* are especially used after verbs of *reflecting*, *deliberating*, *inquiring*, *asking*, *trying*, *knowing*, and *saying*. The connection must determine whether the interrogative sentence has an affirmative sense (*whether—not*), or a negative one (*whether*). X. An. 7. 3, 37. σκέψαι, εἰ ὁ Ἑλλήνων νόμος κάλλιον ἔχει, (*whether—not*). C. 1. 1, 8. οὔτε τῷ στρατηγικῷ δῆλον, εἰ (*whether*) συμφέρει στρατηγεῖν· οὔτε τῷ πολιτικῷ δῆλον, εἰ (*whether*) συμφέρει τῆς πόλεως προστατεῖν· οὔτε τῷ καλῇν γήμαντι, ἢ εὐφραίνειται, δῆλον, εἰ (*whether—not*) διὰ ταύτην ἀνιάσεται, οὔτε τῷ δυνατοῦς ἐν τῇ πόλει κηδεστὰς λαβόντι δῆλον, εἰ (*whether—not*) διὰ τούτους στερήσεται τῆς πόλεως. C. 4. 4, 12. σκέψαι, ἐάν τῷδε σοὶ μᾶλλον ἀρέσκη. Pl. Apol. 18, a. δέομαι ὑμῶν τούτων τὸν νοῦν προσέχειν, εἰ δίκαια λέγω, ἢ μή. — On *εἰ* after *verba affectuum*, see § 329, Rem. 7.

REM. 9. Very frequently, especially in Homer, verbs which express some *action*, are constructed with this deliberative *ἐάν* with the Subj. and *εἰ* with the Opt. (Epic *εἴ κε*, *αἴ κε*), in which case a verb like *σκοπεῖν*, *πειρᾶσθαι*, is to be supplied by the mind. Th. 1, 58. Ποτιθαῖται ἔμφαν μὲν καὶ παρ' Ἀθηναίους πρέσβεις, εἴ πως πείσειαν (having sent envoys to the Athenians [to see, to ascertain] *whether* they could persuade them). Il. v, 172. γλαυκῶν δ' ἰδὺς φέρεται μένει, ἦν τινα πέφνην ἀνδρῶν.

(k) Εἴτε—εἴτε are used in indirect questions like *ei—q*, except that

by *εἴτε*—*εἴτε* the indecision and hesitation of the speaker between two possibilities, are made more prominent. S. Ant. 38. *καὶ δείξεις τάχα, εἴτ' εὐγενὴς πέφυκας, εἴτ' ἐσθλὼν κακὴ*. The poets also say *εἴτε*—*ἢ*, or *εἰ*—*εἴτε*, or they omit the first *εἴτε* altogether.

6. On the use of Modes in interrogative sentences, the following points are to be noted: The Ind. is used in direct and indirect questions; it is also used after *μὴ* in indirect questions, when the interrogator wishes to express his conviction, that that which is the object of his anxiety or fear actually exists. The Subj. and Opt. are used in deliberative questions (§ 259, 1, (b), and 2); but the Opt. also (after an Hist. tense), when the question is to be represented as the *sentiment of another* (§ 345, 4), and also when the question depends on a clause expressing a wish (§ 333, 5). The Opt. with *ἄν* and the Ind. of the historical tenses with *ἄν*, are used as in principal clauses, § 260, 2, (2) and (4).

Τί λέγεις; (Also in questions expressing wonder or astonishment, the Greeks use the Ind., e. g. *πῶς οἶδα*; (*how could I know?*)—*Εἰπέ, ὅτι λέγεις*; Th. 3, 53. *φοβούμεθα, μὴ ἀμφοτέρων ἡμαρτήκαμεν*. X. Cy. 3, 1, 27. *δρα, μὴ ἐκείνους αἰ δεήσει σε σωφρονίζειν ἔτι μᾶλλον, ἢ ἡμᾶς νῦν ἐδέξεν*. *Τί εἵπωμεν*; (*what can we say, what are we to say?*)—*Οὐκ οἶδα, ὅτι εἵπωμεν* (*I know not what we can, shall say*). Od. ε, 473. *δεῖδω, μὴ δῆρ' ἔσσω ἔλωρ καὶ κύρμα γένωμαι* (*that I shall become*). X. C. 4, 2, 39. *φροντίζω, μὴ κράτιστον ᾖ μοι σιγῇ* (*whether it is not best*). *Οὐκ εἶχον, ὅποι τραποίμην*. Pl. Rp. 614, b. *ἀναβαιοὺς ἔλεγεν, ἃ ἐκεῖ ἴδοι* (*what he had seen there*). Ἄρα μοι ἐδελέσσαις ἂν εἴπῃ (sc. *εἰ σε ἐρωτήσῃ*); X. An. 6, 1, 28. *ἐκεῖνο ἐννοῶ, μὴ λίαν ἂν ταχὺ σωφρονισθεῖν*. C. 4, 2, 30. *πρὸς σέ ἀποβλέπω, εἰ μοι ἐδελέσσαις ἂν ἐξηγήσασθαι* (sc. *εἰ βούλοιο*).—Ἄρα σε ἔπεισα ἂν (sc. *εἰ σοι ταῦτα ἔλεξα*); (*persuadedst thou?*) X. Apol. 28. *οὐδὲ, ὃ φίλτατε Ἀπολλόδορε, μᾶλλον ἂν ἐβόβλου με ὁρᾷν δικαίως, ἢ ἀδίκως ἀποδησκοντα*; (*wouldst thou?*) *Οὐκ οἶδ' εἰ σε ἔπεισα ἂν*.

REM. 10. On *μὴ* (*whether—not*) with the Opt. after a principal tense, see § 345, Rem. 2. On the Ind. of the principal tenses, and also on the Subj. after an historical tense, see § 345, 5. When the Subj. is followed by an Opt., then the latter, as in final clauses (§ 330, 3), expresses the more remote thought. Pl. π, 650, 84. *φράζετο θυμῷ . . μερμηρίζων, ἢ ἦδη καὶ κείνον*. Ἐκτωρ χαλεπῶ θηρῶσθ' ἀπὸ τ' ὤμων τεύχε' ἔλθεται, ἢ ἔτι καὶ πληρονέσσειν ὀφέλλειεν πόνον αἰών.

7. The answer made to *predicative questions* by *yes*, is commonly expressed by repeating the word which contains the substance of the question. The answer made by *no*, is usually expressed by prefixing *οὐ* to the word which contains the substance of the question. *Yes* is also expressed by *ναί*, *νῆ τὸν*

Δία, πάνυ, κάρτα, εὖ and the like, φημί, φήμ' ἐγώ, ἐγώ without φημί; and *no*, by οὐ, οὐ φημί, οὐκ ἐγώ. Commonly also strengthening adverbs are joined with the words which answer a question: γέ (§ 317, 2), e. g. ἔγωγε, οὐκ ἔγωγε; γάρ (§ 324, 2), τοί (§ 317, 3), μέντοι (§ 316, Rem.), οὖν [§ 324, 3, (b)], μεν-οὖν (§ 316, Rem.). The answer to *nominal questions* is made by naming the object respecting which the inquiry is made.

Eur. Hipp. 1395, sq. ὁρᾷς με, δέσποιν', ὡς ἔχω, τὸν ἄδελφον; — Ὅρῳ. Ib. 90, sq. οἶσθ' οὖν, βροτοῖσιν ὅς καθέστηκεν νόμος; — Οὐκ οἶδ' α. X. C. 4. 6, 14 φῆς σὺ ἀμείνω πόλιν εἶναι, ὃν σὺ ἐπαιεῖς, ἢ ὃν ἐγώ; — Φημί γὰρ οὖν.

§ 345. II. OBLIQUE OR INDIRECT DISCOURSE.

1. When the words or thoughts of a person, whether the second or third person or the speaker himself, are again repeated, *unaltered, in precisely the same form as they were stated by us or another person*, then the discourse or thought quoted, being independent of any view or representation of the narrator, is called *direct discourse* (*oratio recta*), e. g. *I thought: PEACE HAS BEEN CONCLUDED. The messenger announced: PEACE HAS BEEN CONCLUDED*, — or without a preceding verb: *peace has been concluded*.

2. When the words are not repeated in the precise form in which they were first spoken, but are referred to the representation of the narrator, and thus are made to depend upon a verb of perception or communication (*verbum sentiendi* or *declarandi*), standing in the principal clause, the discourse is called *indirect* (*oratio obliqua*), e. g. *We believed, THAT PEACE WAS CONCLUDED. The messenger announced, THAT PEACE WAS CONCLUDED*.

3. The principal clauses of direct discourse, to which also belong clauses introduced by coördinate conjunctions, e. g. καί, δέ, γάρ, οὖν, καίτοι, etc., are expressed in oblique discourse, when they contain a simple *affirmation* or an *opinion*, and denote something which happens, has happened, or will happen: (a) either by the Acc. with the Inf. (§ 307, 6), or by ὅτι and ὥς with the finite verb (§ 329), or even by the participle [§ 310, 4, (a)], e. g. Ἐπήγγειλε τοὺς πολεμίους ἀποφυγεῖν — ὅτι αἱ

πολέμιοι ἀποφύγοιεν—τοὺς πολεμίους ἀποφυγόντας; when they express a command, wish, or desire: (b) by the Inf. and in continued *oratio obliqua* by δεῖν, χρήναι with the Inf., more seldom by the Inf. alone., (§ 306), e. g. Ἐλεξε τοῖς στρατιώταις ἐπιθίσθαι τοῖς πολεμίους (*oratio recta*, ἐπίθεσθε).

REMARK 1. *Intermediate* clauses of the *oratio obliqua*, and particularly such as are connected with the preceding by γάρ, although they are grammatically principal clauses, frequently stand in oblique discourse in the Opt. without any conjunction to introduce them; commonly a sentence expressed by ὅτι or ὥς with the Opt. or by the Acc. with the Inf. precedes. X. An. 7. 3, 13. ἔλεγον πολλοὶ κατὰ ταῦτά, ὅτι παντὸς βίβη λέγοι Ζεύδης· χειμῶν γὰρ εἶη, καὶ οὐτε οἴκαδε ἀποπλεῖν τῷ βουλομένῳ δυνατόν εἶη, κ.τ. λ. H. 3. 2, 23. ἀποκρινάμενων δὲ τῶν Ἡλείων, ὅτι οὐ ποιήσειαν ταῦτα· ἐπιληΐδας γὰρ ἔχοιεν τὰς πόλεις· φρούραν ἔφηναν οἱ ἑταροί.

4. The *subordinate* clauses of direct discourse, undergo no change in indirect discourse, except that, after an historical tense in the principal clause, they take the Opt. in the place of the Ind. and Subj., when the indirect discourse is to be represented as such, i. e. when the statement contained in the subordinate clause, is to be viewed as the opinion or sentiment of the person spoken of, and not that of the narrator. Ἄν, which is joined with the Opt. and Ind. of the historical tenses, still remains in indirect discourse.

X. An. 7. 1, 33. (Κουρατᾶδης) ἔλεγεν, ὅτι ἔτοιμος εἶη ἡγείσθαι αὐτοῖς . . , ἔνθα πολλὰ καὶ ἀγαθὰ λήφοντο (*oratio recta*: ἔτοιμός εἰμι . . , ἔνθα λήψεσθε). Ag. 1, 10. Τισσαφέρης ἔμοσεν Ἀγησιλάῳ, εἰ σπείσαιο, ὥς ἔλθοιεν, οὐς πέμψειε πρὸς βασιλέα ἀγγέλους, διαπράξεσθαι αὐτῷ ἀπεδῆναι αὐτονόμους τὰς ἐν τῇ Ἀσίᾳ πόλεις Ἑλληνίδας (*oratio recta*: ἐάν σπείσῃ, ὥς ἂν ἔλθωσιν, οὐς πέμψω . . διαπράξομαι).

REM. 2. When, however, the subordinate clauses of direct discourse would be expressed by the Ind. of an historical tense, the Ind. remains even in indirect discourse, because the Opt. would leave it undetermined, whether in direct discourse the Ind. of a principal tense, or the Ind. of an historical tense had been used. X. An. 7. 7, 55. οἱ στρατιῶται ἔλεγον, ὥς ἑνοφῶν οἶχοιτο πρὸς Ζεύδην οἰκῆσθαι καὶ ἂν ὑπέσχετο αὐτῷ ἀποληψόμενος (*oratio recta*: Ε. οἶχετο πρὸς Ζ. ἂν ὑπέσχετο ἀποληψόμενος). X. C. 2. 6, 13. ἤκουσα, ὅτι Περικλῆς πολλὰς (ἐπαύρας) ἐπίστατο, ὥς ἐπαύων τῇ πόλει ἐποίει αὐτὴν φιλεῖν αὐτόν (*oratio recta*: Π. ἐπίσταται, ὥς . . ἐποίει). But subordinate clauses with ὅτι (*quod, quia*) follow the principal rule (No. 4). X. H. 7. 1, 34. εἶχε (Πελοπίδας) λέγειν, ὥς λακε δαιμόνιοι διὰ τοῦτο πολέμησαι αὐτοῖς (τοῖς Θηβαίοις), ὅτι οὐκ ἐδέεσθαι εἰ μετ' Ἀγησιλάου ἔλθειν ἐπ' αὐτόν (τὸν βασιλέα), *oratio recta*: Α. διὰ τοῦτο ἐπολέμησαν, ὅτι οὐκ ἠδύλησαν. The reason why the Greek avoids the Subj. in indirect discourse after a principal tense, is, that it always uses its Subj. only with reference to the Future (§ 257, 1, (a)). But the use of the Opt. after a principal tense is inappropriate, because this, as being the Subj. of the historical tenses, always accompanies the historical tenses. There are, however, a few single examples, in which the Opt. follows a principal tense. But then a

thought is quoted as the sentiment of another, who, at the moment of quotation, is to be represented as one *no longer present*. Her. 7, 103. *δρα, μὴ μάτηρ κόμπος ὁ λόγος ὁ εἰρημένος εἴη* (*whether the statement made was not idle boasting*). X. Cy. 2. 4, 17. *ἂν τις ἐκεῖσε ἐξαγγείλῃ δὴ, ὥς ἐγὼ βουλοίμην μεγάλης δόξης ποιῆσαι* (*if any one announces there, that I INTENDED*). C. 1. 2, 34. *εἰ μὲν γὰρ (τὴν τῶν λόγων τέχνην) σὺν τοῖς ὁρθῶς (λεγομένοις εἶναι νομίζοντες ἀπέχεσθαι κελεύετε), δῆλον ὅτι ἀφεκτέον εἴη τοῦ ὁρθῶς λέγειν* (*if you mean that philosophy is not to be used in reasoning right, it is evident that it WAS YOUR VIEW, that we must abstain from reasoning right*). Hence if the Greek, after a principal tense, wishes to represent a statement as the sentiment of another person, it must use the Acc. with the Inf. instead of *ὅτι* with the Subj. Thus, e. g. the English phrase. *He says that we are immortal*, is not to be expressed in Greek by *λέγει, ὅτι ἡμεῖς ἀθάνατοι ὦμεν*, or *ὅτι ἡ ἀθ. εἰμεν*, but by *λέγει ἡμᾶς ἀθανάτους εἶναι*. — In hypothetical Protases with *εἰ* and the Ind., the Ind. remains.

REM. 3. The oblique discourse is sometimes used even in the subordinate clauses of *direct* discourse, when the speaker wishes to bring forward an expression or thought, not in *his own person*, but as the *sentiment of another*. Her. 7. 2. *ἵστασθαι (οἱ παῖδες), ὁ μὲν Ἀρταβάζης, κατότι πρεσβυτάτος τε εἴη πατρὸς τοῦ γόνου, καὶ ὅτι νομίζομενα εἴη πρὸς πάντων ἀνδράπων, τὸν πρεσβυτάτων τὴν ἀρχὴν ἔχειν*. Ξέρξης δέ, ὥς Ἀτόσσης τε παῖς εἴη, καὶ ὅτι Κύρος εἴη ὁ κτησάμενος τοῖσι Πέρσῃσι τὴν ἐλευθερίην.

REM. 4. When the Opt. of oblique discourse is used instead of the Subj. of direct discourse, all the conjunctions may be connected with *ἂν*. Th. 8, 54. *καὶ ἐψηφίσαντο πλεύσαντα τὸν Πείσανδρον καὶ δέκα ἄνδρας μετ' αὐτοῦ πρᾶσσειν, ὅπῃ ἂν αὐτοῖς δοκοίη ἥριστα εἶναι*. X. H. 2. 4, 18. *ὁ μάντις παρηγγεῖλεν αὐτοῖς, μὴ πρότερον ἐπιτίδασθαι, πρὶν ἂν τῶν σφετέρων ἢ πέσοι τις, ἢ τρωθῇ*. 5. 4, 47. *ἐκέλευε προκαταλαβεῖν τε ἄκρον καὶ φυλάττειν, ἕως ἂν αὐτὸς ἔλθοι*.

5. Very often, however, in Greek the oblique discourse takes the form of the direct, since even after an historical tense in the principal clause, the predicate of the subordinate clause is expressed by the Ind. of the principal tenses and by the Subj., as in direct discourse. The actions and representations belonging to the past, are thus transferred to the present time of the speaker, and assume a more direct and definite character than if they were stated in the form of indirect discourse (§ 327, Rem. 2).

X. Cy. 2. 2, 1. *αἰὲν μὲν οὖν ἐπεμέλετο ὁ Κύρος, ὅποτε συσκηνοῖεν, ὅπως εὐχαριστότατοι λόγοι ἐμβληθῇσονται*. Comp. § 327, Rem. 2. H. 2. 3, 2. *ἔδοξε τῇ δῆμῳ τριάκοντα ἐλέσθαι, οἱ τοὺς πατρίους νόμους ξυγγράψουσι, καθ' οὗς πολιτεύουσιν*. Her. 1, 163. *ἐκέλευε τῆς αὐτοῦ χάρης οἰκεῖν, δκου βούλονται*. Th. 2, 4. *οἱ Πλαταιῆς ἐβουλεύοντο, εἴτε κατακαύσουσιν, ὥστε ἔχουσιν, ἐμπρήσαντες τὸ οἶκημα, εἴτε τι ἄλλο χρήσονται*. 1, 107. *ἔδοξε δ' αὐτοῖς σκέψασθαι, ὅτ' τρὶς ἀσφαλέστατα διαπορεύονται*. Her. 1, 29. *ὁρκίοισι μεγάλοις κατεῖχοντο Ἀθηναῖοι, δέκα ἔτεα χρήσεσθαι νόμοις, τοὺς ἄσπι Σόλων δῆται*. X. Cy. 4. 5, 36. *τοὺς ἐκπέας ἐκέλευσε φυλάττειν τοὺς ἡγεγόντας, ἕως ἂν τις σημάνῃ*. H. 2. 1, 25. *Λύσανδρος δὲ τὰς ταχίστας τῶν ρῶν ἐκέλευσεν ἔπεισθαι τοῖς Ἀθηναίοις· ἐπειδὴ δὲ ἐκβῶσι, κατιδόντας δ' τι ποιοῦσιν, ἀποπλεῖν*. On *ὅτι, ὥς* (*ὅτι*), see § 329, 4 and Rem. 3.

REM. 5. The Imperfect (seldom the Plupf.) Indicative, referring to the historical tense of the principal clause, is sometimes used instead of the Pres. (Perf.), in a subordinate clause which is associated with other subordinate clauses in the Opt. X. An. 1. 2, 2. Κύρος τοὺς φηγάδας ἐκέλευσε σὺν αὐτῷ στρατεύεσθαι, ὑποσχομένου αὐτοῖς, εἰ καλῶς καταπράξειεν, ἐφ' ᾧ ἔστρατεύετο, μὴ πρόσθεν παύσασθαι, πρὶν αὐτοὺς καταγράφει οἰκάει. (Oratio recta: ἐὰν καταπράξω, ἐφ' ᾧ στρατεύομαι, οὐ πρ. παύσομαι, πρὶν ἂν ὑμᾶς καταγράφω). But the Ind. is also used in the subordinate clauses of oblique discourse, when the narrator introduces his own remarks and explanations into the statement or thought of another, or when the thoughts in the subordinate clause do indeed belong to the statement or idea of another, but are to be exhibited as definite facts or as general truths, or when the thoughts of the other are to be represented, at the same time, as those of the narrator. In oblique discourse, the Ind. and Subj. are often interchanged with the Opt. Then there is a mingling of the direct and indirect discourse in order to form a contrast between the *certainty, reality, fact, and directness* expressed by the two former, and the *uncertainty, possibility, mere conception, and indirectness* denoted by the latter. X. An. 2. 3, 6. ἔλεγον ὅτι εἰκότα δοκοῖεν λέγειν βασιλεῖ, καὶ ἤκοιεν ἡγεμόνας ἔχοντες, οἱ αὐτοὺς, ἐὰν αἱ σπονδαὶ γένωνται, ἔξουσιν, ἔνθεν ἔξουσιν τὰ ἐπιτήδεια. 3. 5, 13. ἔμοιοι ἦσαν δαυιάζοντες, ὅποι ποτὲ τρέψονται οἱ Ἕλληνες, καὶ τί ἐν νῷ ἔχοιεν.

6. The Greek can also use the Acc. with the Inf. instead of the finite verb, in every kind of subordinate clauses.

Her. 6, 117. ἄνδρα οἱ δοκέειν ἀπλήτην ἀντιστῆναι μέγαν, τοῦ (instead of οὗ) τὸ γένειον τὴν ἀσπίδα πᾶσαν σκιάζειν. 6, 84. Σκύδας (sc. φασί) τοὺς νομάδας, ἐπεὶ τε σφί Δαρεῖον ἐσβαλεῖν ἐς τὴν χώραν, μετὰ ταῦτα μεμονέναι μιν τίσασθαι (postquam invasisset). Th. 4, 98. οἱ Ἀθηναῖοι ἔφασαν, εἰ μὲν ἐπιπλέον θυνη-
 * θῆναι τῆς ἐκείνων κρατήσαι, τοῦτ' ἂν ἔχω (si ampliore illorum agri partem in
 eam potestatem redigere possent se eam retenturos). See Larger Grammar, Part II, § 849.

REM. 6. The spirited mode of representation among the Greeks, and the desire to make past events appear as present, often changes the indirect discourse into direct, or the direct into the indirect. In the first case, there is often an interchange of person, comp. § 329, Rem. 3. X. Cy. 1. 4, 28. ἐνταῦθα δὴ τὸν Κύρον γελάσαι τε ἐκ τῶν πρόσθεν δακρύων καὶ εἰπεῖν αὐτῷ ἀπίοντα διαφθεῖν, ὅτι παρῶνται αὐτοῖς ὀλίγον χρόνον· ὥστε ὁρᾶν σοι ἐξέσται, καὶ ν βούλῃ, ἄσκαρ-
 δαμνυτέ. On the contrary, An. 7. 1, 39. ἑλθὼν δὲ Κλέανδρος· Μάλα μολίς, ἔφη, διαπραξάμενος ἦκω· λέγειν γὰρ Ἀναξίβιον, ὅτι οὐκ ἐπιτήδειον εἴη, κ. τ. λ.

III. SPECIAL PECULIARITIES IN THE CONSTRUCTION OF WORDS AND SENTENCES.

‡ 346. *Ellipsis. Brachylogy (Zeugma). Contraction. Pleonasm.*

1. Ellipsis is the omission of a sentence or a part of a sentence which is logically subordinate, and hence of less importance, but viewed grammatically, must necessarily be supplied in order to express an idea or thought. The idea of the omit-

ted word can only be of a very general and indefinite nature, and is frequently contained in the idea of the qualifying word, as, e. g. οἱ θνητοί (sc. ἄνθρωποι), ἡ αὔριον (sc. ἡμέρα), or is evident from the context or frequent usage, as e. g. in εἰς διδασκαλίαν. In like manner, the omitted sentence must express a general idea, and hence one which may be readily supplied, or one which is indicated by the context. The single instances of Ellipsis have been noticed in the course of the Grammar. See Index under *Ellipsis*.

2. Ellipsis is to be distinguished from brevity of expression or Brachylogy. In Ellipsis, there is an *actual* omission of an element, grammatically necessary to express an idea or thought; but in Brachylogy, there is not a real, but only apparent omission of such an element, that element being in some way involved in the sentence or in a member of it. The simplest instances of brevity of expression have already been presented († 319, Rem. 1). The following additional instances may here be mentioned:—

(a) One form of a verb must often be borrowed from another. Th. 2, (ἀξιοῦσι) τὴν τῶν πέλας (γῆν) θροῦν ἢ τὴν ταυτῶν ὁρᾶν (sc. θρουμένην).

(b) In antitheses, one member must often be supplied from the other. Pl. OL 3. 30, 17. ἐπράξαμεν ἡμεῖς (sc. πρὸς ἐκείνους) καὶ ἐκεῖνοι πρὸς ἡμᾶς εἰρήνην.

(c) From a negative word, an affirmative one must often be borrowed; this takes place most frequently, when an antithetic clause is introduced by an adversative conjunction. Her. 7, 104. ὁ νόμος ἀνέγει ταῦτ' ὅδε, οὐκ ἐὼν φεύγει οὐδὲν πλῆθος ἀνδρῶπων ἐκ μάχης ἀλλὰ (sc. ἀνέγων) μένοντας ἐν τῇ τάξει ἐπικρατέειν, ἢ ἀπόλλυσθαι. Pl. Apol. 36, b. ἀμείλιχα, ὅν οἱ πολλοί (sc. ἐπιμελοῦνται). So from οὐδεὶς the idea of εἷς or ἕκαστος is to be borrowed, as in the following sentence, from οὐδ' εἷς, the subject of the first clause, εἷς or ἕκαστος is to be borrowed as the subject of the second clause. Pl. Symp. 192, e. ταῦτα ἀκούσας οὐδ' ἂν εἷς ἐξαργυρίῃ, ἀλλ' ἀτεχνῶς οἶοιτ' ἂν ἀκηκοέναι κ. τ. λ.

(d) From a following verb with a *specific* meaning, a verb with a *general* meaning must be borrowed, e. g. Ποιεῖν, ἐργάζεσθαι, γίγνεσθαι, εἶναι, συμβαίνειν, This is the case in the expressions, τί ἄλλο ἢ, — οὐδὲν ἄλλο ἢ — ἄλλο τε ἢ, instead of τί ἄλλο ποιεῖ or ἔστιν or the like, ἢ ὅτι. Th. 3, 39. τί ἄλλο εἴη, ἢ ἐπεβούλευσαν; 4, 14. οἱ Λακεδαιμόνιοι ἄλλο οὐδὲν ἢ ἐκ γῆς ἐναυμάχουν.

(e) When two verbs connected together have a *common object*, even if they govern different Cases, the Greek usually expresses the object *but once*, and makes this depend on the nearest verb. Indeed, the object of a clause is not unfrequently transferred and made the subject of the following clause, without

its place being supplied by a pronoun. X. O. 4, 8. τοῦτοις μὲν χάραν τὴν ἑλ-
λην προστίδῃσι καὶ δόροις κοσμεῖ (sc. αὐτούς). Pl. Gorg. 460, c. οὐ δέ
τοῖς παιδοτρύβαις ἐγκαλεῖν οὐδ' ἐκβάλλειν (sc. αὐτούς) ἐκ τῶν πόλεων.
Rp. 465, a. πρεσβυτέρῳ νεωτέρων πάντων ἔρχειν τε καὶ κολᾶζειν (sc.
αὐτούς) προστετάσσεται. Th. 5, 54. (Ἀργεῖοι) ἐπέβαλον ἐς τὴν Ἐπιδαυρίαν
καὶ ἐδήουν (sc. αὐτήν). This case occurs most frequently where a partici-
ple is connected with a finite verb. Th. 1, 20, τῷ Ἱππάρχῳ τὴν Παναθη-
ναϊκὴν πομπὴν διακοσμοῦντι ἀπέκτειναν (sc. αὐτόν) (while Hipparchus
was attending the Panathenaic procession, they killed him). Ib. 144. τοῦτοις
ἀποκρινόμενοι ἀποπέψωμεν (sc. αὐτούς). But sometimes the Case is
made to depend on the more remote finite verb. Th. 2, 65. ὅσον χρόνον
προῦστη (Περικλῆς) τῆς πόλεως . . , ἀσφαλῶς διεφύλαξεν αὐτήν, καὶ ἐγένετο
(sc. αὐτῇ) ἐπ' ἐκείνου μεγίστη. X. An. 2. 5, 24. ταῦτα (Τισσαφέρης) εἶπων ἔδοξε
τῷ Κλεάρχῳ ἀληθῆ λέγειν, καὶ εἶπεν (sc. ὁ Κλέαρχος).

3. An important figure of Brachylogy is Zeugma, i. e. a con-
struction in which a verb, that in sense belongs only to one
subject or object, is connected with several subjects or objects.
The verb, however, must always be of such a nature as to ex-
press an idea which may be taken in a wider or more limited
sense.

Eur. Med. 326. ἦχι ἐκδοτῶ Ἴπποι ἀερσίποδες καὶ ποικίλα τεύχε' ἔκειτο (to lie, as
generally to be in a place, to be in store). Her. 4, 106. ἐσθῆτα δὲ φορέ-
ω ἢ Σκυδικῇ ὁμοίην, γλῶσσαν δὲ ἰδίην (they wear garments like the Scythi-
ans, but HAVE or SPEAK a language of their own). A compound verb is often
used in a pregnant sense, since along with the signification of the compound,
the signification of the simple is at the same time to be included. Th. 1, 44.
οἱ Ἀθηναῖοι μετέγνωσαν Κερκυραίοις ξυμμαχίαν μὴ ποιήσασθαι (instead of με-
τέγνωσαν καὶ ἔγνωσαν) CHANGED THEIR MINDS and DETERMINED not to form an
alliance with the Corcyraeans.

4. Contraction in coördinate clauses has already been spoken
of (§ 319, Rem. 1); this is more seldom in subordinate clauses,
though frequent with those introduced by ὅσπερ, ὥσπερ.

Eur. Med. 1153. φίλους νομίζουσ' ὅσπερ ἂν πόσις σίδεν (sc. νομίζῃ). Pl. L.
710, d. πάντα σχεδὸν ἀπείργασται τῷ ὄντι ἅπερ (sc. ἀπεργάζεται) ἔταν-βου-
ληδὴ διαφερόντως εὐ πράττειν τινα πόλιν. Σοφιστ. εἰ ὅς τις εἴπερ τις ὁ ἄλλος τις ὁ
εἴπερ που, εἴπερ ποτέ, etc. Her. 9, 27. ἡμῖν ἔστι πολλά τε καὶ εὐ ἔχοντα, εἰ τέοι-
σι καὶ ἄλλοισι Ἑλλήνων.

5. Pleonasm is the use of a word, which, in a grammatical
point of view, is superfluous, the idea conveyed by it having
been already expressed in what precedes, either by the same

or by another word. The desire of perspicuity or emphasis is commonly the cause of Pleonasm.

X. Cy. 1. 4, 19. οἱ, ἦν ἐπ' ἐκείνους ἡμεῖς ἐλαβόμεν, ὑποτεμνόμεναι ἡμῶς ἐκείνοισι. 3, 15. πειράσσομαι τῷ πάππῳ ἀγαθῶν ἱππέων κρείττιστος ὅν ἱππεὺς σωμαχεῖν αὐτῷ.

REMARK. Grammatical Pleonasm is to be distinguished from the *rhetorical*, which consists in the use of two or even more words of a similar signification to strengthen an idea or make it more palpable (α) A verb with an abstract substantive, as μάχην μάχεσθαι, πόλεμον πολεμεῖ; — (β) A verb with a participle, as φεύγων ἔφυγε, εἰπον λέγων; — (γ) An adjective with an abstract substantive in the instrumental Dat., as μεγέθει μέγας, πλῆθει πολλοί; — (δ) An adjective or adverb with an adverb (mostly poetic) as οἶδεν οἶος (*wholly alone*); — (ε) Synonymous adverbs, as εἰδὼς παραχρήμα, πάλιν αὖτις, ἀεὶ συνεχῶς; — (ς) The part is very often joined with the whole by καί or τέ, for the purpose of making the part prominent, as Ἑκτορι μὲν καὶ Τρωσὶ (Hom.); Ζεῷ καὶ Δεῷ; Ἀθηναίοι καὶ Ἰφικράτης; (η) For the sake of emphasis, the same thought is often expressed twice, once positively and then negatively, or the reverse, as λέξω πρὸς ὑμᾶς καὶ οὐκ ἀποκρήσομαι (Dem.); Il. α. 416. ἐπεὶ τοι αἶσα μινενδᾷ περ, σβτι μάλα θῆν (*since your life is short, and not very long*). See Larger Grammar, Part II § 858.

§ 347. Contraction and Blending of Sentences. *Anacoluthon.*

1. In the contraction of a compound sentence, sometimes the verb which is common to the principal and subordinate clauses, is placed in the subordinate clause and made to agree with the subject of that clause; in this way the two clauses are much more closely united, than in the common mode of contraction (§ 319, Rem. 1).

X. Cy. 4. 1, 3. αὐτὸς οἶδα, οἶος ἦν· τὰ μὲν γὰρ ἄλλα (scil. ἐπολεῖ) ὄσαπερ, οἶμαι, καὶ πάντες ὑμεῖς ἐποιεῖτε.

2. When a participle stands in a sentence with the finite verb, the parts of the sentence are frequently blended with each other, by making the substantive which would be governed by the participle, depend upon the finite verb, as the more important part of the sentence. Comp. Larger Grammar, Part II § 856, b. p. 609—611.

Soph. El. 47. ἔγγελλε δ' ὄρκῳ προστιθεῖς, instead of ἔγγελλε προστιθεῖς ὄρκῳ. X. Cy. 1. 6, 33. ὅπως σὺν τοιοῦτῳ ἔδει ἐδισθέντες πρῶτατοι γίνονται; ἔδει is here governed by σὺν and connected with γίνονται, instead of being in the Dat. depending on ἐδισθέντες, which would have been the natural construction. X. Cy. 7. 1, 40. οὔτοι δὲ ἐπειδὴ ἠποροῦντο, κύκλῳ πάντας ποιεῖ.

σάμενοι, ὥστε ὁρᾶσθαι τὰ ὕπλα, ὑπὸ ταῖς ἀσπίσιν ἐκάδηντο (instead of κύκλον ποιησάμενοι ἐκάδηντο). 2. 3, 17. τοῖς δ' ἐτέροις εἶπεν, ὅτι βόλλειν δεήσοι ἀναιρουμένους ταῖς βόλοις.

3. A very common mode of blending the principal with the subordinate clause, in the manner of attraction, and one which belongs to almost all kinds of subordinate clauses, consists in transferring the subject of the subordinate into the principal clause, and making it the object of the principal clause. (Comp. nosti *Marcellum, quam tardus sit*, instead of *quam tardus sit Marcellus*).

Her. 3, 68. οὗτος πρῶτος ὑπέπτευσε τὸν Μάγον, ὡς οὐκ εἴη ὁ Κύρου Σμέρδης (he first suspected the Magian, that he was not Smerdis the son of Cyrus = suspected that the Magian was not, etc.). 80. εἶδετε τὴν Καμβύσῃσιν ὄβριν, ἐπ' ὅσον ἐπεξῆλθε (see the insolence of Cambyses what a pitch it reached = see what a pitch the insolence, etc.). 6, 48. ἀπεπειρᾶτο τῶν Ἑλλήνων, ὃ τι ἐν νῆ ἔχοιεν. Th. 1, 72. τὴν σφετέραν πόλιν ἐβούλοντο σημαίνειν, ὅση εἴη δύναμιν. X. Cy. 5, 3, 40. οἱ ἄρχοντες αὐτῶν ἐπιμελείσθων, ὅπως συσκευασμένοι ᾧσι πάντα. In the same way also, when the subordinate clause forms the object of a substantive in the principal clause, the subject of the subordinate clause is frequently transferred to the principal clause, and is put in the Gen., as the object of that substantive. Th. 1, 61. ἦλθε δὲ καὶ τοῖς Ἀθηναίοις εὐδὺς ἡ ἀγγελία τῶν πόλεων, ὅτι ἀφιστάσι (the report immediately reached the Athenians respecting the cities, that they had revolted = the report reached the Athenians, that the cities had revolted). 97. ἅμα δὲ καὶ τῆς ἀρχῆς ἀπόδειξιν ἔχει τῆς τῶν Ἀθηναίων, ἐν οἷα τρόπῳ κατέστη. So also a substantive on which an Inf. depends is often attracted by the verb or substantive which governs the Inf. Th. 3, 6. τῆς θαλάσσης εἰργον μὴ χρῆσθαι τοὺς Μετυληναίους. 5, 25. ἐπιθυμία τῶν ἀνδρῶν τῶν ἐκ τῆς νήσου κομίσασθαι. Pl. Crit. 52, b. οὐδ' ἐπιθυμία σε ἄλλης πόλεως, οὐδ' ἄλλων νόμων ἔλαβεν — εἰδέναι.

4. The principal clause is frequently blended with the subordinate clause, by making the former, as a substantive-clause introduced by ὅτε or ὡς, or still more frequently, as a substantive-clause expressed by the Acc. with the Inf., dependent on the subordinate clause.

X. An. 6, 4, 18. ὡς γὰρ ἐγὼ ἤκουσά τινος, ὅτι Κλέανδρος ἐκ Βυζαντίου ἀρμωστὴς μέλλει ἔξειν (instead of ὡς ἤκουσα, Κλ. μέλλει ἔξειν), for as I heard from some one, that Cleandros is about to come, etc. = for Cleandros is about to come, as I heard from some one. Her. 1, 65. ὡς δ' αὐτοὶ Λακεδαιμόνιοι λέγουσι Λυκοῦργον ἐπιτροπεύσαντα ἐκ Κρήτης ἀγαγέσθαι ταῦτα. 3. 14. ὡς δὲ λέγεται ὑπ' Αἰγυπτίων, θακρύνειν μὲν Κροῖσον. 4. 5. ὡς δὲ Σκύθαι λέγουσι, νεώτατον πάντων ἐθνῶν εἶναι τὸ σφέτερον.

5. *Anacoluthon* (from a privative and ἀκόλουθος, -ον, *following*) is a figure used to denote a change in the construction. It takes place when the construction with which the sentence begins, is not continued through it, but changed into another, which grammatically does not correspond with the former, but logically, i. e. in relation to the signification and meaning, is like or similar to it. The cause of *Anacoluthon* may be attributed to the vivacity of representation among the Greeks, or to their desire of perspicuity, brevity, strength, or concinnity (propriety or keeping) of discourse. There are two kinds of *Anacoluthon*: (a) *grammatical*, (b) *rhetorical*. There are also instances where it evidently originates from carelessness and inattention. The grammatical *Anacoluthon*, which is, for the most part, caused by attraction, has been treated in several places in the course of the grammar. Only two instances of the rhetorical *Anacoluthon*, need now be mentioned: —

(a) A very natural and frequent instance of *Anacoluthon* is, where the word which gave rise to the whole thought of the sentence, is placed as the logical subject in the Nom. at the beginning of the sentence, but after the interruption of the sentence by an intermediate clause, is made the grammatical object of the verb of the sentence. X. Hier. 4, 6. ὥσπερ οἱ ἀδελῆται οὐχ, ὅταν ἰσχυρότεροι γίνονται κρείττονες, τοῦτο αὐτοὺς εὐφραίνει, ἀλλ' ὅταν τῶν ἀνταγωνιστῶν ἦττους, τοῦτ' αὐτοὺς ἀνίᾳ (instead of τοῦτ' εὐφραίνονται — ἀνιῶνται), as the athletes, when they are superior to common men, this does not elate them, but when they are inferior to their competitors, this gives them pain = as the athletes are not elated when, etc.

(b) In order to make the contrasted ideas in a sentence prominent or emphatic, they are often placed in the same form at the beginning of their respective sentences, although the natural construction of each would necessarily be different. PL. Phaedr. 233, b. τοιαῦτα ὁ ἔρως ἐπιδεικνύται· δυστυχούντας μὲν, ἀ μὴ λύπην τοῖς ἄλλοις παρέχει, ἀνιὰ ποιεῖ νομίζειν, εὐτυχούντας δὲ καὶ τὰ μὴ ἡδονῆς ἕξια παρ' ἐκείνων ἐπαίνου ἀναγκάζει τυγχάνειν (instead of παρ' εὐτυχούντων δὲ καὶ τὰ μὴ ἡδονῆς ἕξια ἐπαίνου ἀναγκάζει τυγχάνειν, or εὐτυχούντας ἰὲ καὶ τὰ μὴ ἡδ. ἕξ. ἐπαυεῖν ἀναγκάζει).

CHAPTER X.

‡ 348. Position of Words and Sentences.

1. The intimate relation between the members of a sentence and between one sentence and another, and the connection of

these so as to form one thought or idea, are expressed as has been seen, partly by inflection, or by *formal* words (§ 38, 4) which supply the place of inflection, partly by the accent and position of the members of a sentence and of the sentences themselves. As the accent can be made prominent only in living discourse, and commonly agrees with the position, only the position needs to be treated.

REMARK. The position of particular parts of speech, as the pronouns, prepositions, etc., has already been stated, in the sections where these are treated. See the Index under *Position*.

2. There are two kinds of position: the *usual* or *grammatical*, and the *rhetorical* or *inverted*. The first denotes the logical and grammatical relation of the members of a sentence, and of the sentences themselves to each other, and the union of these in expressing a single thought or idea; the second makes one member of a sentence, which is specially important, more prominent than the other members, by giving to it a position different from the usual or grammatical order of the words.

3. The *usual* or *grammatical* position of the words in Greek is the following:—

The subject stands *first* in the sentence, the predicate *last*; the copula *εἰμί* stands after the *predicative* adjective or substantive; but the *attributive* follows its substantive; the *object* is placed before the *predicate*; the *objectives*, i. e. the qualifying statements or circumstances, are so arranged, that the most important one is placed immediately before the predicate, and the other objectives precede this, following each other in such order as they would naturally be joined to the first objective, the one suggesting itself last to the mind being placed before one already existing; or in other words, the *broader* limitation usually precedes the *narrower*, the *less necessary*, the *more necessary*.

Κῦρος, ὁ βασιλεὺς, καλῶς ἀπέθανεν. Κύριοι πάνν προθύμως αὐτῷ συνεστράτευσαν. Παῖς μέγας — ἀνὴρ ἀγαθός — ὁ παῖς ὁ μέγας — ὁ ἀνὴρ ὁ ἀγαθός — ὁ παῖς ὁ τοῦ Κύρου — ὁ πόλεμος ὁ πρὸς τοὺς Πέρσας. But the Inf. or the Acc. with the Inf. and the Part. follow the governing word. See the examples under §§ 306, 307, 310. Οἱ Ἕλληνες τοὺς Πέρσας ἐνίκησαν. Οἱ Ἕλληνες ἐν Μαραθῶνι τοὺς Πέρσας ἐνίκησαν. Οἱ Ἕλληνες ταύτη τῇ ἡμέρᾳ ἐν Μαραθῶνι τοὺς Πέρσας ἐνίκησαν. In this way, the adverb of place and time commonly precedes the causal ob-

ject (τότε or ταύτη τῇ ἡμέρᾳ τοὺς Π. ἐνίκησαν), the personal object precedes that denoting a thing, so the Dat. the Acc. (τὸν παῖδα τὴν γραμματικὴν διδάσκει — τῷ πατρὶ τὸ βιβλίον διδωμι), the adverb of time the adverb of place (τότε οἱ ταύτη τῇ ἡμέρᾳ ἐν Μαραθῶνι τοὺς Π. ἐνίκησαν). The adverb of manner, even when another word is the principal objective, usually stands immediately before the predicate, e. g. οἱ Ἕλληνες ταύτη τῇ ἡμέρᾳ ἐν Μαραθῶνι τοὺς Πέρσας καλῶς ἐνίκησαν.

4. The position of subordinate clauses corresponds with the position of the words (substantive, adjective, adverb) whose place they take in the sentence, i. e. the adjective-clause, for example, occupies the place which the adjective would take; and so of the others.

Pl. Phaed. 50, c. ὁ Σωκράτης, ὅς περ εἰσάδει ὑπακούειν, εἶπε περιμένειν. X. Cy. 3. 2, 3. ὁ δὲ Κύρος, ἐν ᾧ συνελέγοντο, ἐδύετο· ἐπεὶ δὲ καλὰ ἦν τὰ ἱερὰ αὐτῷ, συνεκάλεσε τοὺς τε τῶν Περσῶν ἡγεμόνας καὶ τοὺς τῶν Μήδων. Ἐπεὶ δὲ ὁμοῦ ἦσαν, ἔλεξε τοιάδε. Yet the substantive-clauses, even when they express the grammatical subject, stand after the governing verb. Ibid. l. 4, 7. οἱ δ' ἔλεγον, ὅτι ἄρκτοι πολλοὺς ἤδε πλησιάσαντας διέφθειραν.

5. In the *rhetorical* or *inverted*¹ position of words, the predicate is placed before the subject, the attributive before the substantive to be defined, but the objective, particularly the adverb, is placed after the predicate.

Ἀγαθὸς ὁ ἀνὴρ. Ὁ βασιλεὺς Κύρος. Ὁ πρὸς τοὺς Πέρσας πόλεμος. Ἐμαχίσαντο καλῶς. Th. 2, 64. φέρειν τε χρὴ τὰ τε δαίμονια ἀναγκαίως, τὰ τε ἀπὸ τῶν πολεμίων ἀνδρείως.

6. When the subject is to be specially distinguished, it is placed at the end of the sentence; and when two words in the same sentence are to be made emphatic by their position, one is placed at the beginning, the other at the end of the sentence, e. g. Πασῶν ἀρετῶν ἡγεμὼν ἐστὶν ἡ εὐσέβεια. Generally, both the first and the last place in a sentence is considered emphatic, when words stand there, which, according to the usual arrangement, would have a different position.

7. Inversion is still more frequent in subordinate clauses than in the case of the words whose place they take, perspicuity often rendering such an inversion necessary. Substan-

¹ This inverted position is a species of *Hyperbaton*, a construction by which the natural order of words and sentences is inverted.

tive-clauses with $\delta\tau\iota$, $\acute{\omega}\varsigma$ (*that*), and final substantive-clauses, are placed before the governing verb, when the ideas they express are to be brought out prominently.

“Ὅτι μέγας ἐκ μικροῦ ὁ Φίλιππος ἤβηται, παραλείψω. — Ἵνα σαφέστερον δηλαδὴ πᾶσα ἡ Περσῶν πολιτεία, μικρὸν ἐπάνειμι. The inversion of adjective-clauses (ὅν εἶδες ἄνδρα, οὗτός ἐστιν) has been already treated, § 332, 8. Inversion is not used in adverbial clauses of *time* and *condition*, since these, according to the common position, usually precede the principal sentence.

8. When a word in a subordinate clause is to be made more prominent than the others, it is sometimes placed before the connective word (relative, etc.) which introduces the clause, e. g. τοιαῦτ' ἐστὶ καὶ τᾶλλα, περὶ ἐμοῦ δὲ οἱ πολλοὶ λέγουσιν.

9. A means of rendering a word specially emphatic by position, is the *separation* (*Hyperbaton*) of two words which would be naturally connected together, as forming one thought, by introducing one or more less important words between them. By this separation, only one of the two words is commonly made emphatic, though often both even, especially when both stand in an emphatic part of the sentence.

Dem. Phil. 3, 110. πολλῶν, ὃ ἄνδρες Ἀθηναῖοι, λόγων ἡγυρομένων. X. S. 1, 4. οἶμαι οὖν πολλὸν ἂν τὴν κατασκευὴν μοι λαμπροτέραν φανῆναι (instead of πολλὸν λαμπροτέραν.) This separation (*Hyperbaton*) very often takes place even in *sentences* as well as in case of words. This consists in placing the principal clause, as the one less important, within the subordinate clause, and thereby, in a logical point of view, making it secondary to the subordinate clause. Pl. Prot. 331, d. τὸ γὰρ λευκὸν τῷ μέλανι ἐστὶν ὅπῃ προσέειπε (instead of ἐστὶν γὰρ ὅπῃ τὸ λευκόν, etc.). X. C. 3. 11, 10. φιλεῖν γε μὴν εὖ οἶδ' ὅτι ἐπίστασαι (instead of εὖ οἶδ' ὅτι φιλεῖν, etc.). Isocr. Paneg. 53. ὥστε περὶ μὲν τῆς ἐν τοῖς Ἑλλήσι δυναστείας οὐκ οἶδ' ὅπως ἂν τις σαφέστερον ἐπιδείξαι δυνηθεῖη. Dem. Phil. οὔτοι μὲν γὰρ ἄρχοντες οὐ πολλὸς χρόνος ἐξ οὗ . . ἦλθον.

10. Ideas that are *alike* or *similar*, or especially such as are *antithetic* or *opposite*, are made emphatic in their position, by being placed near each other.

Thus αὐτὸς αὐτοῦ, etc. e. g. ἡ πόλις αὐτὴ παρ' αὐτῆς δίκην λήψεται. X. Hier. 6, 2. ξυνὴν μὲν ἡλικιώταις ἡδόμενος ἡδομένοις ἐμοί. Pl. L. 934, d. μαίνονται πολλοὶ πολλοὺς τρόπους. Hence, ἄλλος ἄλλο, *alius aliud*, ἄλλος ἄλλοθι, *alius alibi*, ἄλλος ἄλλοσε, *alius alio*, ἄλλος ἄλλοθεν, *alius aliunde*, ἄλλος ἄλλῃ, *alius alid* (sc. *vid*), etc., of which the English makes two sentences, *the one did this, the other that*, etc.

APPENDIX A.

VERSIFICATION.

§ 349. *Rhythm, Metre, Arsis and Thesis.*

1. Rhythm (*ῥυθμός*) is the harmony produced by the alternation of long and short syllables, accompanied by the recurrence of an *emphasis* at intervals; when the emphasis occurs at fixed intervals, the rhythm becomes *metre*, each one of the intervals forming a *metre* or *measure*.

2. The emphasis with which particular parts of a verse are pronounced, is called the *Arsis*, and the corresponding weaker tone with which the other parts are pronounced, the *Thesis*. The former implies an *elevation* of the voice with an accompanying *stress* (§ 29. 1.), the latter, a *depression* of the voice. The terms *Arsis* and *Thesis* are also transferred to the particular syllable or syllables on which they rest, and hence the syllable on which the emphasis falls is called the *Arsis*. The *Arsis* is often called the *metrical ictus*, or merely the *ictus*.

3. The *Arsis* is naturally on the long syllable of a foot; consequently in the spondee (—) and the tribrach (˘˘˘), the place of the *Arsis* can be determined only by the kind of verse in which they are found. In every verse, the original foot determines the place of the *Arsis* in all the other feet which are substituted for it. Hence, as the second syllable of an iambus is long, and as the *Arsis* naturally falls on the long syllable, the spondee in iambic verse would have the *Arsis* on the second syllable, thus —'; so also in anapaestic verse. But as the first syllable of the foot is long in the trochee and dactyl, the spondee in trochaic and dactylic verse takes the *Arsis* on the first syllable, thus —'. Again, as a short syllable is assumed as the *unit* in measuring time, and as in a long syllable the emphasis or ictus necessarily falls on the first of the two units composing this long, it is evident that, in iambic verse, the tribrach

would take the Arsis on the second syllable, thus $\sim\sim$; and in trochaic verse on the first. So where the dactyl takes the place of the spondee with the Arsis on the last syllable, the arsis of the dactyl is on the first short, thus $\sim\sim$; but where the anapaest stands for the spondee ($\sim\sim$), its Arsis is on the first short, thus $\sim\sim$.

‡ 350. Metrical Feet.

1. The portions into which every verse is divided, are called *feet*.

The feet are composed of a certain number of syllables, either all long, all short, or long and short together.

A short syllable is assumed as the *unit* in measuring time, every short syllable being one *mora* or *time*, and every long one two *morae*.

The feet used in poetry may be divided, according to the number of syllables, into four of two syllables, eight of three, and sixteen of four syllables.

The dissyllabic feet are four :

$\sim\sim$ Pyrrhich¹ (τυπόν)

$--$ Spondee (τύπτω)

$\sim-$ Iamb (τυπών)

$- \sim$ Trochee (τύπτε)

¹ DERIVATION OF NAMES OF FEET. — *Pyrrhich*. This was so called from the celebrated war-dance (πυρρίχη), in which it was used, as being rapid and energetic. — *Iamb*. From ἰάπτω, to abuse; because Archilochus the inventor used it in violent invectives. — *Trochee*. From τρέχω, to run; because of its running, saltatory style. — *Tribrach*. Τρις βραχύς, because consisting of three short syllables. — *Spondee*. So called, because it was used ἐν ταῖς σπονδαῖς, in sacred rites, from its slow, solemn sound. — *Dactyl*. Ἀπὸ τοῦ δακτύλου; because it is, like the finger, composed of one long joint and two short ones. — *Anapaest*. From ἀναπαύω, to strike back; because the Ictus was contrary to that of the Dactyl. — *Amphibrach*. Ἀμφὶ βραχύς; because the short syllables are on each side of the long one, (ἀμφὶ) — *Cretic*. Because much used by the Cretans. — *Bacchius*. Used in the Dithyrambic Games in honor of Bacchus. — *Antibacchius*. The converse (ἀντί) of the former. — *Proceleusmatic*. From κέλευσμα, the boatswain's call or command; because rapidly uttered. — *Paeons*. Because used in the Paeonic Hymns. — *Choriamb*. Trochee or Choree + Iamb. — *Antispastus*. Ἀντισπᾶστω, to draw to the opposite side; because, being converse of the former, it appears to draw the Trochee to the other side of the Iamb. — *Ionicus a majore, Ionicus a minore*. Feet much in use with the Ionians; *a majore*, when beginning with the long syllables; *a minore*, when beginning with the short ones. — *Epitrite*. Most probably from ἐπί and τρίτος; because, in addition to (ἐπί) the 3d syllable, it has a short one over. — The *Diamb* is an Iambic *syzygy*, admitting the Spondee in the first place. — The *Ditrochee* is a Trochaic *syzygy*, admitting the Spondee in the second place.

The trisyllabic are eight :

- ~ ~ ~ Tribrach (ἐντρων)
- Molossus (τύπτωμαι)
- ~ ~ - Anapaest (τετυφώς)
- ~ ~ Dactyl (τύπτετε)
- ~ - ~ Amphibrach (ἐντρικτον)
- ~ - Cretic (τύπτομαι)
- ~ -- Bacchius (τυπήτω)
- ~ Palimbacchius (τύπτητε)

The tetrasyllabic are sixteen :

- ~ ~ ~ ~ Proceleusmatic (ἐτύπετο)
- Dispondeo (τυφθαίτην)
- ~ ~ ~ ~ Döiamb (ἐτυπτόμην)
- ~ ~ ~ Ditrochee (τυπτέτωσαν)
- ~ ~ ~ ~ Antispast (ἐτύφθητον)
- ~ ~ ~ Choriamb (τυπτομένον)
- ~ ~ ~ ~ Ionicus a minori (ἐτετύμμην)
- ~ ~ Ionicus a majori (τυψαίμεθα)
- ~ ~ ~ first Paeon (τυπτόμενος)
- ~ ~ ~ ~ second Paeon (ἐτύπτετε)
- ~ ~ ~ ~ third Paeon (ἐτέτυλο)
- ~ ~ ~ ~ fourth Paeon (ἐτυπτόμην)
- ~ ~ ~ ~ first Epitrite (ἐτυψάσθη)
- ~ ~ ~ second Epitrite (ὦ τυποῦσαι)
- ~ ~ third Epitrite (τυφθήσομαι)
- ~ fourth Epitrite (τυφθείησαν)

2. Simple metres are formed by the repetition of simple feet; compound, by combining the simple feet with each other.

Simple feet consist of but one Arsis, and one Thesis, e. g. $\acute{\sim}$, $\acute{\sim}\sim$, $\acute{\sim}\sim\sim$, $\acute{\sim}\sim\sim\sim$, etc.

Compound feet consist of two Arses and Theses, of which one Arsis and Thesis, taken together, is considered as a single Arsis or Thesis, e. g. $\acute{\sim}\sim\sim\sim$, $\acute{\sim}\sim\sim\sim\sim$, $\sim\acute{\sim}\sim\sim$, $\sim\sim\sim\sim$ or $\sim\sim\sim\sim$.

Of the simple feet, only those which have a long syllable in the Arsis and a short one in the Thesis, give natural variety, e. g. $\acute{\sim}$, $\acute{\sim}\sim$, $\sim\acute{\sim}$, $\sim\sim\sim$. Hence the trochee and dactyl, the iamb and anapaest, are considered as the fundamental feet of all rhythm. The other feet may be

combined with these by resolving a long into two short syllables, or by contracting two short into one long syllable.

4. *Iambic*, *Trochaic*, and *Anapaestic* verses are not measured by single feet, but by *dipodies*, or pairs of feet, two feet being necessary to make an independent metre or *dipody*. Hence, four iambs make an *Iambic dimeter*, and six an *Iambic trimeter*. Dactylic verse, on the contrary, is measured by the single feet; six dactyls, therefore, form an *hexameter*, and five a *pentameter*.

§ 351. *Caesura*.

Caesura (a cutting) is the separation, by the ending of a word, of syllables metrically connected, — or the cutting of a metre by the ending of a word, before the metre is completed.

REMARK 1. The design of the *Caesura* is to give variety and harmony to the verse; for if each metre or foot terminated with the end of a word, there would be only a constantly recurring monotony. But the *Caesura*, by preventing a uniform *coincidence* between the ending of the metre or foot, and the ending of a word, promotes the variety, beauty, and harmony of the verse. It is not inconsistent, however, with the rhythm of the verse that the ending of the foot and the word should sometimes coincide; this *coincidence* is called *metrical Diaeresis*. The principal *Diaereses* are after the first, second, third, and fourth foot.

ἡσδιον· | αὐτὰρ δ | τοῖσιν ἀφείλετο | νόστιμον | ἦμαρ.

There are three kinds of *Caesura*;

1. *Caesura of the foot*.
2. *Caesura of the rhythm*.
3. *Caesura of the verse*.

(1) *Caesura of the foot* is where the word ends before a foot is completed.

Νική | σας ἐθέ | λει στυγε | ρην | καὶ | ἀγέρθαι.

In this line there is a *Caesura of the foot* after each of the syllables *σας*, *λει*, *ρην*, and *καὶ*. Only two cases of this *Caesura* can occur in a dactyl; for the word either ends after the *Arsis*, — | ~ ~, and forms the *masculine Caesura*, or in the *Thesis*, — ~ | ~, and forms the *feminine* or *trochaic Caesura*. Thus the *Caesuras* after *σας*, *λει* and *ρην* are masculine, that after *οἰκαὶ* is feminine or trochaic.

(2) The *Caesura of the rhythm* is where the *Arsis* falls on the last syllable of a word, and thus separates the *Arsis* from the *Thesis*. In the line above quoted, the *Caesura of the rhythm* occurs after the syllables *σας*, *λει* and *ρην*, the *Arsis* falling on each of these and being separated

from the following Thesis by the Caesura. This Caesura can take place only in such feet as have the Arsis on the first syllable.

(8) The Caesura of the verse is a pause introduced to render the recitation more easy. This is also called the *Caesural pause*, and divides the verse into two parts.

In several kinds of verse this Caesura has a fixed place; this is the case in the *Trochaic*, *Iambic*, and *Anapaestic tetrameter*, which have their natural Caesura at the end of the fourth foot. See under these verses below. Other kinds of verse may have more than one Caesura, the place of which is not fixed. In Hexameter verse, however, the Caesura of the verse more usually occurs after the Arsis of the third foot. Thus,

Κίλλου τε ζεύξην, || Τενέδοιο τε ἱφι ἀνίσσει,

or in the Thesis of the third foot, thus,

Καὶ τότε δὴ θάρσησε, || καὶ ἦνθα μάντις ἀμύμων.

REM. 2. The three kinds of Caesura often occur together; for example, after the syllable *ην* of *ζεύξην*, there is the Caesura of the foot, of the rhythm, and of the verse.

‡ 352. *Different kinds of Verse.*

1. A verse is often named from its predominant foot. Thus *Dactylic* verse is so called, because the dactyl is the predominant foot, and *Iambic* verse, because the iamb is the predominant foot; so *Trochaic*, *Anapaestic*, etc. Verses are also named from their inventors, as the *Sapphic*, from Sappho, *Alcaic*, from Alcaeus, etc.; likewise from the kind of composition in which they are used, as the *Heroic*, used in describing the achievements of heroes, also from the number of measures, as *monometer*, *dimeter*, *trimeter*, *hexameter*, etc.

2. A verse is called *acatalectic*, when it has its full number of feet or syllables, as *trimeter iambics*, $\cup - \acute{\cup} - | \cup - \acute{\cup} - | \cup - \acute{\cup} -$. A verse is called *catalectic*, when one or two syllables are wanting to complete the verse, as the *trimeter*, $\cup - \acute{\cup} - | \cup - \acute{\cup} - | \cup - \acute{\cup}$. In dactylic verse, if the last foot wants one syllable, the verses are called *catalectic on two syllables*, e. g. $\acute{\cup} \cup \cup - \cup \cup \cup -$; if two syllables are wanting, *catalectic on one syllable*, e. g. $\acute{\cup} \cup \cup - \cup \cup$. Verses in which the last dipody (a pair of feet) wants an entire foot, are called *brachycatalectic*, e. g. $\cup - \acute{\cup} - | \cup - \acute{\cup} - | \cup - \acute{\cup}$. Verses which have one or two syllables more than enough, are called *hypercatalectic*, e. g. $\cup - \acute{\cup} - | \cup - \acute{\cup} - | \cup - \acute{\cup} - \cup$.

REMARK. When the regular rhythm of a verse is preceded by an anem

§ 353. *View of the different kinds of Verse.*

§ 354. *Dactylic Verse.*

§ 355. *Hexameter.*

— ' u u — ' u u — ' u u — ' u u — ' u u — ' u

Οὐ γὰρ ἐγὼ Τρώων ἔνεκ' ἦλυθον αἰχμητάων.

— 3 3 | — — | — 3 3 | — 3 3 | — — | — —.

Ἄλλ' ὁ μὲν Αἰθίοψας || μετεκίαθε τηλόθ' ἔοντας

* Ἄνδρα μοι ἔννεπε, Μοῦσα, || πολύτροπον ὃς μάλα πολλά

*Η Αἴας || ἡ Ἰδομενεὺς || ἡ δῖος Ὀδυσσεύς

Ἡγεμόνων, || ὅστις οἱ ἀρῆν || ἐτάροισιν ἀμύναι

Μιμνάζειν παρὰ νηυσὶ κορωνίσιν, || οὗ οἱ ἔπειτα.

The beauty of Hexameter verse is promoted by varying the feet by an interchange of dactyls and spondees, and by introducing these in different places in different verses. For the same reason it is desirable that the Caesuras should occur in different places in different lines.

‡ 356. *Pentameter.*

This verse is divided into two parts, each of which consists of two dactyls and a catalectic syllable, thus,

— — — — — || — — — — —
Μηδὲ δύραζε κέλευ' || οὐκ ἐθέλοντ' ἰέναι.

Spondees may take the place of the dactyls in the first half, but not in the second, because the numbers at their conclusion should run more freely, instead of being retarded by the slow movement of the spondees. The long syllable at the end of the second half can be short. The Caesura is here the same as in the Hexameter, except that there must be a division, by the ending of the word, in the middle of the verse. When the word, however, has more than two syllables, Elision may take place.

This kind of verse is commonly found only in connection with Hexameter, a Hexameter and Pentameter following each other alternately. A poem composed of these two measures is called *Elegiac*, being at first devoted to plaintive melodies.

Ἄρτι με γεγόνει ζῶας βρέφος ἤρπασε Δαίμων Hexam.
Οὐκ οἶδ' εἴτ' ἀγαθῶν || αἰτίος, εἴτε κακῶν, Pentam.
Ἀπλήρωτ' Αἶδα, τί με νήπιον ἤρπασας ἄφνω; Hexam.
Τί σπεύδεις; οὐ σοι || πάντες ὀφειλόμεθα; Pentam.

‡ 357. *Dactylic Tetrameter.*

The dactylic tetrameter catalectic on one syllable consists of three feet and a syllable.

Πολλὰ βροτῶν διαμειβόμενα.
— — — | — — — | — — — | —

The dactylic tetrameter catalectic on two syllables consists of three feet and two syllables, which may form a spondee or trochee.

φαινόμενον κακὸν οἶκαδ' ἄγεσθαι.
— — — | — — — | — — — | — —

The dactylic tetrameter acatalectic consists of four feet; instead of a dactyl, in the last a cretic is admissible.

Ἵπν' ὀδύνας ἀδαής, ἵπνε δ' ἀλγέων.
 — — — | — — — | — — — | — — —
 Μῶσ', ἄγε Καλλιόπα θύγατερ Διός.
 — — — | — — — | — — — | — — —

§ 358. *Dactylic Trimeter.*

The dactylic trimeter catalectic on one syllable consists of two feet and a syllable.

Ἐνθεν ἀεζόμενον.
 — — — | — — — | —

The dactylic trimeter catalectic on two syllables consists of two feet and two syllables, which may form either a spondee or trochee.

Εὐρέϊ κύματα πόντου.
 — — — | — — — | — —

§ 359. *Dactylic Dimeter.*

The dactylic dimeter catalectic on two syllables consists of a dactyl and a spondee or trochee.

Φάσματα στρουθῶν
 τοῖσδ' ὁμόφωνον.
 — — — | — — —

The dactylic acatalectic dimeter consists of two dactyls, and usually stands in connection with tetrameters.

Οὓς ὑπὸ τείχεσι.
 — — — | — — —

§ 360. *Trochaic, Iambic and Anapaestic Verse.*

It has been already observed (§ 350, 4.) that Trochaic, Iambic, and Anapaestic verse is measured by *dipodies*, i. e. by pairs of feet. Hence verses of two feet, are called monometer, of four, dimeter, of six, trimeter, of eight, tetrameter. The Latins named these according to the number of feet, and not by dipodies. Thus a verse of four feet was called *quaternius*, of six, *senarius*, of eight, *octonarius*.

§ 361. *Trochaic Verse.*

The Trochee is the predominant foot in this verse. The last syllable of each dipody may be doubtful; hence the last foot of each dipody may

§ 364. *Trochaic Tetrameter Catalectic.*

The trochaic tetrameter catalectic consists of seven feet and a syllable (two dimeters, the second catalectic). Its Caesura is at the end of the second dipody, and is often omitted by comedians, but rarely ever by tragedians.

Τῇδε πᾶς ἔπον, δίδωκε || καὶ τὸν ἀνδρα πυνθάου
 Αἱ τυτες τηροῦμεν ὑμᾶς || ἦν γὰρ ἡ τυς ἐξόδος.

REMARK. The Trochaic tetrameter acatalectic, which consists of two trochaic dimeters acatalectic, and the trochaic pentameter, which consists of nine feet and a syllable, are very rarely used by the Greek poets.

Εἴ τις ἀνδρῶν εὐτυχήσας ἢ σὺν εὐδοξοῖς ἀέθλοισι,
 Σὺν θεῷ γάρ τοι φυτευθεὶς ὄλβος ἀνθρώποισι παρμονώτερος.

§ 365. *Iambic Verse.*

The fundamental foot in this verse is the iamb. Instead of the first iamb, every dipody may have a spondee. Hence a spondee is admissible in the odd places (1, 3, 5, 7).

Again, as the long syllable of every iamb may be resolved into two short syllables, a tribrach may stand in every place, except the last ; and as the last syllable is common, a pyrrhic is admissible. In the odd places a dactyl or anapaest may stand instead of a spondee.

Hence the iambic trimeter or senarius, would present the following scheme :

[illegible]

REMARK 1. The dactyl, however, is most frequent in the first place ; it occurs in the third place only when the first syllable of the foot is followed by the *penthemimeral* Caesura, or when the word is a monosyllable. The dactyl occurs in the fifth place only in Comedy, where it is admitted in all the uneven places.

REM. 2. The anapaest is admitted only in the first foot, except in Comedy and in proper names; in these cases it is admissible in all the feet except the last. The anapaest in the first foot must be included in one word, except in case of the article or preposition and its Case. The anapaest in proper names must not be divided between two words.

REM. 3. The Iambic is the opposite of the Trochaic, being a steady, grave, but easy metre, and was applied to the stage as best adapted to the language of ordinary life.¹

§ 366. *Iambic Monometer.*

Iambic monometer consists of two feet. Its use is very rare, and it occurs mostly in systems of dimeters,

Καὶ τοῖς κόλοις
— — | — —.

§ 367. *Iambic Dimeter.*

Iambic dimeter acatalectic consists of four feet.

Ὅθεν δόμοισι τοῖς ἐμοῖς
— — | — — || — — | — —.

Iambic dimeter catalectic consists of three feet and a syllable.

Θέλω λέγειν Ἀτρεΐδας,
Χαίρουτε λοιπὸν ἡμῖν
— — | — — || — — | —.

This verse is commonly found in systems of acatalectic dimeters.

§ 368. *Iambic Trimeter Acatalectic, commonly called Senarius.*

This is the most noted of the Iambic verses. It consists of six feet.

ὦ τέκνα, Κάδμου τοῦ πάλαι νέα τροφή,
Ἴκτηρίους κλάδοισιν ἐξεστεμμένοι;
Ἄλλων ἀκούειν, αὐτὸς ὧδ' ἐλήλυθα
— — | — — || — — | — — || — — | — —
— — | — — || — — | — — || — — | — —
— — | — — || — — | — — || — — | — —

The tragedians admit a dactyl only in the first and third foot; they admit an anapaest chiefly in the first foot, but in proper names, in any foot except the last.

Μενέλως Ἑλένην ὃ δὲ Κλυταμνήστρας λέχος,
Ποταμῶν τε πηγαί, ποντίων τε κυμάτων
Οὐκ ἄριθμον ἄλλως ἄλλ' ὑπερτάτους Φρυγῶν
— — | — — — || — — | — — || — — | — —
— — | — — — || — — | — — || — — | — —
— — | — — — || — — | — — || — — | — —

¹ See Mercier.

The most frequent Caesura here is in the third foot (Penthemimn). This Caesura, however, is often neglected, others being used, or sometimes, none.

Ἐχθρῶν ἄδωρα || δῶρα κοῦκ ὀνήσιμα.

The Caesura is often found in the middle of the fourth foot (Hepthemim).

Ἐπεὶ πατὴρ οὗτος σός, || ὃν θρηνεῖς αἰί.

The Caesura at the end of the third foot is less frequent.

§ 369. *Iambic Tetrameter Catalectic.*

The iambic tetrameter is very much used by the comedians. It consists of seven feet and a syllable. The Caesura is usually at the end of the fourth foot, but is sometimes omitted. The scheme is nearly the same as the trimeter iambic. The anapaest occurs in the seventh foot only in case of a proper name.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40	41	42	43	44	45	46	47	48	49	50	51	52	53	54	55	56	57	58	59	60	61	62	63	64	65	66	67	68	69	70	71	72	73	74	75	76	77	78	79	80	81	82	83	84	85	86	87	88	89	90	91	92	93	94	95	96	97	98	99	100
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40	41	42	43	44	45	46	47	48	49	50	51	52	53	54	55	56	57	58	59	60	61	62	63	64	65	66	67	68	69	70	71	72	73	74	75	76	77	78	79	80	81	82	83	84	85	86	87	88	89	90	91	92	93	94	95	96	97	98	99	100

Οὐ φησι χρῆναι τοὺς νέους || ἀσκεῖν · ἐγὼ δὲ φημι,

$$-\frac{1}{2} \mid \frac{1}{2} \parallel -\frac{1}{2} \mid \frac{1}{2} \parallel -\frac{1}{2} \mid \frac{1}{2} \parallel \frac{1}{2} \mid \frac{1}{2}$$

The iambic tetrameter acatalectic is but little used by the Greek poets.

§ 370. *Anapaestic Verse.*

1. The anapaest is the predominant foot in this verse. But by uniting the two short syllables in one long, the spondee may be substituted for the anapaest. Again, the second long syllable of the spondee may be resolved into two short syllables, and hence a dactyl take the place of a spondee.

2. In Anapaestic verse the most usual system is the *dimeter*, consisting of a greater or less number of perfect dipodies, followed by a pair of dipodies, the second of which is catalectic. This catalectic dimeter, consisting of three feet and a syllable, is called *paroemiac* (*παροιμία*) from its use in proverbs. The anapaestic verse is, therefore, always terminated by a catalectic dipody, and also by a *long* syllable; i. e. if the final syllable is not long by itself, it is made long by its position

‡ 374. *Anapaestic Tetrameter Catalectic.*

The anapaestic tetrameter catalectic consists of seven feet and a syllable, being formed by adding the anapaestic dimeter catalectic (*paroemiac*) to the anapaestic dimeter acatalectic. This verse is also called *Aristophanic*, from its use by Aristophanes, though not invented by him. The *spondaic paroemiac*, which sometimes occurs in the regular system, is not admissible in the *tetrameter*.

The *Caesura* is at the end of the fourth foot, sometimes, though rarely, after the short syllable immediately following. There is generally also an incisure at the end of the second foot.

Προερεῖ τις αἰὲ τῶν ὀρνίθων || μαντευομένην περὶ τοῦ πλοῦ;
Πῶς δ' ἔγχείαν δώσουσ' αὐτοῖς. || οὔσαν παρὰ τοῖσι θεοῖσιν;
Τῶν ἀργυρίων· οὔτοι γὰρ ἴσασι. || λέγουσι δέ τοι τάδε πάντες.

— — — — —
— — — — —
— — — — —
— — — — —

Anapaestic tetrameter acatalectic does not seem to have been used by the Greek poets.

APPENDIX B.

ABBREVIATIONS.

1. For the convenience of those who may wish to read some of the earlier editions of the Greek writers, the following table, containing old forms of some of the letters, and also abbreviations of certain words or parts of words, is subjoined.

2. No. I. contains certain *single letters* or *elements*, which are of constant occurrence in the compound characters, and are found nowhere else. No. II. contains characters, the elements of which would not at once be obvious, and for this reason alone they are not placed alphabetically in columns III—VI. Indeed, the characters in Nos. I. and II. might all have been arranged alphabetically in columns II—VI. The characters in columns III—VI. are arranged alphabetically; the initial letter of these characters, by the aid of those in No. I., will be readily known.¹

¹ See Robinson's Buttmann, p. 466.

I. INDEX OF SUBJECTS.

N. B. The figures refer to sections. R. is used for *remark*.

Abbreviations, Appendix B. p. 588.

Ablative expressed by Dat. 285, 1.

Absolute, Case Absolute, see Cases.

Abrogation of clauses by ἀλλά 322, 6.

Abstracts 39, in Pl. 243, 3, (8).

Absorption of Diphth. in Crasis, 10, 4, 5.

Acatalectic verse 352, 2.

Accentuation 29; change and removal of the accent by Inflec., Compos. and Contract. 30; in connected discourse (Grave instead of the Acute), in Crasis, Elision, Anastrophe 31. Accent of first Dec. 45; second Dec. 49; third Dec. 65; adjectives and participles 75; words ending in ῦς, εῖα, ὕ 76, II; ως, ων 78. R. 7, and 29, R. 5; ων, ον 78, R. 9, and 65, 5; ης, ες 78, R. 11; verb 118.

Accusative 276 sq.; local relation, limit, aim 277; of the object produced with a verb of the same stem or one of a cognate signification (μάχην μάχσθαι; ζῆν βλον) 278, 1 and 2; with verbs denoting to shine, to flow, etc. 278, 3; object, design 278, 4; manner 278, R. 3; of the object on which the action is performed or the

suffering object 279; with verbs signifying to profit, to hurt, etc. 279, 1; of doing good or evil to any one, etc. 279, 2; to persevere, to wait for, etc. 279, 3; to turn back, flee from, etc. 279, R. 8; to conceal, to be concealed, to swear, and with φθάνειν, λείπειν 279, 4; with δεῖ, χρή 279, R. 4; βαίνειν, πλεῖν, etc., which denote motion, etc., with verbs of sacrificing or dancing in honor of any one 279, R. 5; denoting an affection of the mind 279, 5; of space, time, quantity 279, R. 8; (καλὸς τὰ ὄμματα, ἀλγεῖ τὴν κεφαλὴν) 279, 7; double accusative: φιλῶ φίλλον σε, etc. 280, 1; καλέ, κατὰ ποιῶ, λέγω σε 280, 2; with verbs of beseeching, asking, teaching, reminding, dividing, depriving, concealing, clothing and unclothing, surrounding, etc. 280, 3; with verbs of appointing, choosing, educating, naming, etc. 280, 4; in the σχῆμα καθ' ὅλον κ. μέρος 266, R. 4; Acc. in adverbial expressions, e. g. μακρὸν κλαίειν, μέγα χαίρειν 278, R. 1; χάριν, δωρεάν, τοῦτο, therefore, 278, R. 2; τοῦτον τὸν

- τρόπον, διην, ὅμοια* 278, R. 3;
τὴν ταχίστην; ἀρχήν, etc.; *πολλά, σαρπε, ὀλίγον*, etc. 279, R. 8;
εὖρος, ὕψος, τάλλα, etc. 279, R. 10; with Pass. verbs 281; with verbal Adjectives in *τέος* 284, R. 7.
Accusative with Inf. 307; instead of Nom. with Inf. 307, R. 4; instead of Gen. or Dat. with Inf. 307, R. 2; as a subject after *λέγεται, δοκεῖ*, etc. 307, R. 5; with the Art. see Inf.; with exclamations 308, R. 2; in the subordinate clauses of the *oratio obliqua* 345, 6.
Accusative with the Part. 310, 2; absolute 312, 5; with *ὥς* 312, 6; Acc. of Part. instead of another Case 313, 1.
Active verbs 102, 248, 249. Comp. Transitive; with the meaning *to cause to do* 249, R. 3.
Acute accent 29, 4 (a).
Addition of consonants 24.
Adjective (and Part.) 74 sq.; Dial. 215; Accent. 75; of three endings 76, 77; of two endings 78, 79; of one ending 80; Comparison of 81; used as a Subs. 263, a; Attributive 264; as Subs. with the Gen. (*ἡ πολλὴ τῆς γῆς* instead of *τὸ πολὺ τῆς γῆς*) 264, R. 5; instead of the Adv. 264, 3.
Adjectives Verbal, see *Verbal Adjectives*.
Adjectives Numeral 96, 2.
Adjective Substantive Clause 331, R. 4.
Adjective pronoun used as a Subs. 263, a.
Adjective clauses 331; several connected together 334, 1; interchanged with other subordinate clauses 334, 2.
Adverb 100; formation 101; comparison 85; expressed by an adjective 264, 3 as expressing an objective relation 314 sq.; used as adjectives 262, d; as substantives (*οἱ νῦν*) 263, c; in a pregnant sense (*ὅποι γῆς ἐσμεν*, etc.) 300, R. 7; (*ὁ ἐκείθεν πόλεμος δεῦρο ἦξει* instead of *ὁ ἐκεί π.*) 300 R. 8; adverbs of place attracted 332, R. 7; inverse attraction of Adv. of place 332 R. 13.
Adverbial correlatives 94, 3.
Adverbial clauses 335 sq.; of place 336; time 337; cause 338; condition 339; concession 340, 7; consequence or effect 341; way and manner 342; quantity with *ὅσῳ, ὅσον* 343.
Adversative coördinate clauses expressed by *οὐδὲ, ἀλλὰ*, etc. 322; negative adversative coördinate clauses 321, 2.
Agreement 240 sq.; of the Attrib. Adj. 264, 1; of the Rel. Pron. in Gen. and Numb. 332; in Case 332, 6.
Alphabet, history of, 2b.
Anacoluthon 347, 5; in the Part. construction 313, 1, (a).
Anacrusis 352. R.
Anapaestic dimeter acatalectic 372.
Anapaestic dimeter catalectic 373.
Anapaestic monometer acatalectic 371.
Anapaestic tetrameter acatalectic 374.
Anapaestic verse 370.
Anastrophe 31, IV.
Anomalous substantives third Dec. 67 sq.; Dial. 214; verbs 157 sq.
Answer YES or NO 344, 7.
Aorist 103; Aor. Pass. with *σ* 131; first Aor. Act. without *σ* 154, 7; second Aor. with *σ* 154, 8; second Aor. Act. and Mid. according to analogy of verbs in *μ* 191 sq.; Aor. of some verbs with both a Mid. and Pass. from 197,

- R. 1; Aor. of some Mid. verbs, whose Fut. has a Pass. from 197, R. 3; second Aor. Act. with Intrans. meaning and first Aor. Act. with Trans. meaning 141, 4. — Syntax 256; iterative meaning 256, 4, (b); in comparisons 256, 4, (c); instead of the Pres. 256, 4, (d); Aor. with *τι οὐν οὐ* 256, 4, (e); instead of the Fut. 256, 4, (f); to denote the coming into a condition 256, 4 (g); signification of the Aor. Subj., Opt., Imp., Inf. and Part. 257.
- Aorist*, first and second Mid. always reflexive (or Intrans.) 251, 3; Aor. Subj. in subordinate clauses instead of the Fut. Perf. as used in Lat. 255, R. 9.
- Aphaeresis* 14, 5.
- Apodosis* 339, 1.
- Apocope* 207, 7.
- Aposiopēsis* 340, 2, (b).
- Apostrophe* 13, R. 1.
- Apposition* 266; in Gen. with Poss. Pron. (*ἐμὸς τοῦ ἀθλοῦ βίος*) 266, 2; Distrib. or Partitive apposition 266, 3.
- Arsis* and Thesis 349, 2; place of 349, 3.
- Article* 91; 244 sq.; demons. and relative 247; as proper article 244; with common nouns 244, 2—5; with abstracts, nouns of material, proper names 244, 6 and 7; with the Adjective and Part. used as substantives 244, 8, 9; with adverbs of time and place, used as adjectives 244, 10; with pronouns and numerals 246; (*τὰ τῆς πόλεως, οἱ περὶ τινα, οἱ νῦν ἀνθρώποι*) 244, 10. 263; with every word or part of speech 244, 11; position 245; with *πᾶς, ὅλος* 246, 5; with cardinal numbers 246, 9.
- Article* omitted with common nouns 244, R. 3; with abstracts 244, R. 4; with proper names 244, 7; with Adj. and participles 244, R. 8; with demonstrative pronouns 246, R. 1.
- Article* with the subject and predicate 244, R. 1.
- Article* in apposition 244, R. 6.
- Article* repeated 245, 2.
- Article* in place of the Poss. pronoun (*ὁ πατήρ* instead of *ἐμὸς π.*) 244, 4.
- Asper*, see *Spiritus*.
- Aspirate* before another aspirate changed to a smooth 17, 4; 21, 8.
- Aspirates* 5, (a).
- Asyndeton* 325.
- Atonics* 32.
- Attic* second Dec. 48; Attic Redup. see Redup.
- Attraction* of Gend. 240, 3; Numb. 241, 6; with Prep. and Adv. 300, 4, comp. 300, 3; with the Inf. 307, 4. 308, 2; with *ὥστε*, 341, 3; with the Part. 310, 2; of Modes 327^b; of the relative 332, 6; of *οἶος, ὅσος, ἥλιος*, 332, 7; inverted attraction 332, R. 12; with *οὐδεὶς ὅστις οὐ*; with adverbs of place 332, R. 13; attraction of the relative in position 332, 8; attraction of the relative in a clause subordinate to the adjective clause 332, 9; attraction of the Case in comparative sentences introduced by *ὥς, ὥςπερ, ὥστε* 342, R. 3., comp. 344, R. 7. and 324, R. 2.
- Attribute* 239, 2.
- Attributive* relation of sentences 262, sq.
- Augment*, 108, 3; 119 sq. and 219; in compounds 125 and 215, sq.
- Blending* of two or more interrogative sentences into one (*τίς τίνας αἴτιος ἐγένετο*) 344, R. 7.
- Brachylogy* 346, 2.

Barytones 29, R. 7, (f).

Bucolic Caesura 355.

Caesura 351.

Cardinals 96, sq.

Cases 41; Synt. 268, sq.; Case

Absolute: Gen. Abs. 312, 3;

Acc. Abs. 312, 5.

Catalectic verse 352, 2.

Characteristic of the verb 108, 5;

of the tenses 110; pure and im-

pure 142, 2; of verbs in μ 170.

Circumflex accent 29, 4.

Classes of verbs 102. 248.

Clauses, principal and subordinate

326; substantive clauses 328 sq.;

adjective clauses 331; adverbial

clause 335.

Comparatio compendiarum 323, R. 6.

Comparison of adjectives 81 sq.;

Dialects 216; of substantives 84,

R. 4. 216, R. 2; of adverbs 85.

Comparative degree 239; strength-

ened and more definitely stated

239; use of η and of the Gen.

with the comparative 323, 2 sq.

Comparative without a second mem-

ber of the comparison 323, R. 7.;

apparently used instead of the

positive 323, R. 7.

Comparative η and the compar.

Gen. 323 sq.; compendious com-

parison 323, R. 6.

Comparative subordinate clauses

342, 343.

Composition of words 236.

Compound words 236 sq.

Concessive clauses 340, 7.

Concretes 39.

Conditional sentences, see *si* in the

Greek Index.

Conjugation 107 sq.; in ω 115 sq.;

in μ 168 sq., in the Dialects:

in ω 219, in μ 224.

Conjunctions 199, 319.

Consequence, clauses denoting, with

$\alpha\gamma\alpha$, $\omicron\upsilon\tau$, $\tau\omicron\lambda\upsilon\nu$, etc. 323, 3.

Consonants 8, 2; division 5; move-

ble at the end of a word 15; chan-

ges 17 sq.; metathesis 22; doub-

ling 23; strengthening of and ad-

dition 24; expulsion 25, 3; omis-

sion 25; final consonant of a

pure Greek word 25, 5; inter-

change of consonants in the dia-

lects 202—204; changes of in

the dialects, 208.

Coördinate attributive adjectives

264, 2.

Coördinate sentences 319 sq.; cop-

ulat. coördinate sentences ($\tau\acute{\iota}$ -

$\kappa\alpha\iota$) 321, 1, a; negative ($\omicron\upsilon\tau$,

$\omicron\iota\delta\epsilon$) 321, 2; ($\omicron\iota\mu\acute{\omicron}\nu\omicron\nu$ — $\acute{\alpha}\lambda\lambda\alpha$ $\kappa\alpha\iota$,

etc.) 321, 3. adversative coördi-

nate sentences, ($\mu\acute{\iota}\nu$ — $\delta\epsilon$) 322, 1

—5; ($\acute{\alpha}\lambda\lambda\acute{\alpha}$) 322, 6; disjunctive

(η — η , etc.) 323; reason, cause

($\gamma\acute{\alpha}\rho$) 324, 2; consequence or

inference ($\alpha\gamma\alpha$, $\tau\omicron\lambda\upsilon\nu$) 324, 3.

Copula $\epsilon\iota\upsilon\alpha\iota$ 238, R. 6.

Copulative coördinate sentences 321.

Corōnis 10, R. 1.

Correlative pronouns and adverbs 94.

Crisis 10 sq.; in the Dialects 206;

in relation to the accent 31, II.

Customary, wont, 256, 4 (b).

Dative 282 sq.

Dative local (where?) 283, 1; (α)

$\alpha\upsilon\tau\omicron\iota\varsigma$ $\tau\omicron\iota\varsigma$ $\epsilon\pi\iota\tau\omicron\iota\varsigma$ 283, 2. (β)

$\sigma\tau\alpha\tau\acute{\omega}$, $\sigma\tau\acute{\omicron}\lambda\omega$, $\pi\lambda\acute{\eta}\theta\epsilon\iota$, $\gamma\alpha\upsilon\acute{\iota}$,

etc. 285, R. 2; of time (*when?*)

$\tau\acute{\rho}\iota\tau\eta$ $\eta\mu\acute{\epsilon}\rho\alpha$; of the condition

under which anything happens,

283, 3.

Dative as a personal object 284; in

a local relation (*whither?*) with

verbs of motion ($\acute{\alpha}\nu\iota\chi\epsilon\iota\nu$ $\chi\epsilon\iota\tau\alpha$,

$\omicron\upsilon\phi\alpha\gamma\omega$) 284, R. 1; Dat. of com-

munion 284, 3; with verbs ex-

pressing mutual intercourse, as-

sociating with, participation 284,

3, (1); with verbs of contend-

ing, approaching, yielding; with

- the adjectives and adverbs, *πληστος*, *ἐναντίος*, *πίλος* (*εγγύς*) etc. 284, 3, (2); with verbs of commanding, entreating, counselling, inciting, following, serving, obeying, accompanying, trusting, with the adjectives and adverbs, *ἀνόλουθός*, *διάδοχος*, *ἕξης*, etc. 284, 3, (3); with expressions of likeness and unlikeness 284, 3, (4); with expressions denoting to be becoming, suitable, pleasing 284, 3, (5); of agreeing with, blaming, reproaching, being angry with, envying 284, 3, (6); of helping, averting and being useful 284, 3, (7); with all verbs and adjectives when the action takes place for the honor, advantage or disadvantage, etc. of a person (*Dativus commodi et incommodi*) 284, 3, R. 4; with verbs of observing, finding, meeting with something in a person 284, 3, (8); *Dat.* of possession with *εἶναι* and *πύρεσθαι* 284, 3, (9); instead of *Lat. Dat.* (*aliquid mihi est honor*) 284, 3, (9); when an action takes place in reference to a person 284, 3, (10); *ethical Dat.* 284, 3, (10), (d); with *Pass. verbs* 284, 3, (11); with verbal adjectives in *τός* and *τέος* instead of *ὑπό* with the *Gen.* 284, 3, (12).
- Dative* of the thing, or instrumental *Dat.* 285; of the ground or reason with verbs denoting the state of the feelings 285, 1, (1); of the means and instrument with *χρησθαι* and *νομίζειν* 285, 1, (2); manner, material, standard, rule and measure 285, 1, (3).
- Dative* with the *Inf.* 307, 2, (b).
- Dative* with the *Part.* 310, 2.
- Dative* of participle instead of another Case 313, 1, (a).
- Declension* of the substantive 41, 3; first *Dec.* 42—44; quantity and accent 45; *Dialects* 211; second *Dec.* 46—48; accent 49; gender 50; *Dialects* 212; third *Dec.* 51—69; quantity 64; accent 65; gender 66; *Dialects* 213; anomalous nouns 67 sq. 214; defective nouns 69. 214, R. 2.
- Declension* of adjectives and participles 74—79, see adjectives.
- Declension* of pronouns 87 sq.
- Declension* of numerals 99, 5.
- Defectives* of the third *Dec.* 69, 73, 2. 214, R. 2.
- Demonstrative* pronouns, see *Pronouns*.
- Denominative* verbs 232, 1.
- Deponents* 102, 3; *Passive Deponents* 197, *Syn.* 252.
- Derivation* of words 232 sq., of tenses 128.
- Derivatives* 231, 2, 4, (b).
- Desiderative* verbs 232, *Rem.* 3.
- Diaeresis* 4, R. 6; in the *Dialects* 205, 6; metrical *diaeresis* 351 R.
- Dialects* page 13; 202 sq.
- Diastole* 37, 2.
- Digamma* 5, 2, (a); 25, 2; 200.
- Dimeter* 360.
- Diminutives* 233, 2, (c).
- Dipody* 350, 4.
- Diphthongs* 4, 3.
- Disjunctive* coördinate sentences 323.
- Distributive* apposition 266, 3.
- Division* of syllables 36.
- Double* consonants 5, 4.
- Doubling* of consonants 208, 4.
- Dual* number 41; 106; with a *Pl.* verb 241, 5; interchanged with the *Pl.* 241, R. 8; *Dual* verb with a *Pl. Subj.* 241, R. 9; *Dual* of the *Fem.* with the *Masc.* (*τούτω τὰ τέχνα*) 241, R. 10, (b).
- Elision* 13 sq.; in the *Dialects* 206,

- 5; elision in respect to the accent 31, III.
- Ellipsis* 346, 1; of the subject and especially of the Subs. 238, 5; of the copula εἶναι 238, R. 6 and 7; of the Subs. to which the attribute belongs 263; of ἄν 260, R. 3. 6, 7; of the Protasis and Apodosis 340.
- Emphasis* in sentences 321, 3.
- Enclitics* 33 sq.; accented 35.
- Enhansive* sentences expressed by καί, οὐ μόνον, ἀλλὰ καί 321, 3.
- Epicles* 40, R. 5.
- Essential* words 238, 1. 38, 4.
- Etymology* 13.
- Euphonic Prothesis* 16, 10.
- Expulsion* of consonants 25.
- Factitive* verbs 232, R. 1 and (c).
- Feminine* Pl. with Sing. verb 241, R. 6; with the neuter (αἱ μεταβολαὶ λυπηρόν) 241, 2; with a Neut. (τὸ γυναικίον ἐστι καλή) 241, 2, sq.; Fem. Dual with the Masc. (τούτω τὰ τέχνη) 241, R. 10.
- Final* clauses 330.
- Frequentative* verbs 232, R. 2.
- Formal* words 238, 1. 38, 3.
- Formation* of words 231 sq.
- Future* tense 103; Attic 117; Doric in σοῦμαι 154, 3; without σ 154, 4; in οὔμαι with mute verbs 154, 5; Mid. instead of Act. (ἀκούω, ἀκούσομαι instead of ἀκούσω) 154, 1, and 198; Synt. 255, 3, 4; Fut. Inf. after verbs of thinking, hoping, etc. 257, R. 2.
- Future* Perf. 103; in Act. form 154, 6; Synt. 255, 5; instead of the simple Fut. 255, R. 8; the Lat. Fut. Perf., how expressed in Greek 255, R. 9.
- Gender* of the substantive 40; first Dec. 42; second Dec. 50; third Dec. 66; of Adj. and Part. 74.
- Gender* of the adjective, etc. in the const. κατὰ σύνεσιν 241; in general statements 241, 2; with several subjects 242; of the Superl. with Part. Gen. 241, 7; of the relative pronoun 332.
- Genitive*, attributive 265; used elliptically 263, (b).
- Genitive* in the objective relation 270.
- Genitive*, separative, with verbs of removal, separation, loosing, desisting, freeing, missing, depriving, differing from 271, 2, 3; with verbs of beginning 271, 4.
- Genitive* of origin and author, with verbs of originating, being produced from 273, 1.
- Genitive*, possessive, (α) with εἶναι, γίγνεσθαι, (β) ἰδιος οἰκῆος, etc. 273, 2.
- Genitive* of quality 273, 2, (c).
- Genitive*, partitive, with εἶναι and γίγνεσθαι; τιθέναι, ποιῆσθαι, ἡγεῖσθαι 273, 3, (a); in attributive relation with substantives, substantive adjectives, substantive pronouns, numerals and adverbs 273, R. 4; with words which express the idea of participation, sharing in; with verbs signifying to touch, be in connection with; of acquiring and attaining; of physical and intellectual contact, of laying hold of; of hasty motion, striving after an object 273, 3, (b), and R. 7; with verbs of entreating and supplicating 273, R. 6; with the adverbs εὐθύ, ἰθύ, μέγχι; with verbs of meeting and approaching 273, 3, R. 9; Part. Gen. in poetry 273, R. 7.
- Genitive* of place 273, 4, (a).
- Genitive* of time 273, 4, (b).
- Genitive* of material 273, 5; with verbs of making, forming 273, 5,

- (a); of fulness and want (b); of eating, drinking, tasting, enjoying, having the enjoyment of something intellectually, etc. (c); of smelling (d); of remembering and forgetting; with expressions of being acquainted and unacquainted with, of experience and inexperience, ability, dexterity, of making trial of, with verbal adjectives in -ιός, etc. expressing the idea of dexterity (e); with words of sensation and perception (ἀκούειν, ἀποσθάναι, αἰσθάνεσθαι, δοκφαίνεσθαι (f) and R. 19.; with verbs of hearing 273, R. 18; with verbs of seeing, hearing, experiencing, learning, considering, knowing, judging, examining, saying, admiring, praising, blaming 273, R. 20.
- Genitive* of cause 274; with verbs denoting a desire, longing for (a); care, concern for (b); pain, grief, pity, with adjectives having a similar meaning, particularly in exclamations, with interjections (c); with verbs expressing anger, indignation, envy, admiration, praise and blame (d), (e), (f); with verbs expressing requital, revenge, accusing and condemning 274, 2; τοῦ with the Inf. 274, 3, (a); with the adverbs εὖ, καλῶς, μετρίως, ὥς, πῶς, ὅπως, οὕτως, etc. connected with ἔχειν, ἔμεν, εἶναι 274, 3, (b).
- Genitive* with verbs of ruling, superiority, and inferiority, subjugation, with the adjectives ἐγκρατής, ἀκρατής 275, 1.
- Genitive* after the comparative 275, 2; use of the Gen. and ἢ with the comparative 323, 2 sq.
- Genitive* of price 275, 3.
- Genitive* with substantives and adjectives 275, R. 5.
- Genitive*, double, governed by one substantive 275, R. 7.
- Genitive* with the Inf. 307, 2, (a).
- Genitive* with the Part. 310, 2.
- Genitive* absolute 312, 3; when the subject is the same as that of the predicate 313, 2; with ὥς after εἰδέναι, νοεῖν, etc. 312, R. 12.
- Genitive* nouns 238, 2, (a).
- Genitive* accent 29; instead of the acute 31.
- Heteroclites* 59, R. 2; 67, (b); 71.
- Heterogeneous* substantives 70, B.
- Hexameter* verse 355.
- Hepthemim* 355.
- Hiatus* 8; 206, 7.
- Historical* tenses 103, 2; 254, 3.
- Hypercatalectic* verse 352, 2.
- Hypodistole* 37.
- Hypothetical* sentences, see *si*.
- Iambic* dimeter 367.
- Iambic* monometer 366.
- Iambic* trimeter acatalectic 368.
- Iambic* tetrameter catalectic 369.
- Iambic* verse 365.
- Imitative* verbs 232, 1, (a).
- Imperative* 104, III; Synt. 258, 1, (c); use of the Imp. 259, 4; third Pers. Sing. Perf. Mid. or Pass. 255, R. 6.
- Imperfect* tense 103; analogous to verbs in *mi* 196; Synt. 256, 2—4.
- Impersonal* construction, see *personal* construction.
- Impersonal* verbs 238, R. 2.
- Inclination*, see *Enclitic*.
- Indeclinable* nouns 73, 1.
- Indicative* 104, 1; Synt. 258, (a); Fut. with ἄν 260, 2, (1); Impf., Plup. and Aor. with ἄν 260, 2, (2); difference between the Impf., Aor. and Plup. 256; Fut. instead of the Imp. 255, 4;

- with *οὐ*, e.g. *οὐ πάντῃ λίγων* ib;
 Ind. of the Hist. tenses with words
 expressing a wish 259, R. 6; Ind.
 in subordinate sentences, see the
 separate conjunctions; Ind. in
orat. obliq. 344, 6.
- Indirect* form of discourse, see ob-
 lique form.
- Infinitive* 105, (a); Synt., the
 Pres. and Aor. Inf. 257, 1, (c);
 Aor. Pres. and Fut. after verbs
 of thinking, etc. 257, R. 2; with
ἄν 260, 2, (5).
- Infinitive* 305; without the Art. 306;
 with verbs of willing and the
 contrary, etc. 306, 1, (a); with
 verbs of thinking, supposing,
 saying 306, 1, (b); after expres-
 sions denoting ability, cause,
 power, capacity 306, 1, (c); with
 adjectives and substantives, with
εἶναι, *πεφύκειναι* and *γίγνεσθαι*
 with a substantive, after *συμβαλ-
 νει*, *δαί*, *χρή* and the like, after
 substantives, adjectives, demon-
 strative pronouns, after verbs of
 giving, sending, etc. 306, 1, (d).
- Infinitive*, or Acc. with Inf. differ-
 ent from Part. 311; Inf., or Acc.
 with Inf., different from *ὅτι*, *ὥς*,
that 329, R. 5; in forms express-
 ing command or wish 306, R. 11;
 in forms expressing indignation
 306, R. 11, c; with *αἱ γάρ*,
εἰς 306, R. 11, (d).
- Infinitive* with Nom., Gen., Dat.
 and Acc. 307.
- Infinitive* with the Art. instead of
 the Inf. without the Art. 308, R. 1;
 in Nom., Gen., Dat. and Acc.
 308, 2; in exclamations and
 questions implying indignation
 308, R. 2; as an adverbial ex-
 pression (*τὸ νῦν εἶναι* and the
 like) 308, R. 3.
- Infinitive* Act. instead of the Pass.
 306, R. 10.
- Inflection* 38.
- Inflection*-endings of the verb 109
 sq.; Remarks on 116; of verbs
 in *μι* 171, 172.
- Intensive* verbs 232, R. 2.
- Interchange* of vowels 201; conso-
 nants 202—204.
- Interpunction*-marks 37.
- Interrogative* pronouns, see Pro-
 nouns.
- Interrogative* sentences 344; modes
 in 344, 6; connection with a
 relative sentence 344, R. 3;
 change of a subordinate sentence
 into a direct interrogative sen-
 tence (*ὅταν τί ποιήσωσι*) 344,
 R. 6; blending of two or more
 interrogative sentences into one
 (*τίς τίς αὐτός ἐστι*) 344, R. 7.
- Intransitive* verbs 248, (1) (β); as
 Trans. with the Acc. 249, R. 2;
 instead of the Pass. 249, 3; in
 the Pass. 251, 4, and R. 6.
- Interrogative* sentence with the Art.
 344, R. 3.
- Inversion* 348, 5.
- Iota* subscript 4, R. 4.
- Iterative* form in *σκον* 221.
- Lengthening* of the vowels 16, 3. 207.
- Lenis Spiritus* 6.
- Letters*, sounds of 2^a.
- Limitation* of sentences 322, 1—5.
- Litotes* 239, R. 3.
- Local* substantives 233, 2, (d).
- Masculine* Pl. with Sing. verb 241,
 R. 6; connected with the Neut.
 (*οἱ πολλοὶ δεινόν*) 241, 2; Masc.
 with a Neut. (*μειράκιόν ἐστι κα-
 λός*) 241, 1; Masc. Pl. with Fem.
 241, R. 11.
- Metaplasm* 67, (c). 72. 214, R. 1.
- Metathesis* of the liquids 22. 208,
 3; of the aspirates 21, 3; verb
 156.
- Middle* form 102; Synt. 248, (2);

- with reflex. sense 250; with the meaning *to cause to do* 250, R. 2; when an action is performed to the advantage or disadvantage of the subject 250, R. 3; with a reflex Pron. 250, R. 3; with a subjective meaning, figuratively 250, R. 4; with a pass. sense 251.
- Modes* 104; Synt. 258 sq.; in subordinate clauses 327^b, 1; attraction of 327^b; comp. the separate conjunctions, in Greek Index.
- Mode* vowels 111; summary of 112; of verbs in *μ* 171; in the Dial. 220.
- Movable* final consonants 15.
- Multiplicatives* 96, 1, (d).
- Negatives*, οὐ, μή 318; accumulation of negatives 318, 6; apparent Pleonasm of 318, 6—9.
- Neuter* of names of persons connected with Masc. or Fem. 241, 2, R. 3; Pl. instead of the Sing. with verb. adjectives 241, 3; Pl. of pronouns 243, 4; Pl. with Sing. verb 241, 4.
- Nominal* question 344, 2.
- Nominative* with the change of the Act. construction of the verb with the Gen. or Dat. into the Pass., e. g. πιστεύομαι 251, 4.
- Nominative* Case 269; with ὄνομα ἐστὶ μοι, ὄνομα ἔχω, with verbs of naming 269, R. 3; Nom. of an abstract instead of a Lat. Dat. (mihi est honor) 269, R. 2; Nom. instead of the Voc. 269, 2; in σχῆμα καθ' ὅλον καὶ μέρος 266, 3, R. 4.
- Nominative* with the Inf. 307; instead of the Acc. with the Inf. 307, 4.
- Nominative* with a Part. 310, 3; instead of another Case 313; without a finite verb 313, R. 1.
- Numerals* 96 sq. 218.
- Number* 41. 106; Synt. 243; in the const. κατὰ σύνεσιν 241; with verb. adjectives in τὸς τέος 241, 3; the number of adjectives when they are connected with several subjects 242, 1; number of verb with several subjects 242, 2; with several subjects disjunctively connected 242, R. 3; number of the Rel. Pron. 332.
- Object* in a sentence 239, 2.
- Objective* construction of sentences 267 sq.
- Oblique* discourse 345 sq.
- Omission* of consonants 25.
- Optative* mode 104, II. see the Subj. Synt.; nature of the Opt. 258, 1, (b). 259; with ἄν 260, 2, (4); without ἄν 260, R. 7; in exhortations 259, R. 1; Opt. Delib. 259, 2; to express frequent repetition (*as often as*) 327^b, 2; to express a supposition, uncertainty, possibility, presumption, admission 259, 3, (a); wish 259, 3, (b); instead of the Imp. 259, 3, (c); desire, wish, inclination 259, 3, (d); in direct questions 259, 3, (e); Opt. without ἄν instead of with ἄν 260, R. 7; Opt. in subordinate clauses, see the separate conjunctions; in *oratio obliqua* 345, 4.
- Oratio obliqua* 345.
- Ordinals* 96 sq.
- Organs* of speech 3.
- Participle* 74 sq. 105, (b); Synt. 309 sq.
- Participle* as the complement of the verb 310; Nom., Gen., Dat., Acc. of the Part. 310, 2; after verba sentiendi 310, 4, (a); verba declarandi 310, 4, (b); verbs denoting an affection of the mind (verba affectuum) 310, 4, (c); to

- be satisfied with, to enjoy, be full 310, 4, (d); overlooking, permitting, enduring, persevering, 310, 4, (e); beginning and ceasing 310, 4, (f); to be fortunate, to excel, to be inferior, to do well or ill 310, 4, (g); after *πειρώμαι*, *παρουσενάζομαι*, etc. 310, 4, (h); after the phrases *it is fit, useful*, etc. 310, 4, (i); after *ἔχειν*, to be in a condition, or state, e. g. *ἔχω κτησάμενος* 310, 4, (k); with *τυγχάνω*, *λανθάνω*, *διατελῶ*, *διάγω*, *φθάνω*, *οἶχομαι* 310, 4, (l).
- Participle* different from Inf. after several classes of verbs 311, and R.
- Participle* as the expression of adverbial subordinate relations 312.
- Participle* with *ὥς* 312, 6; with *ὥστε*, *ὥςπερ*, *ἄτε*, *οἶα*, *οἷον* 312, 6, R. 13.
- Participle* with *εἶναι*, instead of a simple verb 238, R. 5.
- Participle* with *ἄν* 260, 2, (5).
- Participials* 105; see Inf. and Part.
- Participial* construction 309; anacoluthon 313, 1.
- Particles* 38, R.
- Particles* expressing purpose, design 330.
- Parts* of Speech 38.
- Passive* verb 102; Synt. 248, (3). 251.
- Patronymics* 233, 2, (b).
- Pentameter* verse 356.
- Perfect* tense 103; with *σ* 131; *πέννομαι*, etc. 223, 14; Subj. and Opt. Perf. or Plup. Mid. or Pass. formed without the aid of an auxiliary verb 154, 9; Perf. and Plupf. of verbs in *μι* with shortened form 194; Perf. and Plup. analogous to verbs in *μι* 193—195; second Perf. with Intrans. meaning 141, 4. 249, 2; Synt. 255, 2; in the third Pers. Sing. Imp. Mid. or Pass. 255, R. 6; with the signif. of the Pres. 255, R. 5; instead of the Fut. 255, R. 7.
- Person* of the verb 106; with several subjects 242; in adjective-clauses 332, 2.
- Persons*, interchange of in the orat. obliq. 345, R. 6.
- Personal* construction, instead of the Impers. with Inf. 307, R. 6 and 7; with Part. 310, R. 3; with *ὅτι*, *ὥς* 329, R. 7.
- Personal* endings 111; view of 113; difference between endings in the principal and subordinate tenses 114; of verbs in *μι* 172; Dialects 220.
- Personal* pronouns 87—90.
- Plural* number 41; with the substantive in the Gen. 241, R. 2; Pl. subst. with Dual verb 241, R. 9; Pl. of subst. in proper names, names of materials, and abstracts 243, 3; change to the Sing. 241, R. 12; in an address to one person 241, R. 13; the first Pers. Pl. instead of the Sing. 241, R. 12; Neut. Pl. in verbal adjectives instead of the Sing. 241, 3; Pl. of verbs with collective nouns in the Sing. 241, 1; with substantives in the Dual 241, 5; *ταῦτα*, *τάδε*, *ἐκείνα* used of one idea 241, R. 3; Pl. interchanged with the Dual 241, R. 8.
- Pluralia tantum* 73, 2.
- Pluperfect* 103. Comp. Perf. Synt. 256, 2.
- Position* of words 348.
- Position* of *ἄν* 261; article *ὁ*, *ἡ*, *τό* 245; prepositions 300, 6; pronouns, see the separate pronouns. Adverbs and particles, see the separate adverbs and particles; of *τί* 321, R. 3; *μέν* and *δέ* 322, R. 2.

- Positive** degrees, see Comparative.
- Possessive** pronouns 90.
- Predicate** 238, 2.
- Predicative** relation of sentences 238.
- Pregnant** construction 300, 3.
- Prepositions** 199; Synt. 286 sq.; as adverbs of place 300; Tmesis 300, R. 4; in const. Praeg. *πίπτειν ἐν γούνασι* 300, 4; with the Art., attracted (*οἱ ἐκ τῆς ἀγορᾶς ἄνθρωποι ἔφυγον*) 300, 4; repeated and omitted 300, 5; position 300, 6.
- Present** tense 103; Pres. and Impf. analogous to verbs in *μὲ* 196; Synt. 255, 1; Hist. Pres. 255, 1; instead of the Perf. 255, R. 1; instead of the Fut. 255, R. 3.
- Primitives** 231, 2.
- Principal** clauses 326.
- Principal** tenses 103, 2. 254, 2.
- Proclitics** 32.
- Pronouns** 86; Dialects 217; Declension 87 sq.; Synt. 301—304.
- Pronoun**, correlative 94; demonstrative, Decl. 91; Dialects 217, 4. 303, 1 and 2; *αὐτός* 303, 3; prospective and retrospective 304; omitted before a relative 331, R. 3.
- Pronoun** indefinite *τις* *τὶ* Decl. 93. 303, 4; position 303, R. 5.
- Pronoun** interrogative, *τίς* Decl. 93; see Interrog. sentences; with Art. prefixed 344, R. 3.
- Pronoun** personal Decl. 87. 302; third Pers. prospective 304; retrospective 304, 3.
- Pronoun** possessive 90; Dialects 217, 3.
- Pronoun** reciprocal Decl. 89.
- Pronoun** reflexive Decl. 88. 302, 2; third Pers. instead of the first and second 302, 8; instead of the reciprocal 302, R. 7.
- Pronunciation** 29, 36; of letters 3.
- Purpose**, particles denoting 330, 1.
- Proportionals** 96, 1, (e).
- Protasis** 339.
- Prothesis** Euphonic 16, 10. 207, 8.
- Punctuation**-marks 37.
- Quantity** 27 sq.; in Dialects 209; first Dec. 45, (a); third Dec. 64.
- Redundant** nouns 70.
- Reduplication** 108, 4. 123, 219; in sec. Aor. 219, 7; Att. in Perf. and Plup. 124; second Aor. 124; R. 2; in compound words 125 sq.; as strengthening of the stem 163.
- Reflexive** verbs 102; Synt. 248, (2).
- Reflexive** pronouns 88.
- Relation** of the Attrib. Adj. 264, 2.
- Relative** construction changed to the Demonstrative 334, 1.
- Relative** pronoun Decl. 92; Synt. 331 sq.; instead of the demons. 331, R. 1; agreement of gender and number 332; Case (attraction) 332, 6; attraction with *οὗτος*, *ὁστος*, *ἡλλος* 332, 7; inverse attraction 332, R. 11; with *οὐδεὶς* *ὅστις* *οὐ* 332, R. 12; with adverbs of place 332, R. 13; attraction in position 332, 8; relative pronoun of an intermediate clause attracted 332, 9; construction of the relative pronoun 333; rel. pron. changed to a demon. or pers. 334, 1; rel. pron. instead of a demonstrative 334, 3.
- Relative** clause, see adjective clause.
- Reciprocal** pronouns 89.
- Reciprocal** verbs 248, R. 1.
- Resolution** of contract verbs 222.
- Restriction** of sentences 322, 1—5.
- Rhythm** 349. ●
- Roots** 231, 2.
- Scheme**, see *σχῆμα* in Greek Index.
- Sentences** 238, 1.
- Sentences** denoting effect or re-

- sult with ἄρα, οὖν, τοιούτῳ, etc. 324, 3.
- Sequence of tenses* 327^a.
- Shortening of the vowels* 16, 4. 207, 4.
- Singular verb with Masc. or Fem.* Pl. 241, R. 6; with Neut. Pl. 241, 4; with several common nouns in Pl. 242, R. 2.
- Singular of substantives* 248, 1; changed to the Pl. 241, R. 12; Sing. Imp. e. g. σῖντ in an address to several 241, R. 13.
- Spiritus Len. and Asp.* 6.
- Stem of the verb* 108, 1; pure and impure 138; strengthening the consonant and prolonging the stem-vowel 139.
- Stems* 231, 4, (a).
- Strengthening of the vowels* 16, 1; consonants 24; stem of impure verbs 139.
- Subject* 238, 2; change of the active construct. into the Pass., e. g. πιστεύομαι from πιστεύω τι 251, 4; ellipses of 238, 5.
- Subjunctive Mode* 104, II. Perf. and Plp. Mid. or Pass. without an auxiliary verb 154, 9; Subj. and Opt. Act. and Mid. of verbs in ὑμ without auxiliary verb 176, 5. Synt. 258, 1, (b). 259; Subj. Aor. instead of Fut. Perf. of Latin 255, R. 9.
- Subjunctive with ἄν* 260, 2, (3); (with and without ἄν) instead of the Fut. Ind. 259, R. 4; Subj. hortative 259, 1 (a); deliberative 259, 1, (b). 260, 2, 3, (b); Subj. to den. indefinite frequency (as often as) 327^b, 2, 333, 3; in comparisons 333, R. 2; with μή instead of the Imp. 259, 5; in subordinate clauses, see the separate conjunctions; in *Or. obliq.* 345, 5.
- Subordinate sentences* 326 sq.; class-
- es 326, 3; characteristics 326, R. 4; subordinate sentences changed into direct interrogative sentences 344, R. 6.
- Substantive* 39 sq.; Gen. 40; Numb. Case and Dec. 41; Dec. I. 42 sq.; Dec. II. 46 sq.; Dec. III. 51 sq.
- Substantive* 39 sq.; number 242.
- Substantive instead of adjective* 264, R. 3.
- Substantive clauses expressing design, aim, with ὥς, ὅπως, ἵνα, etc.* 330.
- Substantive clauses with ὅτι, ὡς, that* 329.
- Superlative* 81 sq. Synt. 239; strengthening and more exact definition of, 239, R. 2; Gend. with the Part. Gen 241, 7.
- Syllables, division of* 36.
- Synizesis* 12. Dialects 206, 4.
- Syncope* 16, 8. 207, 6; in substantives 55, 2; in verbs 155.
- Syntax* 238 sq.
- Tenses of the verb* 103; of the subordinate modes 257; derivation 128; formation of the secondary tenses, use of the same in connection with the primary 141; Tenses primary and Sec. 103, R. 141.
- Tenses, Syntax* 254; sequence of in subordinate clauses 327^a.
- Tense-formation of verbs in ω* 127; pure verbs 129; mute 142 sq.; liquid 149; verbs in μ 173; in Dialects 223.
- Tense-characteristic, see characteristic.*
- Tense-endings* 110.
- Tense-stem* 110, 2.
- Theme of the verb* 138, 3.
- Thesis and Arsis* 349.
- Time, difference between Gen. and Dat. of time, 273, R. 13.*

Tmesis of Prepositions 300, R. 4.

Transitive verbs 248, (a) (α); with Intrans. or Reflex. signif. ($\tauρέπω$ instead of $\τρέπομαι$) 249, 1, 2; with the sense *to cause to do* 249, R. 3.

Transition from direct discourse to indirect and vice versa 345, R. 6.

Transposition of the attributive adjective and Subs. ($οἱ χρηστοὶ τῶν ἀνθρώπων$ instead of $οἱ χρηστοὶ ἀνθρώποι$) 264, R. 5.

Triemim 355.

Trochaic verse 361.

Trochaic monometer 362.

Trochaic dimeter 363.

Trochaic tetrameter catalectic 364.

Variable vowels 16, 6; in the stem of impure verbs 140; change of ϵ into $ο$: 140, 4; of ϵ into $ο$ 231, 6.

Verb 102 sq. 219 sq.; division of verbs in ω according to the characteristic 127; barytones 127, R.; pure verbs (and contract) 129—137; Perispomena 127, R; impure 127. 138—141; mute 127. 142—148; liquid 127. 149—153; special peculiarities of

verbs (pure and impure) 154; anomalous in ω 157 sq.; in μ 168 sq.; in ω which in certain tenses are analogous to verbs in μ : second Aor. Act. and Mid. 191 sq.; in Dialects 227; Perf. and Plup. 193—195; in Dialects 228; Pres. and Impf. 196; verbs Denom., Frequent., Imitat., Intens., Fact, Desid. 232.

Verbs active, with Mid. Fut. 198; those which have both an active and middle form. for the Fut. 198, R.

Verb Act. Trans., Reflex., Recip., Pass., Intrans., Mid. 248—251.

Verb finitum and *infinitum* 105, R.

Verbal adjectives in $\tauός$ and $\tauίος$ 234. 1, (i); Pl. instead of Sing. 241, 3; Construction 284, 3, (12).

Verb characteristic 108, 5.

Versification 349.

Vowels 4; change 8—16; weakening or attenuation of 16, 2; interchange in the Dialects 201; change in the Dialects 205—207.

Weakening of vowels 16, 2.

Zeugma 346, 3.

II. GREEK INDEX.

ABBREVIATIONS. Adv. *adverb*; adj. *adjective*; Comp. *compare*; comp. *compared*; c. a. *with the accusative*; c. d. *with the dative*; c. g. *with the genitive*; c. inf. *with the infinitive*; c. part. *with the participle*; coll. *collective*; con. *construction*; Dec. *declension*; dec. *declined*; euph. *euphonic*; ins. *instead of*; int. *intensive*; intr. *intransitive*; pers. *personal*; prep. *preposition*; priv. *privative*; R. *remark*; trans. *transitive*.

- A pure 43, 1, (a); a priv., coll., int. 236, R. 3, (b); a euph. 16, 10.
 ἀγαθός comp. 84, 1.
 ἀγαλλεσθαι c. dat. 285, 1, (1); c. part. 310, 4, (c).
 ἀγανακτεῖν c. d. 285, 1, (1); c. part. 310, 4, (c).
 ἀγαπᾶν c. a. and d. 274, R. 1; c. d. 285, 1, (1); c. part. 310, 4, (c).
 ἄγασθαι c. gen. and acc. 273, R. 20; *τινὸς* 274, 1, and R. 2.
 ἀγγέλλειν c. Inf. and part. 311, 10.
 ἀγγέλλεται pers. ins. c. a. and inf. 307, R. 6.
 ἄγε referring to several persons 241, R. 13.
 ἀγνοεῖν c. part. 310, 4, (a).
 ἀγοράζειν c. g. 275, 3.
 ἀγνιεύς dec. 57, R. 2.
 ἄγχι c. g. 273, R. 9.
 ἄγων, *with*, 312, R. 10.
 ἀγωνίζεσθαι c. d. 284, 3 (2).
 ἄδης c. g. 273, 5, (c).
 ἀδελφός c. g. 273, 3, (b).
 ἀδικεῖν c. a. 279, 1; c. two acc. 280, 2; c. part. 310, 4, (g).
 ἀηδών dec. 55, R. 2.
 Ἀδώς dec. 212, 7.
 αἰ see εἰ; αἰ γάρ c. inf. 306, R. 11, (d).
 αἰδεῖσθαι c. a. 279, 5; c. part. and inf. 311, 14.
 αἰδοῖος comp. 82, 1, (d).
 αἰδώς dec. 60, (b).
 αἶρεν *τινὰ μέγαν* etc., 280, 4.
 αἶρεῖν c. g. 274, 2.
 αἰρεῖσθαι c. two a. 280, 4.
 αἰσθάνομαι ins. the perf. 255, R. 1.
 αἰσθάνεσθαι c. g. and a. 273, 5, R. 19; c. part. 310, 4, (a).
 αἰσσεῖν c. a. 279, R. 5.
 αἰσχρός comp. 83, II.
 αἰσχύνεσθαι c. a. 279, 5; c. d. 285, 1, (1); c. part. and inf. 311, 14.
 αἰτεῖν c. two a. 280, 3.
 αἰτιάσθαι c. g. 274, 2.
 αἰτιός εἰμι c. inf. 306, 1, (c).
 ἀκόλουδος, -εῖν, -ως, -ήτι-κος c. d. 284, 3, (3).
 ἀκοντίζειν c. g. 273, R. 7.
 ἀκούειν, *audivisse*, 255, R. 1.
 ἀκούειν c. g. and a. 273, 5, (f) and R. 19; *to obey*, c. g. and d. 273, R. 18; c. inf. and part. 311, 1.
 ἀκρατῆς c. g. 275, 1.
 ἄκρατος 82, I, (e).
 ἀκροᾶσθαι c. g. 273, 5, (f) and R. 19.
 ἀλγεῖν c. d. 285, 1, (1).
 ἀλγεινός comp. 84, 4.
 ἀλέξειν c. d. 284, 3, (7).
 ἀλειεύς dec. 57, R. 2.
 ἄλις c. g. 273, 5, (b).
 ἀλίσκεσθαι c. p. 310, 4, (b).
 ἀλλά 322, 6; in a question *id.*; ἀλλὰ γάρ 324, R. 1.
 ἄλλα, ἄλλοι, οἱ ἄλλοι, *with* out *καί* in a series 325, (e); ἄλλ' ἢ (οὐκ, οὐδὲν ἄλλ' ἢ; οὐδὲν ἄλλο, ἄλλ' ἢ; τί ἄλλο, ἄλλ' ἢ; ἄλλο τι, ἄλλ' ἢ) 322, R. 10.
 ἀλλάττειν, -εσθαι c. g. 275, 3.
 ἀλλήλων dec. 89; use of 302, R. 7.
 ἄλλο or ἄλλο τι ἢ elliptical 346, 2, (d).
 ἄλλοιός c. g. 271, 3.
 ἄλλος ἄλλον (ἄλλος ἄλλο-θεν) *with* another Nom. 266, 3.
 ἄλλο τι ἢ and ἄλλο τι in a question: *ποῦ* 344, 5, (g).
 ἀλλότριος c. g. 271, 3.
 ἄλς dec. 54, (a) and R. 1.
 ἀλῶναι c. g. 274, 2.
 ἄλων dec. 56, R. 1.
 ἄλως dec. 48, R. 1, 70, A, (n), 72, (b).
 ἄμα c. d. 289, R.; *with* part. 312, R. 6; c. d. and part. 312, R. 5.
 ἀμαρτάνειν c. g. 271, 2; c. part. 310, 4, (g).
 ἀμείβειν, -εσθαι c. g. 275, 3; c. a. 279, 1.
 ἀμείνων 84, 1.
 ἀμελεῖν c. g. 274, 1; c. inf. 306, 1, (a).
 ἀμήχανός εἰμι c. inf. *ins.* ἀμήχανόν ἐστι c. a. αἰ inf. 307, R. 6.
 ἄμοιρος c. g. 273, 3, (b).
 ἀμύνειν c. d. 284, 3, (7).
 ἀμφί prep. 295, 1, (2); c.

- d. in a pregnant signif. ins. c. a. 300, 3, (a).
ἀμφὶ περί 300, R. 1.
ἀμφιεννύναι c. two a. 280, 3.
ἀμφισβητεῖν c.d. 284, 3, (2).
ἄμφω dec. 99, R.
ἀν priv. 236, R. 3, (b).
ἀν 260; c. ind. fut. 260, 2, (1); ind. impf., plup. and aor. 260, (2) and 333, 7; c. subj. 260, (3); c. opt. 260, (4); c. inf. and part. 260, (5); position and repetition of *ἀν* 261. [2, (3), (d).
ἀν with conjunctions 260,
ἀν κε 261, R. 3.
ἀν with the relative 333, 3.
ἀν in Protasis 340, 6.
ἀν omitted with the Opt. 260, R. 7; with Pret. Ind. omitted 260, R. 3 and 6.
ἀν ins. *ἀν*, which see.
ἄνα voc. 53, R. 4.
ἄνα inst. of *ἀνδραστη* 31, R. 3.
ἀνά prep. 290, 1.
ἀναβάλλεσθαι c. inf. 306, 1, (a).
ἀναγκάζειν *τινά τι* 278, 4.
ἀνακαγγάζειν c. a. 278, 3.
ἀναμνησκέιν c. two a. 280, 3.
ἄναξ dec. 54, (c).
ἀνδάνειν c. d. 284, 3, (5).
ἀνεπιστήμων c. g. 273, 5, (e).
ἀνευ c. g. 271, 3.
ἀνέχεσθαι c. g. 275, 1.
ἀνέχεσθαι c. inf. 311, 15; c. part. 310, 4, (e).
ἀνευ(ς) 25, 4, (c).
ἀνήρ dec. 55, 2; to denote employment (*ἀνὴρ, μέν-τις*) 264, R. 3.
ἀνιάσθαι c. d. 285, 1.
ἀνιστορεῖν c. two a. 280, 3.
ἀντήχεσθαι c. g. 273, 3, (b).
ἀντί prep. 287, 1.
ἀντιάζειν c. d. 284, 3, (2).
ἀντιλαμβάνεσθαι c. g. 273, 3, (b).
ἀντίλος and *ἀντίλον* c. g. 273, R. 9.
ἀντιποιεῖσθαι c. g. 273, 3, (b).
ἀνύγειν dec. 48.
ἄξιος εἰμι c. inf. 307, R. 6.
ἄξιος, ἄξιως, ἀξιούν, -οῦσθαι c. g. 275, 3; *ἄξιος τινός εἰμι* *τινι* 284, 3, (10) (b).
ἀξιούν c. inf. 306, 1, (a).
ἀπαγορεύειν (*εὖ, κακῶς*) c. a. 279, 2; c. inf. 306, 1, (a).
ἀπαίδευτος c. g. 273, 5, (e).
ἀπατεῖν c. two a. 280, 3.
ἀπαλλάττειν c. g. 271, 2; *-εσθαι* c. part. 310, 4, (f).
ἀπατᾶν c. g. 273, R. 9; c. d. 284, 3, (1).
ἀπειθεῖν c. g. 273, R. 19; c. d. 284, 3, (3).
ἀπειπεῖν c. part. 310, 4, (e).
ἄπειρος c. g. 273, 5, (e).
ἄπειρος ἔχειν c. g. 273, 5, (e).
ἀπέχειν, ἀπέχεσθαι c. g. 271, 2.
ἀπιστεῖν c. inf. 306, 1, (b).
ἀπλοῦς, -ῆ, -οῦν dec. 77.
ἀπλοῦς comp. 82, I, (b).
ἀπό prep. 288, 1; with pregnant sense ins. *ἐν* c. d. 300, 3, (c); (*ἀπό* with the art. ins. *ἐν* (*οἱ ἀπὸ τῆς ἀγορᾶς ἀνδραποιοῦν ἀπέφυγον*) 300, 4, (a).
ἀπὸ — ἔνεκα 300, R. 2.
ἀποδέχεσθαι c. g. 273, R. 20.
ἀποδίδωσθαι c. g. 275, 3.
ἀποδιδράσκειν c. a. 379, 3.
ἀπολαύειν c. g. 273, 5, (c).
ἀπολογεῖσθαι c. d. 284, 3, (7).
Ἀπόλλων dec. 53, 4, 1, (a); 56, R. 1.
ἀποπειράσθαι c. g. 273, 5, (g).
ἀποπρὸ 300, R. 1.
ἀπορεῖν c. g. 273, 5, (b).
ἀποστερεῖν c. g. 271, 2; *τινά τι, τινός τι, τινά τινα* 280, 3, and R. 3.
ἀποστρίβειν c. g. 273, R. 16.
ἀποστρέφεσθαι c. g. 279, R. 3.
ἀποφαίνειν c. part. and inf. 311, 11.
ἀποφθεγγεῖν c. a. 279, 3.
ἀπρεπῶς c. d. 284, 3, (5).
ἀπτεσθαι c. g. 273, 3, (b).
ἄρα 324, 3.
ἄρα ins. *ἄρα* 324, R. 5.
ἄρα interrogative 344, 5, (b).
ἀρέσκειν *τινά* 279, 1; *ἀρέσκεσθαι* c. d. 284, 3, (5); c. dat. of the instrument 285, 1, (1).
ἀρήγειν c. d. 284, 3, (7).
Ἄρης dec. 59, R. 2.
ἄριστος 84, 1.
Ἀριστοφάνης dec. 59, R. 2.
ἀρκεῖσθαι c. d. 285, 1, (1).
ἀρμόττειν c. d. 284, 3, (5).
ἀρνέεισθαι c. inf. 306, 1, (b).
ἀρνός 55, R. 3.
ἀρξάμενος ἀπὸ τινος, particularly 312, R. 3.
ἄρχειν, to begin, c. g. 271, 4; *to rule*, c. g. 275, 1.
ἄρχεσθαι c. g. 271, 4; c. part. 310, 4, (f); c. part. and inf. 311, 16.
ἀρχόμενος, in the beginning, originally, 312, R. 3.
ἀσεβείν c. a. 279, 1.
ασκον, ασκόμην 221.
ἄσμενος comp. 82, R. 6.
ἄσσα, ἄσσα 93.
ἄστηρ dec. 55, R. 3.
ἀστράπτειν c. a. 278, 3.
ἄστν dec. 63.
αἶται ins. *νται* 144, R. 1.
ἄτάρ 322, 7.
ἄτε c. part. 312, R. 13.
ἄτερος 10, R. 2.
Ἄτλα Voc. 53, R. 2.
αὐτο ins. *ντο* 144, R. 1.
ἄτρεμα(ς) 25, 4, (c).
ἄττα and *ἄττα* 93.
αὖ, αὐτάρ 322, 7.
αὐτίκα with part. 312, R. 6.
αὐτός dec. 91; Dial. 207, 4, (c).
αὐτός use 302, 4; 303, 3; with the art. 246, 3, 8.
αὐτός in *αὐτοῖς ἵπποις, together with the horses* etc. 283, 2, (a); *δ αὐτός* c. d. 284, 3, (4).
αὐτοῦ dec. 88; use 302, 2.
ἀφαιρείσθαι c. two a. and *τινά τινος, τινός τι* 280, 3, and R. 3.

- ἐφθονος comp. 82, R. 6.
 ἀφίεναι, -ιεύσαι c. g. 271, 2.
 ἔφην(ς) 25, 4, (c).
 ἐχθροῦ c. d. 285, 1, (1);
 c. part. 310, 4, (c).
- Β euph. 24, 2.
 βαίνειν πόδα and the like
 279, R. 5.
 βαρέως φέρειν c. d. 285,
 (1); ἐπὶ τινι and c. a.
 285, R. 1. [(c).
 βαρύνεσθαι c. part. 310, 4.
 βασιλεύειν c. g. 275, 1.
 βασιλεύς dec. 57, 2.
 βασκαίνειν c. d. and a.
 284, 3, (b).
 βάττω 212, 3.
 βαῦ 97, 2.
 βέλτατος 84, 1.
 βέλτερος 84, 1.
 βέλτιστος, βελτίων 84, 1.
 βλάπτειν c. a. 279, 1.
 βλάπτειν μέγιστα, etc. c. a.
 280, R. 1.
 βλέπειν c. a. 278, 3.
 βοηθεῖν c. d. 284, 3, (7).
 βορῆς Dec. 44, R. 2.
 βούλει c. subj. 259, 1, (b).
 βούλεσθαι c. inf. 306, 1, (a).
 βουλεύεσθαι c. inf. 306, 1,
 (a); c. ὅπως and ind.
 fut. 330, 6.
 βοῦς dec. 57, 2.
 βράτης dec. 61, R. 1.
 βρίθειν c. g. 273, 5, (b).
 βριμούσθαι c. d. 284, 3, (6).
- Γάλα dec. 54, (c).
 γάλως dec. 212, 7.
 γάρ 324, 2; in an answer
 344, 7.
 γαστήρ dec. 55, 2.
 γέ 317, 2; in an answer
 344, 7.
 γελᾶν c. a. 278, 3.
 γέλως dec. 71, B, (c).
 γέμειν c. g. 273, 5, (b).
 γεννᾶν, parentem esse 255,
 R. 1.
 γένος dec. 61 (b).
 γεραιῶς comp. 82, I, (c).
 γέρας dec. 54, R. 4.
 γεύειν, γεύεσθαι c. g. 273,
 5, (c).
 γήρας dec. 54, R. 4.
 γήγνεσθαι syncope, 155, 2; with the sense
 of the Pres. 255, R. 1;
 c. g. orig. 273, 1; c. g.
 possee. 273, 2; c. g.
 partit. 273, 3, (a); c. d.
 284, 3, (9).
 γίγνεται μοί τι βουλομένη,
 ἐλπομένη 284, 3, 10, (c);
 γίγνεται and an abstract
 substantive with an inf.
 306, 1, (d).
 γιγνώσκων c. g. 273, R. 20.
 τί τινι 285, 1, (3); c.
 part. 310, 4, (a); c. inf.
 and part. 311, 4.
 γιγνώσκω c. ὥς and gen.
 abs. 312, R. 12.
 γιγνώσκω ins. ἔγνωκα 255,
 R. 1.
 γλήχων dec. 56, R. 1.
 γλίχουσαι c. g. 273, 3, (b).
 γόνυ dec. 54, (c); 68, 1.
 γραῦς dec. 57, 2.
 γράφεσθαι c. g. 274, 2.
 γυμνός c. g. 271, 3.
 γυνή dec. 68, 2.
- Δ euphon. 24, 2.
 δᾶερ Voc. 53, 4, (1) (a).
 δαί 315, 7.
 δαίεσθαι c. two acc. 280, 3.
 δάκρυ and δάκρυον 70 B.
 δασύς c. g. 273, 5, (b).
 δέ 322, in a question R. 6.
 δέ suffix 235, 3 and R. 3;
 after a demons. 95, (c).
 δεδοικέναι c. inf. 306, 1, (a).
 δεῖ c. g. 273, 5, (b); c. acc.
 and dat. 279, R. 4; c.
 inf. 306, 1, (d); c. d.
 and acc. c. inf. 307,
 R. 3.
 δεῖ σ' ὅπως 330, R. 4.
 δεικνύναι c. part. 310, 4,
 (b); c. part. and inf.
 311, 11.
 δεῖνα dec. 93, R. 2.
 δεινός c. inf. 306, 1 (c).
 δεῖσαι c. a. 279, 5.
 δεῖσθαι c. g. 273, 5, (b);
 c. inf. 306, 1, (a).
 δέμας c. g. 208, R.
 δένδρος dec. 72, (a).
 δέπας dec. 61, (a).
 δέρκεσθαι c. a. 278, 3.
 δεσπόζειν c. g. 275, (1).
 δεσπότης dec. 45, 6.
 δεύειν c. a. 278, 2.
 δεύτερος c. g. 275, 2.
- δέχεσθαι c. two acc. 280,
 4; τινί τι 284, R. 4.
 δή 95, (b); 315, 1, 2.
 δῆθεν 315, 5.
 δῆλον εἶναι, ποιῶν with
 part. 310, 4, (b); δῆλον
 εἶμι ποιῶν τι 310, R. 3.
 δῆλός εἰμι ὅτι 329, R. 4.
 δηλοῦν c. g. and a. 273,
 R. 20; c. part. 310, 4,
 (b); c. inf. and part.
 311, 12.
 Δημήτηρ dec. 55, 2.
 Δημοσθένης dec. 59, R. 2.
 δήποτε 95, (b).
 δῆπουθεν 315, 6.
 δῆτα 315, 3.
 διὰ Prep. 291.
 διὰ πρό 300, R. 1.
 διάγειν c. part. 310, 4, (1).
 διαγιγνεσθαι c. part. 310,
 4, (1).
 διαδέχεσθαι, διὰδοχος, δι-
 αδοχή c. d. 284, 3, (3).
 διαδιδόναι c. g. 273, 3, (b).
 διὰδοχος c. g. and d. 273,
 3, (b); 284, 3, (3).
 διαίρειν c. two acc. 280, 3.
 διακείσθαι τὴν γνῶμην
 with ὥς and gen. abs.
 312, R. 12.
 διαλέγεσθαι c. d. 284, 3,
 (1).
 διαλεπὴν χρόνον 312, R. 3.
 διαλλάττειν c. part. 310,
 4, (f).
 διαλλάττειν, ἀττεσθαι c.
 d. 284, 3, (1).
 διαμειβεσθαι c. g. 275, 3.
 διανέμειν c. two acc. 280, 3.
 διανοεῖσθαι c. ὅπως c. ind.
 fut. 330, 6; c. ὥς and
 g. abs. 312, R. 12.
 διαπραττεσθαι c. inf. 306,
 1, (c).
 διατελεῖν c. part. 310, 4,
 (b).
 διαφέρειν c. g. 271, 2.
 διάφορος c. g. 271, 3; c. d.
 284, 3, (4).
 διάφρωνος c. d. 284, 3, (4).
 διαχρήσθαι c. d. and acc.
 285, 1, (2).
 διδάσκειν c. two acc. 280,
 3; c. inf. 306, 1, (c).
 διδόναι c. g. partit. 273,
 3, (b); c. g. price, 274,
 3.

- δείχνειν c. g. 271, 2.
 δικάζειν c. g. 274, 2; δι-
 κάσσειν c. d. 284, 3, (2).
 δικάσις εἰμι c. inf. personal
 ins. δικάσιον ὅστις c. a.
 and inf. 307, R. 6.
 δικάσιον c. inf. 306, 1, (a).
 δίκην c. g. 288, R.
 διορί(ειν) c. g. 271, 2.
 διοτι σοο διτι.
 δίχα c. g. 271, 3.
 δίψα and δίψος 70, B.
 διψῆν c. g. 274, 1.
 δικάειν c. g. 274, 2.
 δοκεῖν c. inf. 306, 1, (b);
 videri, pers. 307, R. 7.
 δόρυ dec. 54, (c) and 68, 3.
 δορυφορεῖν c. a. 279, 1.
 δραπέτευσεν c. a. 279, 3.
 δρᾶντεσθαι c. g. 273, 3,
 (b).
 δυνάσθαι c. a. 279, 6; c.
 inf. 306, 1, (c).
 δυνατός εἰμι c. inf. 306, 1,
 (c); personal ins. δυνα-
 τόν ὅστις c. acc. and inf.
 307, R. 6.
 δύο dec. 99, 5; with the
 Subst. in the Pl. 241,
 R. 10.
 δυς in composition, 236,
 R. 3, (b), (β).
 δυσχεραίνειν c. a. 279, 5;
 c. d. 285, 1, (1).
 δωρεάν, gratis 278, R. 2.
 δωρεῖσθαι τι and τινα
 τι 279, R. 2.
 Δωριεύς dec. 57, R. 2.
 Ἔαν c. inf. 306, 1, (a).
 εἰν cons. 339, 2, II, (b);
 whether, an 344, 4; εἰν
 δέ ins. εἰν δὲ μή 340, 4;
 εἰν καὶ ib. 7.
 εἰν τε — εἰν τε 323, 1.
 ἔαρ dec. 56, R. 2.
 εἶπαι, εἶπτο ins. ηῖται, ηῖ-
 το, οἶτο 220, 13.
 εἰαυτοῦ dec. 88; use 302, 2.
 εἶδαν 215, R.
 ἐγγί(ειν) c. g. 273, R. 9;
 c. d. 284, 3, (2).
 ἐγγύς c. g. 273, R. 9; c.
 d. 284, 3, (2).
 ἐγκαλεῖν c. g. 274, 2; c. d.
 284, 3, (6).
 ἐγκρατής c. g. 275, 1.
 ἐγγχεύς dec. 63, R. 5.
 ἐγώ dec. 87; use, 302, 1.
 ἐγώγε 95, (a).
 ἐῖνος from εἶς 215, R.
 εἰδέλειν c. inf. 306, 1, (a).
 εἰ ins. ηῖ aug. 122, 3.
 εἰ ins. redup. 123, 3.
 εἰ II. Pers. ins. ηῖ 116, 11.
 εἰ cons. 339.
 εἰ concessive 340, 7; in
 wishes 259, 3, (b).
 εἰ an, whether 344, 5, (i).
 εἰ γάρ 259, 3, (b).
 εἰ δ' ἄγε 340, 3.
 εἰ δέ ellipt., 340, 3; εἰ δέ
 ins. εἰ δὲ μή and εἰ δὲ
 μή ins. εἰ δέ 340, 4.
 εἰ καὶ 340, 7.
 εἰ κε σοο εἰν.
 εἰ μή iron. 324, 3, (a); εἰ
 μή except 340, 5; εἰ μή
 εἰ, nisi, si, ib.
 εἰα, εἰας, εἰς, εἰαν opt. ins.
 αἰμι and etc. 116, 9.
 εἰδέναι c. g. 273, R. 20; c.
 partic. 310, 4, (a); diffe-
 rence between inf.
 and part. 311, 2; c. ὥς
 and g. abs. 312, R. 12.
 εἶδε in wishes 259, 3, (b)
 and R. 3, 6; c. inf. 306,
 R. 11.
 εἰκά(ειν) τί τινι 285, 1, (3).
 εἰκεῖν c. g. 271, 2; c. d.
 284, 3, 2.
 εἰκός, εἰκότως c. dat. 284,
 3, (5).
 εἰκόν dec. 55, R. 2.
 εἶμεν, εἶτε, εἶεν ins. εἶη-
 μεν, etc. 116, 7.
 εἶναι as copula 238, 6; as
 an essential word (to be,
 to exist, etc.) 238, R. 4;
 with adv. 340, R. 4;
 εἶναι with a part. ins.
 of a simple verb 238,
 R. 5; omitted 238, R. 6, 7.
 εἶναι apparently unneces-
 sary with ὀνομάζειν,
 -εσθαι 269, R. 1.
 εἶναι c. g. orig. 273, 1; c.
 g. possess. 273, 2; c. g.
 partit. 273, 3, (a); c. d.
 284, 3, (9); εἶναι and a
 subs. c. inf. 306, 1, (d).
 εἰπέ referring to several
 persons 241, R. 13, (a).
 εἰπεῖν εὖ, κακῶς τινα 279,
 2; κακά, καλά c. a. 280, 2.
 εἰπεῖν c. d. 284, 3, (1); c.
 d. and a. c. inf. 307, R. 3.
 εἰργεῖν, -σθαι c. g. 271, 2.
 εἰς (ἐς) Prep. 290, 2; in
 pregnant sense ins. ἐν
 c. d. 300, 3, (b); with
 the art. ins. ἐν (ἡ λίμνη
 ἐκδοῖ ἐς τὴν Σύρτιν
 ἐς Λιβύην) 300, 4, (b).
 εἰς, μία, ἐν dec. 99, 5.
 εἰς with Superl. 239, R. 2.
 εἰσάγειν c. g. 274, 2.
 εἰσαν ins. εἰσαν in plup.
 116, 6.
 εἰσορᾶν, to permit c. part.
 310, 4, (e). [3.
 εἰσπράττειν c. two acc. 280,
 εἶτα with Part. 312, R. 8;
 εἶτα in a quest. 344, 5,
 (e).
 εἶτε—εἶτε 323, R. 1; εἰ—
 εἶτε, εἶτε—εἰ δέ etc. 323,
 R. 1; in an indirect
 question 344, 5, (k).
 εἰσδέναι c. inf. 306, 1, (a).
 ἐκ, ἐξ 15, 3; Prep. 288, 2;
 in Preg. sense ins. ἐν
 c. d. 300, 3, (c); ἐκ
 with the Art. ins. ἐν
 (οἱ ἐκ τῆς ἰγορᾶς
 ἄνδρες ἀπέφυγον)
 300, 4, (a).
 ἐκάς c. g. 271, 3.
 ἐκαστος with the Art. 246,
 6.
 ἐκδύειν c. two acc. 280, 3.
 ἐκείδεν with the Art. ins.
 ἐκεῖ (ὁ ἐκ ἐῖδεν πόλε-
 μος δεῦρο ἤξει) 300, R. 8.
 ἐκείνος dec. 91; Dial. 217,
 4, (d); use 303, 2; with
 the Art. 246, 3.
 ἐκεινοσί(ν) 15, 1, (e).
 ἐκέισε in Preg. sense ins.
 ἐκεῖ 300, R. 7.
 ἐκητι c. g. 288, R.
 ἐκλείπειν c. part. 310, 4,
 (f).
 ἐκπλήττεσθαι c. a. 279, 5;
 c. d. 285, 1.
 ἐκστήναι c. a. 279, R. 3.
 ἐκτρέψασθαι c. a. 279, R. 3.
 ἐκόν εἶναι 306, R. 8.
 ἐλαττον without ἡ 323,
 R. 4.
 ἐλαττοῦσθαι c. g. 275, 1.
 ἐλάττων 84, 6.
 ἐλάχιστος 84, 6.

- ἐλγχειν c. part. 310, 4, (b).
 ἐλγχιστος 84, R. 4.
 ἐλεειν c. g. 274, 1, (c);
 c. a. 279, 5.
 ἐλεύθερος, ἐλευθεροῦν c.
 g. 271, 2, 3.
 ἐλίσσειν δεόν 279, R. 5.
 ἐλμυς dec. 54, (c).
 ἐλπίζειν c. d. 285, 1 (1);
 c. inf. 306, 1, (b).
 ἐμαυτοῦ dec. 88; use
 302, 2.
 ἐμός ins. μου, 302, R. 2.
 ἐμπα(ς) 25, 4, (c).
 ἐμπερος c. g. 273, 5, (e).
 ἐμπελά(σ)σαι c. g. 273, R.
 9; c. d. 284, 3, (2).
 ἐμπέλασσαι c. part. 310,
 4, (d).
 ἐμπροσθεν c. g. 273, 3, (b).
 ἐμπερής c. d. 284, 3, (4).
 ἐν ins. ἦσαν 220, 14.
 ἐν Prep. 289, 1; in Preg.
 sense ins. εἰς 300, 3,
 (a); c. g. 263, (b).
 ἐν τοῖς, ἐν ταῖς c. Superl.
 (ε. g. πρώτοι) 239, R. 2.
 ἐναντίον, -ίος c. g. and d.
 273, R. 9 and 284, 3, (2).
 ἐνδεής c. g. 273, 5, (b).
 ἐνδοθεν with the Art. ins.
 ἐνδον (τὴν ἐνδοθεν τρά-
 πεζαν φέρε) 300, R. 8.
 ἐνδοῦν c. two acc. 280, 3.
 ἐνεδρεῖναι c. a. 279, 1.
 ἐνεκα, ἐνεκεν, εἵνεκα, εἴ-
 νεκεν, οὐνεκα c. g. 288, R.
 ἐνεστιν c. inf. 306, 1, (c).
 ἐνδυεῖσθαι c. g. 273, R. 20;
 c. part. 310, 4 (a).
 ἐνι ins. ἐνεστι 31, R. 3.
 ἐννοεῖν c. g. 273, R. 20.
 ἐνοχλεῖν c. a. 279, 1; c. d.
 284, 3, (6).
 ἐνταῦθα with Part. 312,
 R. 7.
 ἐντρέπεσθαι 273, 3, (b).
 ἐξ Prep. 288, 2; see ἐκ.
 ἐξαφνης with Part. 312,
 R. 6.
 ἐξέρχων c. g. 271, 4.
 ἐξελέγχειν c. part. 310, 4,
 (b).
 ἐξοστν c. inf. 306, 1, (c);
 c. d. and a. c. inf. 307,
 R. 3.
 ἐξετάζειν c. g. 373, R. 20;
 c. two acc. 280, 3.
 ἐξῆς c. g. 273, 3, (b); c.
 d. 284, 3, (3).
 ἐξίστασθαι c. g. 271, 2.
 ἐξορκοῦν c. a. 279, 4.
 ἐξω c. g. 271, 3.
 δοικέναι c. d. 284, 3, (4);
 c. inf. 307, R. 7.; c.
 part. 310, R. 2; c. inf.
 and part. 311, (9).
 ἐός ins. ἐμός, σός 302, R. 8.
 ἐπαυνεῖν c. g. and a. 273,
 R. 20; τινά τινος 274, 1.
 ἐπαίρειν τινά τι 278, 4.
 ἐπαίρεσθαι c. d. 285, 1, (1).
 ἐπαύσσειν c. g. 273, R. 7.
 ἐπαυτῶσθαι c. g. 274, 2.
 ἐπάλξει dec. 213, 19.
 ἐπὶν see οὕτω under οὕτε.
 ἐπαρκεῖν c. g. 273, 3, (b);
 c. d. 284, 3, (7).
 ἐπεὶ see οὕτε; in interrog.
 and imp. clauses 341,
 R. 4. [(b).
 ἐπείγεται c. g. 273, R. 7.
 ἐπειδὴν see οὕτω under
 οὕτε.
 ἐπειδὴ see οὕτε.
 ἐπεῖτα in a question 344,
 5, (e).
 ἐπεῖτα with part. 312, R. 8.
 ἐπεξίεναι c. g. 274, 2.
 ἐπεσθαι c. d. 284, 3, (3).
 ἐπὶν see ἐπὶν.
 ἐπι ins. ἐπεστι 31, R. 3.
 ἐπί Prep. 296; c. dat. in
 Preg. sense ins. c. a.
 300, 3, (a); c. g. and
 part. 312, R. 5.
 ἐπιβάλλεσθαι c. g. 273, R. 7.
 ἐπιδοξός εἰμι c. inf. 307,
 R. 6.
 ἐπιδυεῖν c. g. 274, 1, (1);
 c. inf. 306, 1, (a).
 ἐπικαλεῖν c. d. 284, 3, (6).
 ἐπικουρεῖν c. d. 284, 3, (7).
 ἐπιλαμβάνεσθαι c. gen.
 273, 3, (b).
 ἐπιλανθάνεσθαι c. g. 273,
 5, (e); c. part. 310, 4, (c).
 ἐπιλείπειν c. a. 279, 4; c.
 part. 310, 4, (f).
 ἐπιμαίεσθαι c. g. 273, R. 7.
 ἐπιμέλεσθαι, -εῖσθαι c. g.
 274, 1; c. οὕτως c. ind.
 fut. 330, 6.
 ἐπίπτεος comp. 82, R. 6.
 ἐπιπλησσειν c. d. and acc.
 284, 3, (6).
 ἐπισκήπτεσθαι c. g. 274, 2.
 ἐπιστάμενος c. g. 273, 5, (e).
 ἐπίστασθαι c. g. 273, R. 20;
 c. partic. 310, 4, (a); c.
 part. and inf. 311, 2; c.
 ὥς and gen. abs. 312,
 R. 12.
 ἐπιστατεῖν c. g. 275, 1.
 ἐπιστήμων c. g. 273, 5, (e).
 ἐπισχὼν χρόνον 312, R. 3.
 ἐπιτέττειν c. d. 284, 3, (3).
 ἐπιτέλλειν c. inf. 306, 1, (a).
 ἐπιτήδεος c. inf. 306, 1, (c).
 ἐπιτιμῶν c. d. 284, 3, (6).
 ἐπιτρέπειν c. inf. and part.
 311, 12.
 ἐπιτροπέων c. g. 275, 1;
 c. a. 279, 1.
 ἐπιφθόνως διακείσθαι c. g.
 274, 1, (e).
 ἐπιχειρεῖν c. inf. 306, 1, (a).
 ἐπιχέρος c. g. 273, 3, (b).
 ἐπομένως c. d. 284, 3, (3).
 ἐποτρύνειν τινά τι 278, 4.
 ἐρᾶν, ἐρασθαι c. g. 274, 1.
 ἐργά(σ)σαι καλά, κακὰ c.
 a. 280, 2.
 ἐρέσθαι c. two acc. 280, 2.
 ἐρεῖναι c. two acc. 280, 3.
 ἐρημος, ἐρημον c. gen.
 271, 2, 3.
 ἐρητῆν c. g. 271, 2.
 ἐρίζειν c. d. 284, 3, (2).
 ἐρρωμένος comp. 82, 1, (e).
 ἐρωτᾶν c. two acc. 280, 3.
 ἐρωτικὸς ἔχειν c. g. 274, 1.
 ἐσθίειν c. g. and a. 273, 5,
 (c) and R. 15.
 εσκον, εσκόμην 221.
 ἔστ' ἢν see οὕτως.
 ἔστε see οὕτως.
 ἔστι μοι τι βουλομένην 284,
 3, (10) (c).
 ἔστι (licet) c. inf. 306, 1, (c).
 ἔστι with the Pl. 241, R. 6.
 ἔστιν οἱ, ὧν etc. 341, R. 4.
 ἔστιν οὕτε, οὕτως, οὕτως, οὕτως,
 οὕτως, ἔστιν, ἔστιν, ἔστιν, ἔστιν,
 ἔστιν with the Art. 245, R. 5.
 ἔτερος in Crasis 10, R. 2;
 c. g. 271, 3.
 ἐτι with the Comp. 239,
 R. 1.
 ἐτι πολλῶ with the Comp.
 239, R. 1.
 ἐν and ἐν in the Aug. 121,
 R.; 125, 2.

- εὖ λέγειν, ποιῶν, etc. c. a. 279, 2.
 εὖ ποιῶν c. part. 310, 4, (g).
 Εὐβοεύς dec. 57, R. 2.
 εὐδαίμων(ίζεω, εὐδαίμων c. g. 274, 1, (f)
 εὐδῖος comp. 82, I, (d)
 εὐεργετῶν c. a. 279, 2.
 εὐχῶρος comp. 82, R. 6.
 εὐδύ c. g. 273, R. 9.
 εὐδύς with Part. 312, R. 6.
 εὐλαβεῖσθαι c. a. 279, 1.
 εὐλογεῖν c. a. 279, 2.
 εὐπορεῖν c. g. 273, 5, (b).
 εὐρίσκειν, -εῖσθαι c. part. 310, 4, (b).
 εὐσεβεῖν c. a. 279, 1.
 εὐτυχεῖν c. part. 310, 4, (g).
 εὐχεσθαι c. d. 284, 3, (f); c. inf. 306, 1, (b).
 εὐωχεῖσθαι c. g. 273, 5, (c).
 ἐφεξῆς c. g. and d. 273, 3, (b); 284, 3, (3).
 ἐφλεσθαι c. g. 273, 3, (b).
 ἐφικνεῖσθαι c. g. 273, 3, (b).
 ἐφορᾶν c. part. 310, 4, (e).
 ἐφ' φ, ἐφ' ὅτε c. ind. fut. or inf. fut. 341, R. 5.
 ἔχων c. inf. 306, 1, (c); c. part. ποιήσας ἔχων 310, 4, (k).
 ἔχων εὖ, καλῶς, etc. c. g. 274, (3).
 ἔχων γνῶμην c. ὥς and g. abs. 312, R. 12.
 ἔχουσαι c. g. 273, 3, (b).
 ἐχθρός comp. 83, II.
 ἔχων, possum, c. inf. 306, 1, (c).
 ἔχων ληρεῖς, φλυαρεῖς 312, R. 9; ἔχων, with, 312, R. 10.
 ἔως dec. 48, R. 1.
 ἔως construction 337.
 Ζαχρηῶν 213, 14.
 ζε suffix 235, R. 3.
 Ζεύς dec. 68, 4.
 ζηλοῦν c. g. 274, 1; c. a. 279, 1.
 ζυγεῖν c. inf. 306, 1, (a).
 ζυγός and ζυγόν 70, A, (b).
 *H, (a) ἡ alternativum, or, 323, 2; in a question 344, 5, (h); —(b) ἡ comparativum 323, 2:
 after the omission of μάλλον 323, R. 3; omitted with πλεον, πλείω, ἔλαττον in connection with the numeral 323, R. 4; with the Gen. after a comparative 323, R. 5.
 η ins. ειν in Plup. 116, 6.
 η union vowel 237, R. 1.
 ἡ κατά or ἡ πρὸς c. a. 323, 7.
 ἡ ὅτε c. inf. 341, 3, (a).
 ἡ 316, 2.
 ἡ μήν 316, 2.
 ἡ που 316, 2.
 ἡ with Sup. 343, R. 2.
 ἡ interrogative 344, 5.
 ἡ δ' ὅς 331, R. 1.
 ἡγεῖσθαι c. g. 273, 3, (a); c. g. and d. 275, 1, and R. 1; c. two a. 280, 4; c. inf. 306, 1, (b).
 ἡγεμονεύειν c. g. and d. 275, 1, and R. 1.
 ἡδέ, and, 323, R. 2.
 ἡδεσθαι c. d. 285, 1, (1); c. part. 310, 4, (c).
 ἡδυμος comp. 82, R. 6.
 ἡδύς comp. 83, I.
 ἡκειν εὖ, καλῶς etc. c. g. 274, 3, (b).
 ἡκιστος 216, 2.
 ἡκω, veni, 255, R. 2.
 ἡλίκος attracted 332, 7.
 ἡμέν — ἡδέ 323, R. 2.
 ἡμι in compos. 236, R. 3, (b).
 ἡμιν, ἡμιν 87, R. 4.
 ἡμισυς dec. 76, R. 2; ἡ ἡμισεία τῆς γῆς and the like 264, R. 5, c.
 ἡμων 87, R. 4.
 ἡν see εἰν.
 ἡνίκα, when, see ὅτε.
 ἡρέμα comp. 84, R. 3.
 ἡρώς dec. 60, (a).
 ἡσθαί c. a. 279, R. 6.
 ἡσσαν, Attic ἡττων 84.
 ἡσσαν εἰμί c. inf. 306, 1, (c).
 ἡσυχος comp. 82, I, (d).
 ἡτοι 316, 2; ἡτοι — ἡ ὄγε 303, R. 2.
 ἡττάσθαι c. g. and ὑπό τινος 275, 1, R. 2.
 ἡττάσθαι with the sense of the Perf. 255, R. 1.
 ἡττάσθαι c. part. 310, 4, (g).
 ἡχώ dec. 60, (b).
 ἡώς dec. 60, (b).
 Θαλῆς dec. 71, A, (a).
 θάλλειν c. a. 278, 3, (a).
 θαρβέειν c. a. and d. 279, 3 and R. 3.
 θάσσειν c. a. 279, R. 6.
 θάσσω 83, I.
 θάτερα, etc. 10, R. 2.
 θαυμάζειν c. g. and a. 273, R. 20; τινά τινος 274, 1, (f) and R. 2; c. d. 285, (1); ἐπὶ τινι 285, R. 1.
 θαυμαστόν ὅσον 332, R. 10.
 θαύσθαι c. g. 273, R. 20.
 θέλειν c. inf. 306, 1, (a).
 θέμις 73, 1, (c).
 θεν suffix 235, 3, and R. 1 and 2.
 θεραπεύειν c. a. 279, 1.
 θέρπειν dec. 68, 5.
 θήν 315, 4.
 θι suffix 235, 3.
 θιγγάνειν c. g. 273, 3, (b).
 θηήσκειν ins. Perf. 255, R. I; ὑπό τινος 249, 3.
 θράσσω 17, R. 4.
 θρή dec. 54, (c).
 θυγάτηρ dec. 55, 2.
 θυεῖν ἐπινικία, γενέθλια, γάμος 278, 2.
 θυμοῦσθαι c. g. 274, 1; c. d. 284, 3, (6).
 θυπεύειν, δάπτειν c. a. 279, 1.
 θώς dec. 60, (a).
 I union-vowel 237, 1, and R. 2.
 ἰδέ, referring to several persons, 241, R. 13, (a).
 ἰδιος comp. 82, I, (d).
 ἰδιος c. g. 273, 2.
 ἰδιώτης c. g. 273, 5, (c).
 ἰδρώς dec. 213, 7.
 ἰέναι, εἰμι with the meaning of the Fut. 255, R. 3.
 ἱερός c. g. 273, 2.
 ἰδύ(s) c. g. 273, R. 9.
 ἱκανός c. inf. 306, 1, (c).
 ἱκετεύειν c. g. 273, R. 6; c. inf. 306, 1, (a).

ἵκνεῖσθαι c. g. 273, R. 6.
 ἵνα, *that*, in order that 330.
 ἵνα τί 344, R. 6.
 ἴσος comp. 82, I, (d).
 ἴσος c. g. and d. 273, 3,
 (b), and 284, 3, (4).
 ἰστορεῖν c. two a. 280, 3.
 ἰχθύς dec. 62.
 ἰχῶ ins. ἰχῶρα 213, 11.

K movable 15, 4.
 καθαρός c. g. 271, 3.
 καθί(ζ)ειν c. a. 279, R. 6.
 καθιστάναι c. two a.
 280, 4.
 καθορᾶν, *to permit*, c. part.
 310, 4, (c).
 καί 321, 1; with Sup. 239,
 R. 2; with part. 312,
 R. 8; καί ins. ὅτε 321, 1.
 καί γάρ 324, R. 1 and 3.
 καί ἐάν, καί εἰ 340, 7.
 καί μάλιστα with Sup.
 239, R. 2.
 καί ὅς ins. καί οὗτος 331,
 R. 1.
 καί οὐ, καί μή 321, 2.
 καί ταῦτα with part. 312,
 R. 8.
 καίπερ with part. 312, R. 8.
 καίτοι 322, 7; with part.
 312, R. 8.
 κάκιστος, κακίων, 84, 2.
 κακολογεῖν, κακοποιεῖν c.
 a. 279, 2.
 κακός comp. 84, 2.
 κακός εἰμι c. inf. 306, 1, (c).
 κακουργεῖν c. a. 279, 2.
 κακῶς λέγειν, ποιεῖν, δρᾶν
 etc. c. a. 279, 2.
 καλεῖν c. two a. 280, 4.
 καλλιστεύειν c. g. 275, 1.
 κάλλιστος, καλλίων 84, 3.
 καλός comp. 84, 3.
 καλούμενος, *so called* 264,
 R. 1.
 κάλως dec. 48; 70, A, (a).
 κάμνειν c. part. 310, 4, (c).
 κάππειτα with part. 312,
 R. 8.
 κάρα dec. 68, 6.
 καρτερεῖν c. part. 310, 4, (c).
 κατά Prep. 292; κατά in
 composition, construc-
 tion with 292, R.
 κᾶτα with part. 312, R. 8.
 κατακοῦειν, *to obey*, c. g.
 273, R. 18 and 19.

καταλλάττειν, -άττεσθαι,
 c. d. 284, 3, (1).
 κατανέμειν c. two a. 280, 3.
 καταπλήττεσθαι c. a. 279,
 5; c. d. 285, 1).
 καταρᾶσθαι c. d. 284, 3, (1).
 κατάρχειν c. g. 271, 4.
 καταχρῆσθαι c. d. and a.
 285, 1, (2).
 κατεναυτίον c. g. 273, R. 9.
 κατεργάζεσθαι c. inf. 306,
 1, (c).
 κατέχειν c. inf. 306, 1, (a).
 κατήκοος c. g. and d. 273,
 R. 18.
 κέ, κέν, *see* ἐν.
 κείνος *see* ἐκείνος.
 κείσθαι c. a. 279, R. 6.
 κελεύειν c. inf. 306, 1, (a);
 c. a. et inf. 307, R. 1.
 κενός c. g. 271, 3.
 κεραμεύς 76, 1.
 κέρας dec. 54, R. 4.
 κερδῖαν 216, R. 2.
 κείδειν c. two a. 280, 3.
 κήδεσθαι c. g. 274, 1.
 κῆνος *see* ἐκείνος.
 κινδυνεύειν c. inf. 306, 1,
 (b).
 κίς dec. 62.
 κλέις dec. 68, 7.
 κλέος dec. 61, (b).
 κλέπτειν comp. 82, II.
 κληρονομεῖν c. g. 273, 3,
 (b).
 κλύειν c. d. 284, R. 4.
 κνέφας dec. 61, R. 1.
 κοινός, κοινοῦσθαι c. g.
 273, 3, (b).
 κοινός, κοινοῦν, -οῦσθαι c.
 d. 284, 3, (1).
 κοινωνεῖν c. g. 273, 3, (b);
 c. d. 284, 3, (1).
 κοινωνός dec. 72, (a).
 κολακεῖν c. a. 279, 1.
 κορένυσθαι c. g. 273, 5,
 (c).
 Κόως dec. 212, 7.
 κρατεῖν c. g. and a. 275, 1,
 and R. 1.
 κρατεῖν c. part. 310, 4, (g).
 κράτιστος 84, 1.
 κρέας dec. 54, R. 4.
 κρείσσω, κρείττων 84, 1.
 κρίνειν c. g. 273, R. 2 and
 20; κρίνεσθαι c. g. 274,
 2; κρίνειν τί τινι 285, 1,
 (3).

κρίνον dec. 72, (a).
 Κροίσω 212, 3.
 κροταλί(ζ)ειν c. a. 279, R. 1.
 κροτεῖν c. a. 279, R. 5.
 κρίπτειν -εσθαι c. a. 273,
 4; c. two a. 280, 3.
 κρίψα c. g. 273, 5, (c).
 κτᾶσθαι c. g. 275, 3.
 κυδρός comp. 83, II.
 κυκῶ 56, R. 1. 213, 11.
 κύντερος 216, R. 2.
 κύριος c. g. 273, 2.
 κύων dec. 68, 8.
 κῶας dec. 61, R. 1.
 κωλύειν c. g. 271, 2; a.
 inf. 306, 1, (a).
 Λᾶς dec. 72, (a).
 λαβών, *with*, 312, R. 10.
 λαγχάνειν c. g. 273, 3, (b).
 λάγως dec. 48, R. 1; 70,
 A, (a).
 λάδρα, λαδραῖος c. g. 273,
 5, (c).
 λαδών, *secretly* 310, R. 4.
 λάλιος comp. 82, I, (f).
 λαμβάνειν c. g. 273, 2,
 (b).
 λάμπειν c. a. 278, 3.
 λανθάνειν c. a. 279, 4.
 λανθάνειν c. g. 273, 5,
 (c).
 λανθάνειν c. part. 310, 4,
 (1).
 λαός and λεός 70, A, (a).
 λέγειν c. g. 273, R. 20.
 λέγειν c. two a. 280, 4; c.
 d. 284, 3, (1); c. inf.
 306, 1, (b); c. d. and a.
 and inf. 307, R. 3.
 λέγειν c. ὅς and g. *abs.*
 312, R. 12.
 λέγειν εὖ, κακῶς c. a. 279,
 2; καλά, κακά, etc. c. a.
 280, 2.
 λέγεται c. a. et inf. 307,
 R. 6.
 λεγόμενος 264, R. 1.
 λείπειν c. a. 279, 4.
 λείπεσθαι c. part. 310, 4,
 (f).
 λήγειν c. part. 310, 4, (f).
 ληρεῖς ἔχων 323, R. 9.
 λίπ' ἐλαίω 68, 9.
 λιπαρεῖν c. part. 310, 4,
 (c).
 λίς dec. 214, R. 2.
 λίσσεσθαι c. g. 273, R. 6.

- ὅτι c. inf. 306, 1, (b).
 ὡ c. a. 279, 1.
 ἰσθαι τινι 284, 3,
 u c. g. 273, R. 16.
 i. a. 279, 1.
 . g. sep. 271, 2; c.
 price 275, 3.
 σθαι c. a. 279, 1;
 279, R. 1.
 ται c. d. 285, (1).
 εἶν c. d. 284, 3, (7).
 ται c. a. 279, 1; c.
 9, R. 1.
 84, 1.
 4, 1.
 , 4; μὰ Δία 279, 4.
 comp. 84, 5.
 with Com. and
 239, R. 1 and 2.
 z with Sup. 239,
 with Com. 239,
 ἡ οὐ 318, R. 7.
 i, 1.
 ἰν with sense of
 Perf. 255, R. 1.
 ἰν c. g. and a. 273,
 0; c. part. 310, 4,
 c. part. and inf.
 3.
 dec. 68, 10.
 84, 5.
 incassum 278, R. 2.
 αι c. d. 284, 3, (2).
 ith Com. and Sup.
 R. 1 and 2.
 ιν c. g. 274, 1.
 ec. 77; comp. 84, 8.
 ι with Sup. 239,
 ται c. part. 310,
 34, 8.
 εσθαι c. g. 273,
 i.
 ithout ἡ 323, R. 4.
 i, 4.
 εἶν c. g. 275, 1.
 αι c. g. 275, 1.
 4.
 οἱ τινος and τι 274,
 d. R. 1.
 c. inf. 306, 1, (a).
 ι θτε ins. θτι 329,
 μέμψεσθαι c. g. and a. 273,
 R. 20; τινά τινος 274,
 1, (f); c. d. and a. 284,
 3, (6).
 μέν ins. μήν 816, R.
 μέν — δέ 322, 5.
 μενθή 316, R.
 μένειν c. a. 279, 3.
 μενοῦν 316, R.
 μέντοι 316, R. 322, 7.
 μεσηγύ(ς) 25, 4, (c).
 μέσος comp. 82, I, (d) and
 R. 5; with the Art. 245,
 R. 5.
 μεστὸν εἶναι c. part. 310,
 4, (d).
 * μέστος c. g. 273, 5, (b).
 μετά Prep. 294; μέτα ins.
 μέτεστι 31, R. 3.
 μεταδιδόναι c. g. 273, 3,
 (b).
 μεταμέλει μοι τινος and τι
 274, 1, (b) and R. 1.
 μεταμελεῖ c. part. 310, 4,
 (c).
 μεταμελεῖσθαι c. part. 310,
 4, (c).
 μεταξύ c. g. 273, 3, (b).
 μεταξύ with part. 312,
 R. 6.
 μέτεστί μοι τινος 273, 3,
 (b).
 μετέχων c. g. 273, 3, (b).
 μέχρι(ς) 25, 4, (b).
 μέχρι(ς) c. g. 273, R. 9;
 μέχρι(ς), μέχρι(ς) θτου,
 μέχρι(ς) ἔν, see ἔως.
 μή c. imp. and subj. 259, 5.
 μή 318; μή pleonastic,
 after expressions signi-
 fying to fear, to doubt,
 etc. 318, 8.
 μή interrog. 344, 5, (d).
 μή θτι, μή ὅπως — ἀλλά
 καί (ἀλλά) 321, 3.
 μή οὐ 318, 10.
 μηδέ 321, 2, (a).
 μηδεις dec. 99, R.
 μήκιστος 84.
 μήν 316, 1.
 μηνίειν c. g. 274, 1.
 μηνις dec. 63, R. 5.
 μήτε — μήτε 321, 2, (c).
 μήτηρ dec. 55, 2.
 μήτρως dec. 71, B, (c).
 μηχανᾶσθαι c. inf. 306,
 1, (a); c. ὅπως and ind.
 fut. 330, 6.
 μγγόναι, μγγονσθαι c. d.
 284, 3, (i).
 μικρός comp. 84, 6.
 μμείσθαι c. a. 279, 1.
 μμνήσκειν -εσθαι c. g.
 273, 5, (e).
 μμνήσκειν c. part. 310.
 4, (a); c. part. and inf.
 311, 2.
 Μίνως dec. 71, C.
 μοι, ethical Dat. 284, 3,
 (10) (d).
 μόρος with the Art. 245,
 R. 6; different from
 μόνον 264, R. 7.
 μόνος c. g. 271, 3.
 μονοφάγος comp. 82, I, (f).
 μου, μοι, μέ use 87, R. 1.
 μύκης dec. 71, A, (a).
 μυσάττεσθαι c. a. 279, 5.
 μῶν 344, 5, (c).
 Ν ἐφέλκυστικόν 15, 1 and
 R.; in the Dialects
 206, 6.
 ναι 316, 4; ναι μὰ Δία
 279, 4.
 νάος and νάος 70, A, (a).
 νάπη and νάπος 70, B.
 νάσσειν c. g. 273, 5, (b).
 νάος dec. 68, 11. 214, 5.
 νέατος 82, R. 5.
 νέας and νάος 70, A, (a).
 νή 316, 4; νή Δία 279, 4.
 νήτη from νέος 82, R. 5.
 νικᾶν Ὀλύμπια, γνῶμη
 278, 2.
 νικᾶν with sense of the
 Perf. 255, R. 1.
 νικᾶν c. part. 310, 4, (g).
 νῖν (νιν) ins. αὐτοῖς or
 αὐτάς 87, R. 3.
 νοεῖν c. part. 312, R. 12.
 νομίσειν c. two a. 280, 4;
 c. d. (uti) 285, (2); c.
 inf. 306, 1, (b); c. part.
 311, 2.
 νοσφίσειν c. g. 271, 2.
 νουδετεῖν c. inf. 306, 1, (a).
 νύ 316, 3.
 νῶτος and νῶτον 70, A,
 (b).
 Ξερούσθαι c. d. 284, 3, (1).
 ξένως ἔχειν c. g. 273, 5,
 (e).
 ξύμφορόν ἐστι c. d. and a.
 c. inf. 307, R. 3.

ζών Prep. 289, 2.

O union-vowel 237, 2.

δ- in *δπόλοι, δπόσος*, etc. 93, R. 1.

δ, η, τό dec. 91; relat., demons., as a prop. Art. see under Article.

δ ἡλίκος attract. 332, R. 9.

δ οἶος attract. 332, R. 9.

δε use 303, R. 2.

δε, ηδε, τόδε dec. 91; Dialects 217, 4, (b); use 303, 1; with the Art. 246, 3.

δεῖ 95, (e).

δεῖν c. g. 273, 5, (d); c. a. 278, 3, (b).

δεδόνεκα ins. *δτι* 329, R. 1; *decaesse* 338, 2.

οἱ ἀμφί (περί) τινα 263, (d).

οἶα c. part. 312, R. 13.

Οἰδίπους dec. 71, B, (b).

οἰκείος c. g. 273, 2.

οἰκτελεῖν c. g. 274, 1, (c).

οἰκτρός comp. 83, II.

οἶον c. part. 312, R. 13.

οἶος with Sup. 239, R. 2;

οἶος, οἶός τ' εἰμί c. inf.

306, 1, (c).

οἶος ins. *δτι τοιοῦτος* 329,

R. 8.

οἶος attracted 332, 7; c.

inf. 332, R. 8.

οἶος ins. *ἔστε* 341, R. 2.

οἶσθ' ὃ δρᾶσον, οἶσθ' ὡς

ποιήσον 259, R. 10.

οἴχομαι, *abii*, 255, R. 2.

οἴχομαι c. part. 310, 4, (I).

οἰκνέειν c. inf. 306, 1, (a).

οἰλίγος comp. 84, 7.

οἰλίγην, οἰλίγον with Com-

par. 239, R. 1.

οἰλιγερῆν c. g. 274, 1, (b).

οἰλοφύρεσθαι c. g. 274, 1,

(c); c. a. 279, 5.

οἰμλεῖν c. d. 284, 3, (1).

οἰμύναι c. a. 279, 4.

οἰμοῖα τοῖς c. Sup. 239,

R. 2.

οἰμοῖον εἶναι c. partic. 310,

R. 2.

οἰμοῖος c. g. 273, 3, (b);

οἰμοῖος, οἰμοῖον, οἰσθαι,

οἰμοῖος c. d. 284, 3, 4.

οἰμολογῆν c. d. 284, 3, (6).

οἰμολογῆται c. a. and inf.

307, R. 6.

οἰμος 322, 7; with a part. 312, R. 8.

οἰνιδί(ειν c. d. 284, 3, (6).

οἰνείρος dec. 72, (a).

οἰνιδάειν, -ασθαι c. a. 279, 1.

οἰνομά *ἐστί μοι* and the

like 266, R. 1.

οἰνομά(ειν c. two a. 280, 4.

οἰντων ins. *ἐτασαν* 116, 12.

οἰσθεν c. g. 273, 3, (b).

οἰσι in pregnant sense

ins. *οἰου* 300, R. 7.

οἰσταν see *οἰταν* under *δε*.

οἰότε see *δε*.

οἰου in pregnant sense

ins. *οἰου* 300, R. 7;

οἰου, *quandoquidem* see

δε.

οἰως with Sup. 239, R. 2.

οἰως ins. *δτι* 329, R. 1.

οἰως, *that*, in order *that*,

330; *οἰως* and *οἰως μή*

c. ind. fut. ellip. 330,

R. 4.

οἰως, *when*, see *δε*.

οἰως, *as* 342.

οἰων c. g. 273, R. 20; *οἰων*

ἀλαχὴν 278, 3, (c); with

verbs of appearing,

showing 306, R. 9; c.

part. 310, 4, (a).

οἰγί(εσθαι c. g. 274, 1; c.

part. 310, 4, (c).

οἰγίεσθαι c. g. 273, 3, (b).

οἰδριος comp. 82, I, (d).

οἰρμάσθαι c. g. 273, R. 7,

(b).

οἰνιδωθήρας dec. 44, R. 2.

οἰνις dec. 54, (c) and 68, 12.

οἰφανός c. g. 271, 3.

οἰς, η, δ dec. 92; use 331,

sq.; agreement in gen.

and num. 332, sq.; Case

(attraction) 332, 6;

Attractio inversa 332,

R. 11; attraction in

position 332, 8; *οἰς*,

η, δ before intermedi-

ate clauses, attracted

332, 9; modes 333; *οἰς*

changed into a demons.

334, 1; *οἰς* ins. the de-

mons. 334, 3; *οἰς* ins.

δτι, *since*, *because*, ins.

ἵνα, *ut* (after *οἰτως*,

ὥδε, *τοιοῦτος*, *τηλικού-*

τος, *τοσοῦτος*) *ἔστε*, ins.

εἰ or *ei* 334, 2.

οἰς, *η, δ*; *οἰς μέν*—*οἰς δέ*;

οἰς καὶ οἰς demons 331.

R. 1.

οἰον (*οἰω*)—*τοσοῦτον* (*τε*

σοῦτον) 343.

οἰον, *οἰω* with Comp.

and Sup. 239, R. 1 and

2; *οἰον*, *οἰα* c. inf. e.

g. *οἰον γ' ἐμ' εἰδέναι*

341, R. 3.

οἰος ins. *δτι τόσος* 329,

R. 8.

οἰος attracted 332, 7.

οἰος ins. *ἔστε* 341, R. 2.

οἰστέον = *οἰστέον* dec. 47, 1.

οἰστί dec. 93.

οἰσφαινεσθαι c. g. 273, 5,

(f), and R. 19.

οἰω—*τοσοῦτε* 343, 2, (b).

οἰω see *δε*.

οἰω and *οἰω* const. 337.

οἰω fundamental mean-

ing 338, 1.

οἰω with Sup. 239, R. 2.

οἰω, *that*, const. 329; dif-

ference between *οἰω*, a.

c. inf. and part. 332, R.

5; in citing the words

of another 329, R. 3.

οἰω, *since*, *because*, const.

338, 2.

οἰω τί 344, R. 6.

οἰω(κ) 15, 4, 17, R. 2; *οἰω*

at the end of a sen-

tence 15, 4.

οἰω 318; *οἰω* pleonastic, af-

ter expressions denot-

ing doubt, denial, after

Comp. and Sup. ex-

pressions 318, 8, and

R. 7.

οἰω γὰρ ἀλλὰ 322, R. 11.

οἰω interrog. 344, 5, (d).

οἰω with Sup. negative

adjectives 239, R. 3.

οἰω μέντοι ἀλλὰ 322, R. 11.

οἰω μή 318, 7.

οἰω μή c. second pers. ind.

fut. interrog. (*οἰω μή*

φλυαρήσεις; ins. *μή*

φλυαρεῖ) 255, 4.

οἰω μὴν ἀλλὰ 322, R. 11.

οἰω μόνον—ἀλλὰ καὶ 321, 3

οἰω pron. dec. 87; use

302, R. 3.

οἰω dec. 61, R. 1.

οἰωδὲ 321, 2.

οἰωδὲ dec. 99, R.

οὐδὲς ὅστις οὐ attracted
332, R. 12.

οὐκ ἔστιν ὅπου, ὅπως 331,
R. 5.

οὐκοῦν and οὐκὼν 324,
R. 7.

οὐν suffix 95, (b); con-
clusive 324, 3, (b); in
an answer 344, 7.

ὅθεν c. g. 288, R.; οὐ-
ρεκα ins. ὅτι 329, R. 1;
since, because 338, 2.

ὅς dec. 54, R. 4.

ὅτε—ὅτε; ὅτε—τέ
331, 2.

ὅτος dec. 91; Dialects
217, 4, (c); use 303, 1;
with the Art. 246, 3.

ὅτως, ἡώς 269, 2, (a).

ὅτοι 95, (b).

ὅτω(s) 15, 2.

ὅτως, ὥς in wishes 342,
R. 2.

ὅτως with part. 312, R. 7.

ὅχι ὅπως (ὅτι), ὅχι ὅτι,
—ἀλλὰ καὶ; ὅχι οὐκ
—ἀλλὰ 321, 3.

ὅφρα, *that, so that*, 330.

ὅφρα, *until*, see ἕως.

ὅπως comp. 82, I, (d).

ὁσφάγος comp. 82, I, (f).

Παῖ Voc. 53, 4, (1), (c).

παιδεῖν c. two a. 280, 3.

παλαιός comp. 82, I, (c).

παντοῖον εἶναι, γίνεσθαι
c. Part. 310, 4, (h); c.
a. c. inf. 311, 18.

παρά Prep. 297; παρά c.
g. ins. c. d. 300, 4, (a).

παρα ins. παρέστι 31, R. 3.

παρανέειν c. d. 284, 3, (3);
c. inf. 306, 1, (a).

παρεκελεύεσθαι c. d. 284,
3, (3).

παραλαμβάνειν c. g. 275,
3; c. two a. 280, 4.

παραπλήσιος c. g. 273, R.
9; c. d. 284, 3, (4).

παρασκευάζεσθαι 306, 1,
(a); c. ὅπως c. ind. fut.
330, 6; c. part. and c.

ὥς and part. 310, 4, (h).

παραχωρεῖν c. g. 271, 2;
c. d. 284, 3, (2).

παρέ, παρῆ, παρῆς, 300,
R. 1.

παρέστιν c. inf. 306, 1, (c).

παροξύνειν c. inf. 306, 1, (a).

πᾶς with the Art. 246, 5.

πᾶς τις with the second
pers. imp. 241, R. 13, (c).

πάσων 216, 2.

πάσχειν ὑπό τινος 249, 3.

πατήρ dec. 55, 2.

πάτριος dec. 71, B. (c).

παύειν, -εσθαι c. g. 271, 2;
c. part. 310, 4, (f); c.

part. and inf. 311, 17.

παχύς comp. 216, 2.

πεῖθειν τινά τι 278, 4; c.
a. 279, 1; c. inf. 306, 1,
(a); c. ὅς 306, R. 2.

πεῖθεσθαι c. g. 273, R. 18;
c. d. 284, 3, (3).

πειρῆν c. g. 274, 1.

Πειραῖος dec. 57, R. 2.

πειράσθαι c. g. 273, 5; (e);
c. inf. 306, 1, (a); c.

part. and inf. 311, 18.

πελάζειν, πέλας c. g. 273,
R. 9; c. d. 284, 3, (2).

πένεσθαι, πένης c. g. 273,
5, (b).

πενδικῆς ἔχειν c. g. 274,
1, (c).

πέπερι dec. 63, R. 1.

πεποιδέναι c. d. 284, 3, (3).

πέπων comp. 84, 11.

πέρ 95, d; Synt. 317, 1.

περαῖος comp. 82, I, (c).

περαν a. g. 271, 3.

περαν c. a. 279, R. 5.

περί Prep. 295, 1 and 3.

περί—ἐνεκα 300, R. 2.

περί c. d. in pregnant
sense ins. of the acc.

300, 3, (π).

πέρι ins. περίεστι 31, R. 3.

περιβάλλειν c. two a. 280, 3.

περιγίγνεσθαι c. g. 275, 1.

περιδίδουσαι c. g. 275, 3.

περιεῖναι c. g. 275, 1.

περιέχεσθαι c. g. 273, 3.
(b).

περιθεῖν see περιόρᾶν.

Περικλῆς dec. 59, 2.

περιμένειν c. a. 279, 3.

περιόρᾶν c. part. 310, 4,
(e); c. part. and inf.

311, 15.

περιορᾶσθαι c. g. 274, 1.

περί πρό 300, R. 1.

περιττός c. g. 275, 2.

περυκέναι c. inf. 306, 1, (d).

πῆχυς dec. 63.

πίσιρα 78, R. 8.

πῆμα c. g. 273, 5, (b).

πίνειν c. g. and a. 273, 5,
(c) and R. 15.

πίπτειν ὑπό τινος 249, 3.

πίστεύειν c. d. 284, 3, (3).

πίων comp. 84, 12.

πλεῖν c. d. 279, R. 5.

πλείστον with Sup. 239,
R. 2.

πλείον without ἤ 323, R. 4.

πλείων, πλείστος 84, 9.

πλέον ins. πλείων 78, R. 5.

πλέον without ἤ 323, R. 4.

πλεονεκτεῖν c. g. 275, 1.

πλεός c. g. 273, 5, (b).

πλέως dec. 78, R. 5.

πλήδω c. g. 273, 5, (b).

πλήν c. g. 271, 3.

πλήρης, πληρῶν c. g. 273,
5, (b).

πλησιάζειν, πλησίον c. g.
273, R. 9; c. d. 284, 3, (2).

πλησίον comp. 84.

πλόος = πλοῦς dec. 47.

πλοῦσιος c. g. 273, 5, (b).

πνεῖν c. g. 273, 5, (d); c.
a. 278, 3, (b).

πνύξ dec. 68, 13.

ποδεῖν c. a. 274, R. 3.

ποῖ in Preg. sense ins. (ubi)
300, R. 7.

ποιεῖν c. g. of material
273, 5, (a); c. two a.
280, 4.

ποιεῖν εὖ, κακῶς c. part.
810, 4, (g); c. a. 279, 2;

ἀγαθῶ, κακῶ etc. c. a.
280, 2; c. inf. 306, 1, (c).

ποιεῖν c. part. 310, 4, (b);
c. part. and inf. 311,
13.

ποιεῖσθαι c. g. 273, 2 and
3, (a); c. g. of price
275, 3.

ποῖος with the Art. 344,
R. 3.

πολεμεῖν c. d. 234, 3, (2).

πόλις dec. 63.

πολλοὶ εἶναι, ἐγκυῖσθαι,
γίγνεσθαι c. part. 310,
4, (h).

πολλοῦ δέω c. inf. 307,
R. 6.

πολλὰ with comp. and
superl. 239, R. 1 and 2.

πολύ with comp. and
Superl. 239, R. 1 and 2.

- πολὺς dec. 77.
 Ποσειδῶν dec. 53, 4, (1)
 (d); 56, R. 1.
 ποτέ, τίς ποτε etc. 344,
 R. 2.
 πότερα, πότερον — ἢ in a
 direct and indirect
 question 344, 3, (f).
 πρῶς dec. 76, XIV.
 πράττειν εὖ, κακῶς c. a.
 279, 2; signification of
 the first and second
 Perf. 249, 2; ἀγαθὰ,
 κακὰ etc. c. a. 280, 2;
 πράττειν, -εσθαι, to de-
 mand, c. two acc. 280,
 3; c. d. 284, 3, (1).
 πράττειν, πρεπόντως c. d.
 284, 3, (5); c. inf. 306,
 1, (d); c. d. and a. c.
 inf. 307, R. 3.
 πράπει c. part. 310, 4, (i).
 πρᾶβεις, πρεσβυτής, πρέ-
 σβυς 70, B.
 πρεσβεύειν c. g. 275, 1.
 πρέσβιστος 83, R. 2.
 πρίσασθαι c. g. 275, 3.
 πρὶν, πρὶν ἢν, πρὶν ἢ const.
 337.
 πρό Prep. 287, 2.
 πρῆχειν c. g. 275, 1.
 προδυμὸν εἶναι, προδυμεί-
 σθαι c. inf. 306, 1, (a);
 c. ἔως c. ind. fut. 330, 6.
 προῖκα 278, R. 2.
 προκαλεῖσθαι τινὰ τι 278,
 4.
 προκρίνειν c. g. 275, 1.
 προνοεῖν c. g. 274, 1.
 προοίμιον 17, R. 4.
 προορᾶν c. g. 274, 1.
 πρὸς Prep. 298; c. d. in
 Preg. tense ins. c. a.
 300, 3, (a).
 προσβάλλειν c. g. 273, 5,
 (d).
 προσδιδόναι c. g. 273, 3, (b).
 προσήκειν c. d. 284, 3, (5);
 c. inf. 306, 1, (d); c. d.
 and a. c. inf. 307, R. 3.
 προσήκει μοι c. g. 273, 3,
 (b).
 πρόσθεν c. g. 273, 3, (b).
 προσκαλεῖσθαι c. g. 274, 2.
 προσκυνεῖν ἔ. a. 279, 1.
 προστατεῖν c. g. 275, 1.
 προσταττειν c. d. 284, 3,
 (3); c. inf. 306, 1, (a).
 προσφερῆς c. d. 284, 3, (4).
 προτιμᾶν c. g. 275, 1.
 προυργαίτερος 84, R. 3.
 προφέρειν c. g. 275, 1.
 πρόχους dec. 71, B, (b).
 πρῶτος comp. 82, I, (d).
 πρωτεύειν c. g. 275, 1.
 πρῶτος and πρῶτον 264,
 *R. 7.
 πτήσσειν c. a. 279, 5.
 πτωχός comp. 82, I, (f).
 πυνδανέσθαι with the sig-
 nif. of Perf. 255, R. 1.
 πυνδανέσθαι c. g. 273, R.
 20; c. part. 310, 4, (a);
 c. part. and inf. 311, 6.
 πωλεῖν c. g. 275, 3.
 πῶς ἢν c. opt. 260, 2, (4)
 (d).
 ῥαδίως φέρειν c. part. 310,
 4, (c).
 ῥάων, ῥᾶστος 84, 10.
 ρεῖν c. a. 278, 3, (a).
 ῥέπειν c. a. 279, R. 5.
 ροῦς dec. 47.
 Σ omitted 25, 1; mova-
 ble at the end of a
 word 15; in the for-
 mation of tenses of
 pure verbs 131, and
 133; euphonic or con-
 necting letter 237, 1
 and R. 2.
 σάττειν c. g. 273, 5, (b).
 σαντοῦ or σεαντοῦ dec.
 88; use 302, 2.
 σε Suffix 235, 3 and R. 3.
 σέλας dec. 61, (a).
 σῆς dec. 68, 14.
 σθ in inflex. changed to
 θ 25, 3.
 σθα inflex. 116, 2.
 σθων ins. σθωσαν 116, 12.
 σι union syllable 237, 1.
 σίναπι dec. 63.
 σίνεσθαι c. a. 279, 1.
 σκον, σκόμην 221.
 σκοπεῖν c. g. and a. 273,
 R. 20 and 21.
 σκόρ dec. 68, 15.
 σοί ethical Dat. 284, 3, (10)
 (d).
 σός ins. σοῦ 302, R. 2.
 σπανίζειν c. g. 273, 5, (b).
 σπένδεσθαι c. d. 284, 3,
 (1).
 σπεύδειν c. a. 279, R. 3.
 σπουδάζειν c. inf. 306, 1, a.
 σπουδαῖος comp. 82, R. 6.
 στάζειν c. a. 278, 3, (a).
 σταδμᾶσθαι τί τινι 285, 1,
 (3).
 στέαρ dec. 68, 16.
 στενάζειν c. d. 285, 1, (1).
 στέργειν c. a. and d. 274,
 R. 1; c. d. 285, (1).
 στερεῖν c. g. 271, 2; c.
 two acc. τινὰ τιος 280,
 3 and R. 3.
 στήναι c. a. 279, R. 6.
 Στῖ see Βαῦ 97, 1.
 στοχάζεσθαι c. g. 273, 3,
 (b).
 στρατηγέειν c. g. 275, 1.
 σύ dec. 87; use 302, 1.
 συγγιγνώσκω ἑμαυτῷ c.
 part. 310, R. 2.
 συγγινώσκω c. g. 273, 5, (e).
 συγχωρεῖν c. inf. 306, 1, (a).
 συλᾶν c. two acc. 280, 3.
 συμβαίνειν c. inf. 306, 1,
 (d); c. d. and a. c. inf.
 307, R. 3; personal 307,
 R. 6.
 συμβουλεύειν c. inf. 306,
 1, (a).
 συμπράττειν c. d. 284, 3,
 (7).
 συμφέρειν c. d. 284, 3, (7).
 συμφέρει c. part. 310, 4,
 (i).
 σύμφορὸν ἐστί c. d. and
 acc. c. inf. 307, R. 3.
 σύν, ἔνν Prep. 289, 2.
 συναίρεσθαι c. g. 273, 3,
 (b).
 συνελόντι 284, 3, 10, (a).
 συνέπεσθαι c. g. 273, 3, (b).
 σύνεργος c. g. 273, 3, b.
 συνιέναι c. g. and c. g. and
 a. 273, 5, (f) and R. 19.
 σὺνοῖδα ἑμαυτῷ c. part.
 310, R. 2.
 συντεμόντι 284, 3, 10, (a).
 σὺς dec. 62.
 σφάλλεσθαι c. g. 271, 2.
 σφίσι ins. ὑμῖν 302, R. 3.
 σχεδόν c. g. 273, R. 9.
 σχῆμα κατ' ὄλον καὶ μέρος
 with the Nom. 266, 3;
 with the Acc. 266, R. 4.
 σχολαῖος comp. 82, I, (c).
 Σακράτης dec. 59, 2 and
 R. 2.

σως dec. 78, R. 6.
ᾧτερ Voc. 53, 4, (1) (a).

Τὰ τοιαῦτα without *καί* following 325, 1, (e).
ταράττειν πόλεμον 278, 2.
ταῦτα referring to one thought 241, R. 3.

ταχύς comp. 83, I.
ταός dec. 72, (b).

τέ 321, 1; *τέ*—*καί*, *ιδ.*

τέγγειν c. a. 278, 3.

τεκμαίρεσθαι τί τι 285, 1, (3).

τεκνούν, *parentem esse* 255, R. 1.

τέλειος c. g. 273, 5, (e).
τελευτῶν, finally, lastly 312, R. 3.

τέμνειν c. two acc. 280, 3.

τέρας dec. 54, R. 4.

τέρπεσθαι c. part. 310, 4, (d).

τέτταρες dec. 99, 5.

τηλικούτος dec. 91.

τί δέ 344, R. 4.

τί μαδάν, *τί παδάν* 344, R. 5.

τί οὐ, *τί οὐν οὐ* 256, 4, (e).
τιδέναι, -*εσθαι* c. g. 273, 3, (a); c. two acc. 280, 4.

τίκτειν, *parentem esse* 255, R. 1.

τιμᾶν, *τιμᾶσθαι* c. g. 275, 3.

τιμωρεῖν c. d. 284, 3, (7);

τιμωρεῖσθαι *τινά* *τινος* 274, 2; c. a. 279, 7.

τις and *τις* dec. 93.

τις or *πᾶς τις* with the II. pers. Imp. 241, R. 13.

τις use 303, 4; *τις* omitted 238, 5, (e).

τίς ins. *δστις* in indirect question 344, R. 1.

τό, *τοῦ*, *τῷ* c. inf. or c. a. c. inf. 308; *τό* c. inf. or c. a. c. inf. in exclam. and question 308, R. 2.

τὸ καὶ τό, *τὸν καὶ τόν* 247, 3.

τὸ νῦν εἶναι, *τὸ τήμερον εἶναι*, *τὸ κατὰ τοῦτον εἶναι* 308, R. 3.

τοί 317, 3; in answers 344, 7.

τοίγαρ, *τοιγαροῦν* 324, 3, (c).

τοιγάρτοι 324, 3, (c).

τοῖνον 324, 3 (c).

τοιούτος dec. 91; *τοιού-*
τός εἰμι c. inf. 341, R. 2.

τοῖσδε 217, 4.

τολμᾶν c. inf. 306, 1, (a).

τοξεύειν c. g. 273, R. 7.

τοσοῦτον—*δσον*; *τοσοῦτῃ*
—*ῶσθ* 343, 2, (b).

τοσοῦτο -*οὔτῃ* with Com. and Sup. 229, R. 1 and 2.

τοσοῦτος dec. 91.

τοσοῦτου δέω c. inf. and *ᾧστε* c. inf. 307, R. 6.

τοῦ or *τοῦ μή* c. inf. 274, 3, (b).

τραφεῖς, *τινος* 275, R. 5.

τρεῖν c. a. 279, 5.

τρεῖς dec. 99, 5.

τρίβων c. g. 273, 5, (e).

τρίηρης dec. 59, 2.

τυγχάνειν c. g. 273, 3, (b); c. part. 310, 4, (1).

τυραννεῖν, -*νεύειν* c. g. 275, 1.

τυφώς dec. 72, (b). [(e).

τωντό ins. *τὸ αὐτό* 217, 4,

ἴβριζειν c. a. 279, 1.

ὕβριστότερος 82, II.

ὕδωρ dec. 68, 15.

υῖός dec. 72, (a).

ὕμων, *ὕμιν*, *ὕμιν* 87, R. 4.

ὕπαγειν c. g. 274, 2.

ὕπακούειν c. g. 273, R. 18; c. d. 284, 3, (3).

ὕπανιστασθαι c. g. 271, 2.

ὕπαντᾶν, *ὕπαντιάζειν* c. g. 273, R. 9; c. d. 284, 3, (2).

ὕπαρχειν c. g. 271, 4; c. d. 284, 3, (9); c. part. 310, 4, (f).

ὕπείκειν c. g. 271, 2; c. d. 284, 3, (2).

ὕπέκ 300, R. 1.

ὕπεκτρέπεσθαι c. a. 279, R. 3. [R. 3.

ὕπεξέρχεσθαι c. a. 279, *ὑπέρ* 293.

ὕπερβάλλειν c. g. and a. 275, 1.

ὕπερέχειν c. g. 275, 1.

ὕπερῶν c. g. 274, 1.

ὕπερφέρειν c. g. 275, 1.

ὕπηκοος c. g. and d. 278, R. 18.

ὕπηχεῖν c. a. 278, 3, (b).

ὕπό Prep. 299; a. d. in Preg. sense ins. c. a. 300, 3, (a); c. a. and part. 312, R. 5.

ὕπο ins. *ᾧπαστι* 31, R. 3.

ὕπομένειν c. inf. 306, 1, (a) 311, 15; c. part. 310, 4, (e).

ὕπομνήσκειν c. two acc. 280, 3.

ὕπονοεῖν c. g. 273, R. 20.

ὕποσπῆλαι c. d. 284, 3, (2).

ὕποχωρεῖν c. g. 271, 2; c. a. 279, R. 3.

ὕσπερ, *ὕστερον* *εἶναι*, *ὕστερί(ειν)* c. g. 275, 1.

ὕφίστασθαι c. d. 284, 3, (2).

ὕψιστος 216, R. 2.

φαγεῖν c. g. and a. 273, 5, (c) and R. 15.

φαίνειν, *φαίνεσθαι* c. part. 310, 4, (b); *φαίνομαι* *ποιῶν* *τι* *ιδ.* R. 3.

φαίνεσθαι c. inf. and part. 311, 8.

φάναι c. inf. 296, 1, (b).

φανερὸς *εἰμι* *ποιῶν* *τι* 310, R. 3.

φείδεσθαι c. g. 274, 1, (b).

φέρειν, referring to several persons 241, R. 13, (a).

φέρόμενος, *φέρων*, *πατιστο studio* 312, R. 9; *φέρων*, *with* *ιδ.* R. 10.

φέρτατος 84, 1.

φέρτερος, *φείριστος* 84, 1.

φεύγειν with signif. of Perf. 255, R. 1; *φεύ-*
γειν c. g. c. g. κλοπῆς

274, 2; *ὕπό* *τινος* 249, 3.

φεύγειν c. a. 279, 3; c. inf. 306, 1, (a).

φθάμενος, *φθάς*, quickly 310, 4, (e).

φθάνειν c. a. 279, 4; c. part. followed by *ἤ*, *πρὶν ἢ* 310, 4, (1).

φθέγγεσθαι c. a. 278, 3.

φθόγγος and *φθόγγῃ* 70, B.

φθόσις dec. 68, 17.

φθονεῖν c. g. 274, 1, (1); c. d. 284, 3, (6).

φίλος comp. 82, R. 4.

φίλος c. g. 273, 3, (b).

φί(ν) suffix 210.

- φοβεῖσθαι c. a. 279, 5; c. inf. 306, 1, (a).
 φοινίκους 76, R. 3.
 φορεῖν with signif. of Perf. 255, R. 1.
 φράζειν c. d. and a. c. inf. 307, R. 3.
 φρέαρ dec. 68, 16.
 φροῖμους 17, R. 4.
 φροντίζειν c. g. and a. 274, 1 and R. 1; c. *ws* and g. abs. 412, R. 12; c. *θως* c. ind. fut. 330, 6.
 φρούδες 17, R. 4.
 φύειν; φύναι c. g. 273, 1.
 φυλάττεσθαι c. a. 279, 1.

 Χαίρειν c. d. 285, (1); c. part. 310, 4, (c).
 χαλεπαίνειν c. g. 274, 1; c. d. 284, 3, (6).
 χαλεπός εἰμι c. inf. ins. χαλεπὸν ἔστι with acc. c. inf. 307, R. 6.
 χαλεπῶς φέρειν c. g. 274, 1, d; c. d. 285, (1); c. *ἐπὶ τινι* and c. a. 285, R. 1; c. part. 310, 4 (c).
 Χάρης dec. 71, A, (a).
 χάριν 278, R. 2; c. g. 288, R.; χάριν ἐμήν, σὴν *id.*
 χεῖρ dec. 55, R. 1.
 χείριστος, χείρων 84, 2.
 χελιδὼν dec. 55, R. 2.
 χηροῦν c. g. 271, 2.
 χνοὺς dec. 47.
 χροῦς dec. 57 and 68, 18.

 χολοῦσθαι c. g. 274, 1; c. d. 284, 3, (6).
 χορεύειν δεῶν 279, R. 5.
 χοῦς dec. 68, 18.
 χραυσμεῖν c. d. 284, 3, (7).
 χρεών 73, 1, (c).
 χρέως dec. 69.
 χρῆ c. g. 273, 5, (b); c. a. and d. 279, R. 4, c. inf. 306, 1, (d); χρῆ c. d. and a. c. inf. 307, 6, and R. 3.
 χρῆσθαι τινὶ τι 278, 4; c. d. 285, (2).
 χρώς dec. 68, 19.
 χωρεῖν c. d. 284, 3, (2).
 χωρίζειν c. g. 271, 2.
 χωρίς c. g. 271, 3.
 χώρος and χώρα 70, B.

 Ψάειν c. g. 273, 3, (b).
 ψέγειν c. g. and a. 273, R. 20.
 ψεύδεσθαι c. g. 271, 2.
 ψευδής comp. 82, II.
 ψιλός c. g. 271, 3.

 *Ὡδε with Part. 312, R. 7.
 ὠναξ, ὠνα 53, R. 4.
 ὠνεισθαι c. g. 275, 3.
 ὠς Prep. 290, 3 and R. 2.
 ὠς *that*, see *δι*.
 ὠς *ut*, in wishes (*utinam*) 259, 3, (b).
 ὠς, *as*, *so as*, const. 342; οὕτως (*ws*)—*ws* in wishes and asseverations 242, R. 2; *ws* with a Subs. (as might be expected, *ws* Λακεδαιμόνιος, *ut Laced. for a Lacedaemonian*) 342, R. 4.
 ὠς with Superl. 239, R. 2.
 ὠς c. d., *as*: *ws* γερόντι, *ws* ἐμοί, *neo judicio*, *ws* ἐμῇ δόξῃ 284, 3, (10) (b).
 ὠς c. part. and case abs. 312, 6; c. part. fut. 312, 6, (a).
 ὠς ins. *δι* οὕτως 329, R. 8.
 ὠς, *that*, *so that* 330; *ws* κε, c. opt. *utinam* 260, R. 9.
 ὠς, *when*, see *ὅτε*.
 ὠς ins. *ἔστε*, *so that*, see *ἔστε*.
 ὠς εἰπεῖν and ὠς ἔπος εἰπεῖν 341, R. 3.
 ὠς εἰς, ἐπὶ, πρὸς c. a., *ws* ἐπὶ c. d. 290, R. 2.
 ὠς τί 344, R. 6.
 ὠς ὠφελον, -es, -e c. inf. 259, R. 6.
 ὠςπερ, *as*, const. 342; with Part. 312, R. 13.
 ὥστε c. inf. ins. of a simple inf. 306, R. 3.
 ὥστε c. part. 312, R. 13.
 ὥστε, *so that*, const. 341.
 ὥστε, *as*, *so as*, const. 342.
 ὠντός ins. ὁ αὐτός 217, 4, (c).
 ὠφελεῖν c. a. 279, 1; c. two a. 280, R. 1; c. d. 279, R. 1.

III. INDEX FOR THE FORMS OF THE VERBS.

ABBREVIATIONS. A. Aorist; A. I. first Aor.; A. II. second Aor.; Aug. Augment; Char. Characteristic; Comp. Compare; Dial. Dialect; F. Future; P. Passive; Pf. Perfect; Pf. M. Perfect Middle; Plup. Pluperfect; R. Remark; Red. Reduplication.

- ἄδω 230.
 ἀγαίωμα 230.
 ἔγαμαι 179, 1.
 ἀγάδωμαι, ἀγαίωμα 230.
 ἀγείρω Pf. with Att. Red. 124, 2, (b). Dial. 230.

 ἀγνοέω 230.
 ἄγνυμι 187, 1. Dial. 230.
 ἄγω, A. I. ἤξα, ἄξαι in Thu. and Xen.; A. II. 124, R. 2; Pf. ἴ. Act. 124, 2; Pf. M. ἴγμαι. Dial. 230.

 ἄδω (Poet. ἀείδω), F. ἄσσομαι (ἀείσσομαι), Att. (ἀείσω, ἄσω non-Att.); Aug. 122, 1. Dial. 230.
 ἀείρω 230.
 ἀηδίζομαι Aug. 122, 1.

230.
Char. 143, 6.
u, αἶδομαι 166, 1.
l. 230.
formation of ten-
130, (d), 2.
230.
167, 1. Dial. 230.
x αἰείρω 230.
ομαι 160, 1.
Aug. 122, 1. Dial.
ig. 122, 1. Dial. 230.
ω 230.
ίνος 230.
ε, formation of
es 130, (d), 1.
230.
Pf. with Att. Red.
2; F. ἀκούσομαι.
ι, with σ 131, 2.
μαι, F. -δύσομαι 129,
ω, Char. 143, 6.
ι 230.
ω 223, 5.
ω 230.
ι, Pf. with Att. Red.
2.
166, 2. Dial. 230.
ι or ἀλεύομαι 230.
ormation of tenses
(d), 1.
ω, -δύσκω 230.
μαι 161, 1.
ω 230.
ω, see ἀλέξω 162.
ω, Char. γ. 143, 1.
I. and II. P. 141,
ι).
u, ā in format. 149,
Dial. 230.
F. -δύσω. 129, R. 1.
ω 230.
ι 230.
ω, -άνω 230.
νω 160, 2. Dial.
κω 161, 2.
ι 159, 4.
ίσκω 230.
ἀμύναδον 162.
έω, Aug. 126, 1
3.
νμι 184, 1.
ητέω, Aug. 126, 2.
γκομαι 161, 3.
ω 161, 4.
άνδανω 230.
'ANEΘΩ 230.
ἀνέχομαι Aug. 126, 1.
ἀνήνοθα (Ep.) 230.
ἀνολίγνυμι, ἀνολίγω 187, 6.
ἀνορθόω, Aug. 126, 1.
ἀντάω 230.
ἀνύτω, ἀνύω formation of
tenses 130, (b), 1. Dial.
230.
ἀνωγα 230.
ἀπαυράω 230.
ἀπαφίσκω 230.
ἀπειλέω 230.
ἀπεχθάνομαι 160, 3.
ἀπέρσεε 230.
ἀπόχρη 177, 3, contrac-
tion 137, 3.
ἀποχρώμαι 230.
'ΑΡΑΩ 230.
ἀρέσκω 161, 5.
ἀρκέω, formation of ten-
ses 130, (d), 1.
ἀρμόττω, -ζω, Char. 143, 3.
ἀρυνμαι 188, 1. Comp. 230.
ἀρώ, formation of tenses
130, (e).
ἀρπάζω, Char. 143, 7.
ἀρύτω, ἀρύω, formation
of tenses 130, (b), 1.
'ΑΡΩ, ἀραρίσκω 230.
ἔσσω, ἄισσω 230.
αἰάλω, Aug. 122, 1.
'ΑΤΑΔΖΟΜΑΙ, Char. 143,
6.
'ΑΤΡΑΩ, see ἀπαυράω.
Comp. 230.
αὐξάνω, αὐξω, 160, 4.
'ΑΤΠΛΕΚΟΜΑΙ, ἔπαυρ. 230.
ἀφικνέομαι 159, 2.
ἀφύσσω, Char. 143, 4.
'ΑΦΩ, ἀπαφίσκω 230.
ἄχθομαι 166, 4.
'ΑΧΩ, ἀκαχίζω 230.
'ΑΩ, (Ep.) 230.
ἔωρτο (ἀείρω) 230.
Βάζω, Char. 143, 6.
βαίνω 158, 1. Dial. 230.
βάλλω 156, 2. Comp. 230.
βάπτω, Char. φ. 143, 1.
βάρτω 230.
βαστάζω, Char. 143, 7.
ΒΑΩ, see βαίνω.
βέλομαι, βέομαι 230.
βιδομαι 230.
βιβάζω 163, 1. Comp.
βαίνω 230.
βιβράσκω 161, 6. Dial.
230.
βιόω 192, 10.
βιόσκομαι 161, 3.
βλάπτω, Char. β. 143, 1
Red. 123, 2.
βλαστάνω 160, 5.
βλασφημέω, Red. 123, 2.
βλέτω, A. II. P. 140 R. 1.
βλίττω Char. 143, 3.
βλώσκω 230.
βόδω 230.
βόσκω 166, 5.
βούλομαι 166, 6. Dial. 230.
βράσσω, Char. 143, 3.
βρέχω A. II. P. 140, 2.
βρίζω, Char. 143, 6.
βρυχάομαι 230.
βυνέω, βύνομαι, βύνω 159, 1.
Γαμέω 165, 1. Comp. 230.
γάνυμαι 230.
ΓΑΩ, see γίγνομαι. Comp.
230.
γεγωνίσκω 161, 7. Comp
γέγωνα 230.
γίνομαι 230.
γελώ, formation of ten-
ses 130 (c).
γέγτο 230.
ΓΕΝΩ, see γίγνομαι.
γέω, A. P. with σ 131, 3.
γηθάνω 165, 2.
'ΓΗΡΑΣΚΩ, γηράω 161, 8.
Dial. 230.
γίγνομαι, γίνωμαι 163, 2.
γιγνώσκω, γινώσκω 161, 9
γοάω 230.
γηρηγορέω, see ἐγείρω.
Δαίζω 143, 6. 223, 5.
δαίνυμι 230.
δαίω 230.
δάκνω 158, 9.
δαμάω, δαμάζω 156, 2.
δαμνέω 230.
δαρδάνω 160, 6. Dial. 230.
δατέομαι 230.
ΔΑΩ 230.
δαίτο 230.
δεῖ 166, 7.
δεῖδω, Pf. δέδια 193.
Comp. 230.
δείκνυμι 175, 187, 2. Dial.
230.
δεῖν, see δεῖ.
ΔΕΚΩ, see δείκνυμι and
δέχομαι.

- δέω**, formation of tenses 156, 2.
δέομαι contract. 137, 2.
δέρομαι, Pf. **δέδορκα** with the meaning of the Pres. 140, 4. Dial. 230.
δέρω, A. II. P. and Pf. A. 140, 2 and 4.
δέχομαι 230.
δέω 230.
δέω, formation of tenses 130, (d), 2, contraction 137, 2.
δέω, see **δεῖ**.
διαιδάω, Aug. 126, 2.
διακονέω, Aug. 126, 2.
διαλέγομαι, Aug. 123, R. 2.
διδάσκω 161, R.
ΔΙΑΗΜΙ 230.
διδράσκω 161, 10.
δίδωμι 175.
δίζημαι 180, R. 3. Dial. 230.
ΔΙΗΜΙ 180, R. 3. Dial. 230.
διστάζω, Char. 143, 7.
διφάω, contracted 137, 3.
δίσω 230.
διώκω, **διώκαδον** 162.
δοδασατο 230.
δοκέω 165, 3.
δουπέω 230.
δράω, formation of tenses 131, 3.
ΔΡΕΜΩ see **τρέχω**.
δύναμαι 179, 2. Accent 176, 1. Dial. 230.
δύνω, **δύνω** 158, 2. Dial. 230.
Έδφδθ see **άπτω** 230.
έδω, Aug. 122, 3. Formation of tenses 129, R. 1.
έγειρω Pf. with Att. Red. 124, 2, (b); Pf. II. with variable vowel 140, 4. Aor. II. M. 155, 1. Dial. 230.
ΈΓΚΩ, see **φέρω**.
έγχειρέω, Aug. 126, 5.
έδω, see **έσθίω**.
έζομαι, see **καθίζω**.
έδέλω 166, 8.
έθίζω, Aug. 122, 3.
ΈΘΩ Aug. 122, 3, Dial. 230.
ΈΙΔΩ, see **όράω**.
είκάζω, Aug. 121, R. 230.
ΈΙΚΩ, Pf. **έκοκα**, Plup. **έφικαν** 140, R. 3; Aug. 122, 5. Inflection of **έκοκα** 195, 2. Dial. 230.
είκω, **είκαδον** 162.
είλέω, **είλέω**, **είλλω** and **είλλω**, see **είλω**.
είλύνω 230.
είλω 166, 9.
είμι 181 and 225.
είμι 181 and 226.
είνυμι, see **αμφιέννυμι**.
ΕΙΠΩ, see **φημί**.
είργνυμι 187, 3.
είργω 187, 3. Comp. 230.
ΕΙΡΟΜΑΙ 166, 11. Comp. 230.
ΕΙΡΤΜΙ, see **έρύω** 230.
είρύω, see **έρύω**.
είρω 230.
είσα, Aug. 122, 3, Dial. 230.
είωδα, see **έθίζω**.
ελαύνω 158, 3. Dial. 230.
έλδω, see **ελαύνω**.
έλγγω, Pf. with Att. Red. 124, 2.
ελελίζω, Char. 143, 6. Dial. 230.
ΕΛΕΤΘΩ, see **έρχομαι**.
έλισσω, Aug. 122, 3.—Pf. with Att. Red. 124, 2.
ΕΛΚΤΩ, see **έλκω**.
έλκω 166, 10.
ελπω, Pf. **έολπα**, Plup. **έώλπειν** 140, R. 3. Aug. 122, 5.
ΈΛΩ, see **αίρέω**.
έμέω, formation of tenses 130, (d), 1.
έμμι 225.
έμνήμυκε, see **ήμύω**.
έμπίπλημι 177, 5.
έναρρίζω, Char. 143, 6.
ένάυω, Pass. with **σ** 131, 2.
ΕΝΕΘΩ, see **ένήνοδα**.
ΕΝΕΚΩ, see **φέρω**.
ένέπω, see **φημί**. Comp. 230.
ένήνοδα 230.
ένίπτω 230.
έννέπω, see **φημί**. Comp. 230.
έννυμι, see **αμφιέννυμι**. Comp. 230.
ένοχλέω, Aug. 126, 1.
έοικα, see **ΕΙΚΩ**. Comp. 230.
έοργα, see **ΕΡΓΩ**.
έορτάζω, Aug. 122, 5.
έπαύω 230.
έπαυρίσκω 230.
έπείγομαι 197, R. 2.
έπιδυμέω, Aug. 126, 5.
έπιστάμαι 179, 3. Dial. 230.
έπω, Aug. 122, 3. Comp. 230.
έραμαι 179, 4.
έρδω see **εραμαι**.
εργάζομαι, Aug. 122, 3.
εργω 230.
ΕΡΓΩ, **πίπρ. έόργω** 122, 5.—Perf. with variable vowel 140, R. 3.
έρδω see **ΕΡΓΩ**. Comp. 230.
ερείδω, perf. with Att. Red. 124, 2. Dial. 230.
ερείτω 230.
έρίσσω 143, 3.
ερίδαίνω 230.
ερίζω 230.
ΕΡΟΜΑΙ see **ΕΙΡ**.
εργύζω, **έργω**, Aug. 122, 3.
έρβω 166, 12. Dial. 230.
εργυγάνω 160, 13.
ερίδαίνω 230.
έρύκω 230.
έρυμαι see **έρύω** 230.
έρύω, formation of tenses 223, 1. Comp. 230.
έρχομαι 167, 2. Comp. 230.
έσθίω, **έσθω** 167, 3.
έστιδω, Aug. 122, 3.
εθαδε see **άνδάνω**. Comp. 230.
εϋδω see **καθεϋδω**.
εϋρίσκω 161, 11.
εϋχομαι Aug. 121, R.
έχθάνομαι see **άπεχθ**.
έχω 166, 14. Comp. 230.
έψω 166, 15.
Ζάω, contract. 137, 3. Comp. **βίδω**.
ζέννυμι 184, 2. Comp. **ζέω**.
ζέννυμι 187, 4.
ζέω, formation of tenses 130, (1), d.
ζώννυμι 186, 1.
ήβάσκω, **ήβάω**, 161, 12.
ήγερέδομαι see **άγέρω**. Comp. 230.

- μαι see αἶρω. Comp.
 90. Dial. 230.
 τον see ἀμαρτάνω.
 '8, R. 3.
 230.
 ο, Char. φ 143, 1.
 see ἐδέλω.
 αι 230.
 54, 2; contract. 137,
 Comp. τρέχω.
 '230.
 ι 230.
 νω 160, 14.
 formation of tenses
 ; (c).
 ω 161, 13. Comp. 230.
 ω from ταραττώ 156,
 Pass. with σ 131, 3.
 ίω, Char. 223, 5.
 ω, Char. φ 143, 1.
 ω 161, 14. 156, 2.
 ι 230.
 and ὄω 158, 4.
 formation of tenses
 ; (b) 2.
 , contract. 137, R.
 Dial. 230.
 see καθίζω.
 e καθίζω.
 90. Dial. 230.
 αι, ἴω 159, 2. See
 κνέομαι. Comp. 230.
 ομαι 161, 15.
 ι 230.
 see εἶλω.
 ω, Char. 143, 3.
 230.
 ι 175.
 ἴω, α in format. 149,
 2.
 μαι and ἰσχομαι
 ὀπισχέομαι.
 e εἶμι.
 , KAIA-, see καί-
 αι.
 μαι, Aug. 126, 3.
 ὡμαι 154, 5.
 ῶ 166, 13.
 αι, Aug. 126, 3.
 ἴω see καθίζω.
 αι 230.
 κᾶω 154, 2. Dial.
 καλέω, formation of ten-
 ses 130, (d) 2; Opt.
 Plup. M. or P. 154, 8;
 metath. in Pf. 156, 2.
 κᾶμω 149, 5, and 158, 10.
 Dial. 230.
 κᾶμπτω Pf. M. or P. 144,
 R. 2.
 κατηγορέω, Aug. 126, 5.
 κᾶω see καίω.
 κείμαι 189. Dial. 230.
 κείρω 230.
 ΚΕΙΩ see κείμαι.
 κελεύω, Pass. with σ,
 131, 2.
 κέλλω 230.
 κέλωμαι 230.
 κεντέω 230.
 κεράννυμι 183, 1. Dial.
 230.
 κερδαίνω, α in format. 149,
 R. 2. Pf. I. Act. 149, 6.
 Comp. 230.
 κεύδω 230.
 κήδω 166, 17. Dial. 230.
 κίθναμι 230.
 κίνυμαι 230.
 κινύω 230.
 κινύω, -ομαι 230.
 κίχρημι 177, 1.
 κίω 230.
 κλαγγάνω 160, 8.
 κλάω, Char. γγ 143, 8.
 Dial. 230.
 κλαίω 154, 2 and 166, 18.
 κλάω formation of tenses
 130, (c).
 κλείω Pass. with σ 131, 3.
 Dial. 230.
 κλέπτω, Char. π 143, 1.
 F. M., A. II. P. 140, 2.
 Pf. I. and Pf. M. or P.
 140, 5.
 κλέω 230.
 κληῖω, κλήω see κλείω
 230.
 κλίνω, Pf. A. and M. or
 P. and A. I. P. 149, 7.
 and R. 4.
 κλύω 230.
 κνύω Pass. with σ 131, 2.
 κνύω Pass. with σ 131, 2.
 contract. 137, 3.
 κνώσσω, Char. 143, 3.
 κοίω, Char. 143, 6.
 κοιλαίνω, α in form. 149,
 R. 2.
 κολούω, Pass. with σ 131, 3.
 κόπτω, Char. π, 143, 1
 Dial. 230.
 κοῖέννυμι 182. Dial. 230.
 κοτέω 230.
 κρᾶζω, Char. γ 143, 6;
 Perf. 194, R. Comp.
 230.
 κραίνω 230.
 κρέμαμαι 179, 5.
 κρεμάννυμι 183, 2.
 κρίνω Pf. A. and M. or
 P. and A. I. P. 149, 7,
 and R. 4.
 κρούω, Pass. with σ 131, 3.
 κρύπτω 143, 1.
 κρώω, Char. 143, 6.
 κτάομαι, Red. 123, R. 1;
 Subj. Pf. and Opt.
 Plup. 154, 8.
 κτείνυμι 188, 2.
 κτείνω, F. κτενῶ. A. I. ἐκ-
 τεῖνω, (A. II. ἔκτανον
 doubtful in prose); Pf.
 A. ἔκτονα 141, 4; Pf.
 P. ἔκταμαι and Aor.
 P. ἐκτάδην (ἐκτάνδην
 in later writers) 149,
 R. 3. Poet. and Dial.
 230.
 κτίνυμι see κτείνυμι.
 κτυπέω 165, 4.
 κυλάω, Pass. with σ 131, 2.
 κυνέω 159, 3.
 κυρέω, κύρω 230.
 λαγχάνω 160, 15. Dial.
 230.
 ΛΑΖΤΜΑΙ 230.
 λαμβάνω 160, 16. Dial.
 230.
 λανθάνω 160, 17. Dial.
 230.
 λᾶσκει 230.
 λέγω, (a) to say, without
 Pf. A.; Pf. M. λέλεγ-
 μαι. A. P. ἐλέχθην.—
 (b) to collect, and in
 compounds Pf. εἰλοχα,
 M. or P. εἰλεγμαι 140,
 5; Aug. 123, 3; A. II.
 P. ἐλέθην and A. I. P.
 140, R. 1. Comp. ΑΕΧΩ.
 λέπω, A. ἔλιπον, Pf. II.
 ἀλλοῖπα 140, 4. A. II.
 A. and P. 141, 3. cor-
 responding form 160,
 18.
 λέπω, A. II. P. 140, R. 1

- λευκαίνω, *ā* in form. 149, R. 2.
 λεύσσω, Char. 143, 3.
 λένω, Pass. with *σ* 131, 2.
 ΛΕΧΩ 230.
 λιμπάνω see λείπω.
 λιμώττω, Char. *τ* 143, 3.
 λίσσομαι, Char. 143, 3.
 λούω, contract. 137, 5.
 Dial. 230.
 λυμαίνομαι Pf. M. or P. 149, 8.
 λύνω, formation of tenses 130, (b) 2. Dial. 230.

 Μαίνομαι 230.
 μάλομαι 230.
 μακιδάνω 160, 19. Dial. 230.
 μάραμαι 230.
 μαρτυρέω 165, 5.
 μάσσω, Char. *γ* 143, 1.
 μαστίζω, Char. 143, 6.
 μάχομαι 166, 19. Dial. 230.
 ΜΑΩ 230.
 μεθύσκω 161, 16.
 μέλομαι 230.
 μέλει 166, 21. Dial. 230.
 μέλλω 166, 20.
 μέλω see μέλει. Comp. 230.
 μενουδάω 230.
 μένω 149, 5; 166, R. 2. Comp. ΜΑΩ.
 μεταμέλει, μεταμέλομαι, 166, 21.
 μερμηρίζω, Char. 223, 5.
 μηκύνω 230.
 μάλνω, μῆναι, μᾶναι 149, R. 2. Pf. Act. μεμιάγκα 149, 6. Pf. M. or P. μεμιάσμαι 149, 8. Dial. 230.
 μίγνυμι 187, 5. Dial. 230.
 μιμηήσκω Subj. Pf. and Opt. Plpf. M. 154, 8; 161, 17.
 μίσγω see μίγνυμι.
 μολοῦμαι see βλώσκει.
 μολύνω Pf. M. or P. 149, 1.
 μύζω, *to suck*, 166, 22.
 μύζω, *to grieve*, 143, 7.
 μυκδομαι 230.
 μύνω, formation of tenses 130, (b) 1.

 Ναίω 230.
 νάσσω 143, 4.
 νεκτέω 230.
 νείσσομαι see νίσσομαι.
 νέμω 166, R. 2.
 νέω 154, 2.
 νέω (νήδω). Pass. with *σ* 131, 3.
 νέω, Pf. M. or P. with and without *σ* 131, 3.
 νίσσομαι, Char. 143, 3. Dial. 230.
 νοτέω contract. 205, 5.
 νυστάζω 143, 7.

 Νέω, formation of tenses 130, (d) 1.
 ξηραίνω Pf. M. or P. 149, 8.
 ξύρω 165, 6.
 ξύνω, Pass. with *σ*, 131, 2.

 'Οδίζω, Char. 143, 6.
 ὀδύσασθαι see 'ΟΔΥΤΕΣΟΜΑΙ 230.
 ὄζω 156, 23.
 οιακίζω Aug. 122, 1.
 οίγνυμι, οίγω see ανοίγ.
 οἶδα see ὀράω. Comp. 230.
 οἰδαίνω, οἰδάνω, οἰδάω 160, 9.
 οἰκουρέω 122, 2.
 οἶμαι see οἶομαι.
 οἰμάω 122, 2.
 οἰμύζω 143, 6.
 οἰνίζω 122, 2.
 οἰνοχοέω 219, 5.
 οἰνός, Aug. 122, 2.
 οἶομαι 166, 24. Comp. 230.
 οἶδω, οἰώδην 122, 1.
 οἰστρέω 122, 2.
 οἶχομαι 166, 25.
 οἶω see οἶομαι and φέρω.
 ὀλισθάνω 160, 10.
 ὀλλυμι 182, B.
 ὀλολύζω, Char. 143, 6.
 ὀμαρτέω, Epic ὀμαρτήτην 222, R. 1.
 ὀμνυμι 182, B.
 ὀμοκλάω, Epic ὀμοκλεον 222, I. A. (2).
 ὀμόργνυμι 187, 7.
 'ΟΜΟΩ see ὀμνυμι.
 ὀνειρώττω 143, 3.
 ὀνίημι 177, 4.
 ὄνομαι 230.
 'ΟΠΤΩ see ὀράω.
 ὀράω 167, 4. 230.
 ὀργαίνω, *ā* in form. 149. R. 2.
 'ΟΡΕΙΝΤΜΙ 230.

 ὀρέγω 230.
 ὀρνυμι 230.
 ὀρύσσω, Char. *γ* 143, 1. Pf. with Att. Red. 194, 2.
 ὀσφραίνομαι 160, 11. Dial. 230.
 ὀσφρασθαι see ὀσφραίνωμαι.
 οὔρέω, Aug. 122, 4.
 οὔτως 230.
 ὀφείλω 166, 26. Dial. 230.
 ὀφείλλω 230.
 ὀφλισκάνω 160, 12.

 Παίζω, Char. 143, 7.
 παίω 166, 27.
 παλαίω Pass. with *σ* 131, 2.
 πάλλω 230.
 παρανομέω, Aug. 126, 5.
 παραινέω, Aug. 126, 1.
 παροξύνω Pf. M. or P. 149, 8.
 πάσσω, Char. 143, 3.
 πάσχω 161, 18. Dial. 230.
 πατέομαι 230.
 παύω, A. P. with *σ* 131, 4.
 παχύνω Pf. M. or P. 149, 8.
 πείδω, Pf. II. πέποιδα 140, 4. Dial. 230.
 πεινῶ, contract. 137, 2.
 πεκτέω, πέκτω, πείκω 143, 2.
 πελάζω 230.
 πελεμίζω, Char. 223, 5.
 πέμπω, Pf. I. and Pf. M. or P. 140, 5.
 ΠΕΝΘΩ, see πάσχω.
 πεπαίνω, *ā* in the format. 149, R. 2.
 περαίνω, *ā* in form. 149, R. 2; Pf. M. or P. 140, 8.
 περάω, formation of tenses 130, (c).
 πέρδω 166, 28.
 πέρδω 230.
 πετάσνυμι 183, 3.
 πέτομαι syncope Aor. ἐπτόμην 155; 166, 29. Dial. 230.
 ΠΕΤΩ see πίπτω.
 πέυδομαι, see πυνθάνομαι.
 πέφνον, ἐπεφνον 230.
 πήγνυμι 187, 8. Dial. 230.
 πίλνω 230.
 πίμπλημι 177, 5. Dial. 230.
 πίμπρημι 177, 6.
 πίνω 158, 5.
 πιπίσκω 161, 19.

- περάσκω 161, 20.
 πίπτω 163, 3. Dial. 230.
 πιτνάω 230.
 πλάζω, Char. γγ 143, 8.
 πλάδω, see πελάζω.
 πλάσσω, Char. 143, 3.
 πλέκω A II. P. 140, R. 1.
 πλέω, formation of tenses 154, 2; contract. 137, 1.
 πλῆσσω, Char. γ 143, 1; A. II. P. 140, R. 2.
 πλύνω, Pf. A. and M. or A. I. P. 149, 7 and R. 4.
 πλώω 230.
 πνέω, formation of tenses 154, 2; contract. 137, 1.
 πωδέω, format. of tenses 130, (d), 2.
 πολεμίζω, Char. 223, 5.
 πονέω, format. of tenses 130, (d), 2. [143, 1.
 πράσσω, πράττω, Char. γ πρίασθαι 179, 6.
 πρίω, Pass. with σ 131, 2.
 προδυνμούμαι, Aug. 126, 5.
 πταίω, Pass. with σ 131, 2.
 πτήσσω 230.
 πτίσσω 143, 3.
 πτύω 130, (b), 1.
 πυνδάνομαι 160, 20.
 'Ραίνω Pf. M. or P. 149, 8; Dial. 230.
 δάπτω, Char. φ 143, 1.
 δέζω, Char. 143, 6.
 ρέζω, see ἔρδω 230.
 δέω, formation of tenses 154, 2 and 192, 7.
 'ΡΕΩ, see φημί.
 ῥήγγνυμι 187, 9.
 διγέω 230.
 διγύω, contract. 137, 3.
 ῥίπτω, Char. φ 143, 1.
 ῥυπάω, Red. 219, 6.
 ῥυστάζω, Char. 143, 6.
 δώννυμι 186, 2.
 Σαλπίζω, Char. γγ 143, 8
 σαάω 230.
 σβέννυμι 184, 4.
 σείω, Pass. with σ 131, 2.
 σεύω 230.
 σήπω 140, R. 2.
 σημαίνω, η and ā in format. 149, R. 2; Pf. M. 149, 8.
 σκάπτω, Char. φ 143, 1.
 σκεδάννυμι 182, and 183, 4.
 σκέλλω, σκέλέω 166, 30.
 σκιδναμαι 230.
 σμάω, contract. 137, 3.
 σούται, σούσο (σοῦ), see σεύω.
 σπάω, format. of tenses 130, (c).
 σπείρω, Pf. ἔσπαρα 140, 4.
 σπένδω 144, R. 1.
 στάζω, Char. 143, 6.
 σταλάζω, Char. 143, 6.
 στέλλω, A. II. P. 140, 2.
 στενάζω, Char. 143, 6.
 στέργω, Pf. II. ἔστοργα 140, 4.
 στερίσκω, στερέω 161, 21. Dial. 230.
 στερίζω, Char. 143, 6.
 στίζω, Char. 143, 6.
 στορέννυμι, στόρνυμι 184, 5.
 στρέφω A. II. P. 140, 2. Pf. M. or P. 140, 6.
 στράννυμι 182 and 186, 3.
 στυγέω 230.
 συλάω, Ep. συλήτην 222, R. 1.
 συρίζω (συρίττω), Char. 143, 6.
 σφάζω, σφάττω, Char. γ 143, 1 and 6.
 σφίγγω, Char. 144, R. 2.
 σφύζω, Char. 143, 6.
 σχάω, format. of tenses 130, (c).
 σχίζω, Char. 143, 5.
 σώζω, see σαάω 230.
 ΤΑΓΩ 230.
 ΤΑΛΛΩ 230.
 τανύω, format. of tenses 223, 1. Comp. 230.
 ταραάσσω, τράττω 156, R. Dial. 230.
 τάσσω, τάττω, Char. γ 143, 1.
 τείνω 149, R. 3
 τελέω, format. of tenses 130, (d), 1.
 τέμνω 158, 11.
 ΤΕΜΩ 230.
 τέρπω 230.
 τέτμον, see ΤΕΜΩ.
 τετραίνω 163, 4.
 τεύχω 230.
 τήκω 140, R. 2
 ΤΙΕΩ 230.
 τίδημι 175.
 τίκτω 143, 2.
 τίννυμι 185; Comp. 230.
 τίνω 158, 6.
 τιτράω 163, 4.
 τιτράσκω 161, 22.
 τίσω 158, 6.
 ΤΛΑΩ, 194, 4.
 τλῆναι 177, 7.
 τμήγω 230.
 τραχύνω Pf. M. or P. 149, 8.
 τρέπω, variable vowel in A. II. Act. M. P. 140, 2; A. I. Act. M. P. 141, 3; Pf. I. Act. and Pf. M. or P. 140, 5, 6. Verb. Adj. τρεπτός and with middle sense τραπητέος.
 τρέφω, Pf. τέτροφα 140, 4. Pf. M. or P. 140, 6.
 A. I. P. ἔδρεφθην, rarer than A. II. P. ἐτρέφην 140, 2. Dial. 230.
 verb Adj. δρεπτός.
 τρέχω 167, 5.
 τρέω, format. of tenses 130, (d), 1.
 τρίζω, Char. γ 143, 6.
 τυγχάνω 160, 21.
 τύπτω 166, 31.
 'Τπεμνημυκε see ἡμύνω 230.
 ὑπασχέομαι 159, 4.
 ὑπνώττω, Char. 143, 3.
 ὤω, formation of tenses with σ 131, 2.
 ΦΑΓΩ see ἐσθίω.
 φαίνω Pf. M. or P. 149, 8.
 Pf. II. πέφνηνα 149, 9.
 151. Dial. 236.
 φάσκω 161, 23.
 φειδομαι 230.
 ΦΕΝΩ see πέφνον 230.
 φέρω 167, 6. comp. 230
 φείγω see φυγγάνω. comp. 230.
 φημί 167, 7, 178.
 φδάνω 158, 7. Dial. 230.
 φδείρω, A. II. P. 140, 2
 Pf. II. 140, 4. comp. 230
 φδίνω 158, 8. Dial. 230.
 φδλέω 135. Dial. 230.
 φλέγω, A. II. P. 140, R. 1.
 φλύζω Char. 143, 6.
 φοιτάω, Ep. φοιτήτην 222, R. 1.

- φράγνυμι 187, 10.
 φράζω 148. Dial. 230.
 φρέσσω, Char. γ 143, 1.
 φρέω, formation of tenses, 131, 2.
 φρίσσω, Char. κ. 143, 1.
 φυγγάνω (φεύγω) 160, 22.
 φύρω 230.
 φύω 192, 11. comp. 230.

 χάζομαι 230.
 χαίρω 166, 32. comp. 230.
 χαλάνω, formation of tenses 130, (c).
 χαυδάω 160, 23. comp. 230.

 χάσκω 161, 24.
 χέω, Char. δ 143, 5; Pf. II. κέχοδα 140, 4. Fut. χεσούμαι 154, 3. A. II. Act. according to the analogy of A. I. 154, 8.
 χέω, formation of tenses 154, R. 1. 230.
 χόω, Pass. with σ 131, 2.
 χράομαι, formation of tenses 129, R. 2.; A.P. with σ 131, 4; contract 137, 3.
 χράω, formation of tenses 129, R. 2; contract 137, 3.

 χρή 177, 2.
 χρίω, formation of tenses 130, (a).
 χρώννυμι 186, 4.

 ψαύω, Pass. with σ 131, 2.
 ψάω, Pass. with σ 131, 3; contract 137, 3.
 ψέγω, A. II. P. 140, R. 1.
 ψύχω, A. II. P. 141, R.

 ᾠδέω 165, 7.
 ᾠτόμαι, Aug. 122, 4 comp. πρίσθαι.











